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Zion's Landmark.

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WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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## The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the King of the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Some of my kindred and friends in Christ Jesus asked me to write an account of my trip to the White Oak Association, and send to the LANDMARK for publication, and as my soul now seems full of praise and thankfulness and adoration to the Giver of every pure and perfect gift I feel that now is the time to write. I know I can't express half I feel, but will try to give the outlines if God be willing.

I left my home and dear ones, felt to leave them in care of an all-wise almighty Father of love and mercy, on Thursday at (12 o'clock) before 3rd Sunday in Oct. 1899, went to Wilson same p. m. stopped at our dear brother J. O. Farmer's whose dear companion was a favorite friend and playmate of my childhood, and now a sister in Jesus. How my heart rejoiced to be with them again in their happy home. Went that night to hear brother J. S. Dalton in the meeting-house at Wilson, and my soul was made to rejoice while listening at him tell the glad tidings. How good it is for us to meet and find Jesus so precious. I was to have gone with our dear brother Gold next morn but he was called upon to preach on the funeral occasion of a dear sister Baptist, who as we believe has gone from the evil to come. But I went in company with some of God's dear children whom I can never forget while time lasts with me, we were strangers in the

flesh, but to know them was to love them and may God bless them forever is my prayer. I wish I could make mention of every little incident in which I could see God's mercy to me, but time and space forbid my doing so.

We went to the association which was held with the church at Stump Sound. There I met and grasped the dear hand of many that I shall meet no more upon the shores of time.

The preaching was in demonstration of the spirit and with power. It was Jesus and that was sufficient. We were welcomed everywhere we went. Oh! these are the people of God. He that loveth is born of God. Here it is in the Primitive Baptist church.

Well, we left these dear brethren all behind with prayer for us, and came on our way rejoicing, dear brother Gold accompanied us back to Wilson and took us to his hospitable home where we were kindly and royally entertained by that man of God and his dear companion and all his dear family. I felt in my heart to say, surely the Lord dwells here.

Well, next morning dear brother and sister Smith, Mr. Chamblee and wife and I must part. The tears I couldn't restrain, but I hope will meet again.

I reached my home Friday 20th and found all well. I shed tears of joy and thankfulness to God and like Moses I can see the hinder part

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plain, my heart is humbled, and I am yet full of praises to his matchless name.

Dear kindred, this is done in much weakness, but it is a little reply to your request.

Each and every one when you have access at a throne of grace remember poor unworthy me.

Yours in hope of sweet rest beyond the grave when this day of life is done.

MRS. BETTIE Z. WHITLEY,

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DEAR BROTHER GOLD:—I have felt impressed since I joined the church to try to write a part of my experience. I have tried to write it but it seems so imperfect to me that I don't think it can be any comfort to any one, however I will send it to you to do with it as you think best.

Brother Gold, surely I had a feast of fat things during the association.

I have been confined at home with sickness till it seems that all of God's blessings had banished from me, but in due season the comforter came and brought rest to my weary soul.

My baby is right much better now, the little fellow was sick so long that it seemed I could almost see his little spirit rise above, where sickness, sorrow, pain and death, are felt and feared no more.

Sister Jarrel phoned to Mr. Worsley this afternoon that she had been very sick, we heard that she had two yellow clills.

I am very sorry that you cannot come to the Union. May God's blessings rest on you and yours.

LULA WORSLEY

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DEAR KINDRED IN CHRIST:—When I offered to the church I felt so unworthy I could not talk, it seemed that my mouth was sealed, and I have wondered why the

brethren took me in. I have been troubled about it and feared they were not all satisfied with me. I have since had a desire to try to write some of my experience, if indeed I have any. When I was quite small I would often get into trouble about myself, and wonder if I would ever be a Baptist, for I never doubted their being God's people.

When about eight years old, I dreamed that every body was seated on two long benches just opposite each other. I was sitting on one of them near the end, away in the distance I could see a great fire burning, as it came nearer it seemed there was no way to escape for we must keep our seats, but just before the flames reached where I was it all disappeared, and there were a few people left, and how glad I was to be spared from the burning flames. I awoke next morning feeling very happy, and told my dream at the breakfast table. Father began to shed tears and said, "Lula, I think that is a very good dream." That made me cry so I left the table feeling so miserable I could not eat. I thought I had deceived my parents by making them think I had religion and I knew I didn't know what religion was. As I grew older I sometimes would engage in parties and dances with other young people but would always have a guilty feeling and something within me would seem to say, "This is not the place for God's people," and I would wish myself at home.

During the night of the earth quake I thought we would all be destroyed, and I knew I was not prepared to die, if I ever prayed it was that night, every breath was begging the Lord to have mercy on me and save my soul from torment. Next morning every one seemed sad, but I felt so thankful. I wanted

to praise God for sparing my life. I wanted to live a better life but could not. Sometimes my burden was so great I would wish I had never been born.

My parents were Baptists and had lots of Baptists company, and oh, how I loved to hear them talk of God's goodness, but was afraid for them to know that I enjoyed it. I didn't want any one to know my feelings.

When I was seventeen I married. My husband was a Missionary Baptist. After that I did not meet with the Primitive Baptists often. He wanted me to go with him to his church and Sunday school. Sometimes I would go with him and would feel so miserable that I would think I would never go again, for there was never one crumb there for me.

We soon moved to Rocky Mount, there being no Primitive Baptists here I gave up all hope of hearing any more preaching. We were not able to keep a horse just to drive and I could not walk the distance. There were plenty of other churches in town, but I would always find excuses not to go.

I dreamed of meeting at the Falls "where I have since been baptized," and brother Gold led me out on the water, I never felt so light and free, the water looked as clear as crystal. Oh I can never describe my feelings next morning. I wondered if this dream meant that I was a fit subject for baptism, but no my dream was all nothing, if he had baptized me instead of walking on the water, I might claim it for a hope. Then I felt like I wanted to write to brother Gold which I did, but I never sent my letter to him. I thought he would never notice a letter from a poor sinful worm of the dust like me. I felt like he would rebuke me for writing such a letter to him, and I

knew that would make me feel worse than ever. I always looked on him as being such a good man, and felt myself to be so small. I felt like I was not even worthy to talk to him. At last I thought I would throw it all by and make myself contented at home. I went on 13 months and didn't hear a sermon, and oh, what a miserable mortal I was, there was no pleasure to be found for me. During the association at Pleasant Hill I thought I would go if I got a chance, but didn't try very hard to make a chance for I had promised to make myself contented at home. On Sunday morning my desire to go to the association was so strong that I dressed myself to go, not knowing there would be a way provided for me. By the time I was dressed my brother drove up for me. How my heart jumped for joy. I went and oh what a lovely day it was with me. I had never enjoyed hearing preaching so well before. I felt like I could sit and listen to preaching until dark and not get tired. I went again Monday and enjoyed it just as well. Brother Gardner made some remarks in the stand and it seemed that I could see the very light of Christ shining in him, although I didn't know his name. In the evening I met him at father's, he asked me if I had a hope, I don't remember what I told him but my whole frame trembled and for the first time in my life I wanted to talk to him about my condition, but didn't want any one else to hear me. I went with the people to the depot hoping to get a chance to talk with him but could not. He had an appointment to preach at Mill Branch one month after that, so I waited anxiously for the time. When I went in church he was sitting in the pulpit, soon as I took my seat he looked at me and bowed his head and oh! I can

never describe my feelings for one of God's servants to recognize a poor sinful worm of the dust like me was too good for me. I felt like I could never leave there without telling him my feelings, but he preached the first sermon and left before the meeting broke up and I was left to mourn again.

I returned home feeling like I could not live much longer. I could not eat my dinner so I pretended to be sick. I could not sleep at night and oh how I would beg the Lord to have mercy on me, for I knew without his mercy I must die.

Next day I wrote to brother Gardner which relieved my mind some, but I soon wished I had my letter back. In a few days the answer came, I went off to myself and with trembling hands I tore it open and read the contents, but instead of being condemned as I expected it was filled with words of encouragement which filled my poor heart with joy. But my happy seasons were so short I could enjoy nothing, not even my husband and little children. I preferred being alone all the time. I wanted to be with God's people but did not feel worthy of the least blessings. When I would go to church it seemed that the preacher knew my condition and could tell my feelings better than I could and oh how my heart would throb within me. I knew I loved those people and wanted to be with them but felt so unworthy. Each night I would try to beg the Lord to show me in a dream if it was my duty to offer to the church. So at last when I had almost given up in despair I dreamed of hearing brother Gold preach a most lovely sermon, when he had finished brother Gardner raised to close the meeting when Christ appeared by his side and told him to go with me while he talked, he came to me and told me to go and be baptized

and I would find rest. I felt too unworthy to speak to him. After the meeting closed brother Gold led me through the most beautiful room I ever saw, all that I could say to him was that I was ashamed of my sins but I wanted to live with him. What sweet peace of mind I had next morning, I had got just what I had been begging for so long. I felt like the Lord had spoke peace to my soul and I wanted to sing praises to His Holy Name. Then I thought I would offer to the church at the next meeting. When the time came my uncle and aunt went up and were received, and oh! how I wanted to go with them but something would tell me that I was not fit to be with those people. I can never tell what agony I passed through the next month. I would read my bible but it seemed there was nothing in it for me. I would read experiences that would tell my feelings and I felt like I wanted to live and die with those people, but was afraid I had been deceived in the whole matter. Sometimes this scripture would comfort me, "We know we have passed from death unto life because we love the brethren." "I knew that I loved the Baptists dearly, but didn't know that I had passed from death unto life."

At the next meeting I went feeling like the poet:

"I can but perish if I go,  
I am resolved to try,  
For if I stay away I know  
I must forever die."

I went up, and oh, how unworthy I did feel! I felt like they ought to send me back to my seat, but I was received and baptized the 2d Sunday in April 1898. What a lovely day it was with me, although it was a cold rainy day all seemed well with me. After I was baptized while standing in the water these words came to my mind,

"How happy are they, who their Saviour obey." I loved every body. I thought brother Gold was the loveliest person I ever saw. I felt like all things had become new.

Brother Gardner would tell me if I would be baptized I would go on my way rejoicing, so I thought if I was one of God's children that I would continue rejoicing, but how soon the tempter came to mar my peace which caused me to have doubts and fears. Then sometimes I feel like saying, "The Lord is my shepherd I shall not want." Then again I am deep down in the valley, I think that all who have felt the love of Christ spring forth in their hearts should follow their Saviour in baptism and find that sweet peace of mind that is given to the obedient child of God.

I am your weak little sister in hope of eternal life.

LULA WORSLEY.

Rocky Mount, N. C.

DEAR BROTHER GOLD:—Little did I think when we parted at the association that I should so soon be bereft of the best friend I had on earth. I do not know that it is of the Lord, but I feel like telling you all of my troubles so that if you can find the spirit of prayer in your heart you will pray for us all. Never before have I had such a sore trial.

You remember that dear papa was taken with head ache at the association from which he never recovered. He had a stroke of paralysis Tuesday night and died Friday morning. Only you that have had this sad experience know the anxiety and sadness of it. We are all heart broken. "All this has come upon us yet have we not forgotten the Lord. Our heart is not turned back neither have our steps declined from the way; though thou hast sore broken us in the place of

dragons, and covered us with the shadow of death. If we have forgotten thee O Lord, or stretched out our hands to a strange god shall not God search this out? For he knoweth the secrets of the heart. Yea, for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

Awake, why sleepest thou, O Lord? Arise, cast us not off forever. Arise for our help, and redeem us for thy mercies' sake."

We are poor, sinful creatures, not deserving the least of God's blessings and favors, and still were receiving one of the greatest blessings, namely, the sweet droppings from the sanctuary of the Most High God from our loving and faithful pastor and a self-sacrificing servant of God in every way. He always strove for the things which make for peace and we know that "Blessed are the peacemakers for they shall be called the children of God." Wherefore we were blessed in having the gospel preached unto us: now are left destitute. "O that my head were waters, and my eyes a fountain of tears that I might weep day and night for the daughter of the slain of my people." Pray for us dear brethren.

At our last meeting dear papa used this text, "I would that ye knew my conflict I have for you, for I know that after my departure will grievous wolves enter in among you not sparing the flock." I know that none but the God who rules in heaven and among the inhabitants of the earth, and none can stay his hand or say unto him what doest thou, can raise up another servant to fill his place; but as he gives us just manna enough for to-day, a plenty but none for tomorrow, I feel that he will not leave us nor forsake us. He will not suffer us to be tempted above that we are able to bear but will with every

temptation make a way for our escape. God alone is our refuge, a very present help in time of trouble. He is my stay. Though he slay me yet will I trust him.

After dear papa had passed over the river I went and knelt by his bedside and tried to pray and something said to me, "Be still and know that He is God." I arose immediately and dried my tears. So we see He maketh the storm a calm. I know that we can bear this sore trial by the grace of God only.

Oh, dear brethren, pray that the love, mercy and grace of God may abide with us continually.

Papa has left some churches here seemingly destitute of preaching, but O may God, who hath given and hath taken away, send some one to us in our afflictions and distress.

Brother Gold, a letter from you right now, I feel, would comfort me some.

Will my dear correspondents consider this as to themselves and pray with me and for me in my sad bereavement.

May the grace of our Lord and Saviour Jesus Christ rest and abide with you all both now and forever. In much affliction and distress, I remain your sister in hope.

LULA ROWE.

Idalia, N. C.

#### Remark.

Who can read this rich letter—rich as shining in the valley of affliction—and not feel a deep love for our dear, bereaved sister, and what heart does not pray God's blessing on her and on the churches now bereft of her gifted father's services?

P. D. G.

DEAR BROTHER GOLD:— I received your sweet letter and oh how my soul is poured out in love to you and all the dear ones who have so lovingly remembered us in our deep distress.

I am afraid you will think me imposing and burdensome, but I have had so many comforting and soul cheering letters from the dear kindred in Christ that I cannot conveniently answer them individually, so dear mama has asked me to write through the LANDMARK, but I will be as brief as possible.

Among my letters I wish especially to notice are those of sister Bettie Z. Whitley, Maggie A. Staton, S. E. Piver, Lou Jones, Elder M. T. Lawrence, L. H. Hardy and yourself.

Our loss is irreparable: dear papa's place can never be filled. He is absent now never to return, but by and through the mercy of our adorable Redeemer we can go to him. Although the Lord has so sorely afflicted us, He has wonderfully and abundantly blest us also. He says, "I will not leave you comfortless." Though he has taken our earthly comforter to himself, He has with this temptation sent all these "white-winged-messengers" to our souls' relief. They have been as a balm in Gilead to our fainting souls and I believe that God inspired each one of you to write just when you did.

The Lord has sorely tried us, but He has sent His Spirit into our hearts crying "Abba, Father" for the Lord God Omnipotent reigneth.

O may we all be enabled to follow the exhortations of dear papa and live as Godly and uprightly in this world as he did. To his churches I would say as he has often told you, "Forsake not the assembling of yourselves together as the manner of some is." Comfort one

another with the comfort ye yourselves are comforted. Strengthen and build each other up in your most holy faith. Let your light so shine that others may take knowledge of you, and pray that I may be enabled to do the same.

May your souls be fed from the fountain of love from the river, the streams whereof make glad the city of God.

LULA ROWE.

EXPERIENCE OF JOHN R. ROWE.

When in my youth at the age of eighteen,  
An arrow from the Lord was sent, very  
keen—  
So keen was the smart that it reached my  
heart,  
And gave me a desire from sin to depart.

I wandered on from day to day  
And turning again to my own way  
In order to expel the smart  
That had its seat within my heart,

But this has caused me many a sigh,  
And often made me weep and cry,  
And bow myself with humble nod,  
To plead the mercies of a God.

But God I thought had frowned on me  
And hell my portion it must be,  
For if I die without the light  
I must sink down to endless night.

I strove to banish it again  
But all my efforts were in vain,  
At length I thought I would do good  
And God would save me if I would.

I vowed to God that I would not  
Again stray off in such a lot  
Of wicked habits as I had,  
But be a holy harmless lad.

Of't as I made my vows I broke,  
Until that I was almost choked  
With sorrow to my heart to think  
That I to torment soon must sink.

I viewed that Jesus had done well,  
And if he sent my soul to hell  
This one thing only I can say  
"Thy will be done"—I must obey.

I saw that I was all undone—  
Could not he saved except he atoned  
For all my sins upon the tree,  
To set my soul at liberty.

But when I gave up all for lost,  
He said to me, "I've paid the cost!"

Behold my body torn for thee,  
My blood spilt on the cursed tree!"

He said to me, "Come in thou blest,  
I have prepared for thee a rest,  
Rest from the world's delusive charms  
Within the Father's blissful arms."

To praise him now is all my theme,  
And hope will always be the same:  
Now brethren pray that I shall stand  
And meet you in the promised land.

Composed by J. R. Rowe, April  
3rd, 1875.

Brother Gold, I send you papa's  
experience as composed by himself.  
It was published once in "The  
Primitive Baptist" but I feel that  
many will be glad to see it in print  
again.

I would love to see you all again  
now and tell you how the Lord has  
wonderfully blest me all my life,  
but for fear of trespassing too much  
on your time I will desist.

I feel to say with David, "Surely  
goodness and mercy have followed  
me all the days of my life and I  
shall dwell in the house of the Lord  
forever."

With much love to each of you I  
remain your unworthy sister in  
much sorrow.

LULA ROWE.

Idalia, N. C.

MY DEAR UNCLE:—For some  
cause, unknown to me, it came in  
my mind this morning to write out  
my experience and send to you. It  
seems small to me when compared  
with yours and others, but none  
have any more to give than a hope,  
and where there is but little given  
there is but little required.

This morning I am carried back  
in mind to my childhood, and think  
I must have been convicted when  
young, (if I ever have,) for when I  
was between 10 and 13 years of age,  
I can now see how merciful God  
was to me. As you know I had no  
mother, and papa was not with me,  
for he was not then married the  
last time, and I was an offcast,

staying among my people. I well remember how I would cry and pray to the Lord to have mercy on me, when I would get in trouble, and always arose feeling justified: but my trouble then was not of long duration.

After papa was married I went with him to parties and enjoyed them, but I thought I would get religion when I got older, for my teacher at Sunday School would tell me if I went to torment it was my own fault, and the preachers, (Methodists) preached the same thing. I attended their protracted meetings every summer, but never thought I would join them, and would often tell them I went to school with I loved to go to see them cut up, but they wouldn't get me; but when I was nearly 15 I became concerned as to what would become of me—after death, and their meeting was going on then, but I had always said I never would join any church till I knew I was a christian. Therefore I had no idea of joining. When I went into the church I commenced to sing, "Come ye sinners poor and needy," and when we reached the lines, "Not the righteous—sinners Jesus came to call," I could not keep my seat. No one had spoke to me, or asked me to the mourner's bench, but the words, go, go, go, were ringing in my ears, and I was obliged to stand, for I could not sit.

A lady observed me, held out her hand and asked me to go with her and let her pray for me. I went with her, for I knew not where else to go. After services she asked me if I felt any better. I told her no. She asked the old members and preachers to pray for me that night, and told me to pray for myself.

I went home with my dearest schoolmate and after all had retired

and were asleep but myself, my room lit up so bright I could have picked up a pin on the floor. Up over me I saw a man with a cross standing beside him. There were holes in his hands and feet. He did not move, but it seemed I was moving gradually towards him. When I got in reach of him, I heard a still voice whisper, I died for thee. I felt happy, and believed I was willing to die. I called Carrie, (my schoolmate,) to tell her what I had seen, and how happy I felt, and the man I saw was gone. Carrie told me she had felt that way, and now I ought to go and join the church. I believed her for I loved her, but did not feel happy next morning, and thought it was all imagination, and wished I had said nothing about it; but through her persuasion and others I joined, but in one month I cared nothing for them or their preaching. My uncle, S. R. Surles told me I was only excited and begged into the church, and he had no confidence in me or them either. This cut me down, and I hated him, and told him I would not be an old Baptist, for they run down every body but themselves; but I felt condemned for saying this, and felt that he was right; but I wanted to go with the popular tide. I could not keep from praying to God, if I was deceived to undeceive me, and lead me in the way everlasting, and this has been my prayer ever since.

Not long after this I dreamed of being in an open field and a bright cloud passed over me, and a paper roll fell at my feet. I unrolled it and I read in large letters of gold these words, Election and Predestination according to the foreknowledge of God.

I wanted to talk with uncle Sam, and ask him about my dream, but dreaded to broach the subject for I felt like he would not believe me,

but told my dream to the other deacon, Benjamin Smith. He told me he was satisfied with what I saw and advised me to go to the church, but I thought I could not enjoy myself with them, for I did not love them, and did not want to be called a Primitive Baptist. I was prejudiced against them and I wanted to enjoy myself with young friends, and thought I would think no more about religion. But occasionally my trouble would return, but would soon wear off, and everytime it came back it came with double force.

When I was sick at Dunn I became a very good Pharisee, and thought I would join the Missionaries, but dreamed of the minister, A. N. Campbell, baptizing me in thick muddy water, and it so warm I could hardly bear to be put in it, and the ugliest negro man I ever saw was standing in front of us when we started out of the water. I thought he was satan. I thought then I would live out of the church, and when the holiness commenced their meeting their doctrine was so strange to me. I began to pray to God to show me in some way if they were right. After a long time I hope he answered my prayer. For in my dream I saw them in a large pit, also the Missionary preacher that I dreamed of before, and the pit was full of smoke. I could see it, but they could not. My mother came and took me away from there, and told me they were false prophets, and that was a dangerous place to be in, and when she left me she said, she and her children were in heaven, and she wanted me to go there too.

Not long after this brother Gold preached at Black River from this text, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Right here I was made to love you people and

the doctrine of salvation by grace, for he told my feelings better than I can today.

I made myself known to brother Gold to tell him how much I was comforted by his sermon, but I could not for unworthiness, and I was afraid he would find out how great a sinner I was.

The next morning I was in the garden and heard a voice saying, Ye are of your father the devil, and the lusts of your father ye will do.

This dashed my hope to pieces, and I felt to be the greatest sinner that ever lived. I could do nothing but beg the Lord for mercy.

Not a week after this it came to me that I was like Cornelius who had to send for Peter, and it came to me to send for brother W. G. Turner and uncle Sam. I wrote for them to come to see me, but they neither came nor answered my letters. This made me feel like I was deceived, and the Lord hindered them from coming. I could not imagine what was the matter with me.

One morning when I awoke this scripture came in my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth; so is every one that is born of the spirit." And these lines followed it, "Thy spirit first taught me to know I was blind, then taught me the way of salvation to find." I arose singing those lines and with a little hope that the Lord had begun a work in me, and I believed if he had he would finish it: but did not then feel that my sins were pardoned, but on Wednesday before the 2d Sunday in Nov., 1897 my trouble it seemed grew heavier than ever before. I did not think I could live, and was afraid I would be lost if I died. I would not go to dinner but stayed out and tried to conceal my

feelings from my husband, but he soon went to his brother's and left me alone. All at once my trouble was gone, and I found myself singing the 4th verse of "How happy are they, who their Saviour obey." I shall fail to tell you happy I was, for I felt free from sin, and these words came in my mind, if Christ free you, ye are free indeed. I began to wonder what had gone with my trouble. I still felt to be a sinner. Something said, you are a sinner, but a sinner saved by grace. I thought then I would never see any more trouble, and did not several days, but I was soon impressed to go to the church. I felt in me a willingness to obey, if I could feel sure that the Lord had called me, but above all things I did not want to deceive the members, or be deceived myself, and stayed away as long as I could.

On Thursday night before the 2d Sunday in December I dreamed of being at your house, and your wife told me I had to comfort the feeble-minded, and Friday night I dreamed of talking to the church, and uncle Sam told me to not talk so long, I need not tell so much, to give others a chance. I did not know what those two dreams meant, but Saturday morning I wanted to go to preaching worse than I ever did before, and it seemed like I was compelled to go. Why this was the case I did not know, for I did not think of offering to the church that day, but when the opportunity was given I was up there, and almost seated before I knew it; but could not talk much. My dreams came before me, and I felt like I must give way for sister Weaver.

When I came home I feared greatly that I was deceived, and had deceived the church. I could not sleep, but prayed nearly all night. I had always been afraid of water, and asked the Lord if it was

my duty to be baptized to take that fear away. I went to sleep after this. When I awoke next morning I arose singing, "Where he leads me I will follow," and I had no fear of water, and was in a hurry to get to the water. When brother Turner raised me up out of the water it seemed to me that "old things had passed away, and behold all things had become new;" and as we were coming out of the water I felt this verse mine,

"The Lord has promised good to me,  
His word my hope secures,  
He will my shield and portion be,  
As long as life endures."

I told brother Turner that was the best feeling water I was ever in, and it was, for I could praise God in that water and felt like I had done my duty.

When we reached the church they were singing Children of the heavenly king. I thought that was the prettiest singing I ever heard.

I remained happy and at ease for 3 weeks nothing troubling me. But now the most of my time is spent in the wilderness.

Now dear Uncle, I have done the best I can. I can't express my feelings as they are, but probably you will understand me, for it is like the poet says, "Forever telling yet untold."

Your unworthy niece,  
LENA B. SMITH.

Benso, N. C.

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### EXPERIENCE.

It has been on my mind for some little time to try to write what I hope the Lord has done for my soul, if it can be the Lord's will. I cannot write unless it is his will. I was taken down sick in July, 1894, and I hope it was for my good. I was down about three weeks. It seemed to me that I was going to die for my sins. I would

try to pray. The more I tried to pray the worse I felt. I do not see how I could ever tell or write my feelings at that time. I dreamed one night that I was sitting in the house door, and two men came in front of me. I was looking at the men: one was an old man; the other one looked like a little boy: and they fell out, and went off a little distance and went to fighting. I followed after them. When I got to where they were the little man had whipped the old man, and the old man was gone. I was looking at the little man, and one more was with him. I heard these words, The new has whipped the old, and when I awoke I could not understand it.

I had another dream. I saw the largest snake I ever saw: its body looked to be as large as a man's body. I was standing up, and it was also standing up with me, and I had a sword in each hand, and held the sword that was in my left hand in front of him, and cut his head off with the sword that was in my right hand. Then I chopped his body some few times, and awoke. I could not understand it. I was lying on my bed trying to beg the Lord to save me, when a storm of wind and rain came up. I was afraid that I would be destroyed in the storm. I was trying to beg the Lord to be merciful to me a sinner. It seemed to me that I felt worse at that time than I had felt at all, when these words came in my mind as though some one spoke to me, O ye of faith. I was yet trying to beg the Lord to save me when these words came into my mind, O generation of vipers, who hath warned you to flee from the wrath to come. I was yet trying to beg the Lord to be merciful to me a sinner, when this weight that had been pressing me down was gone. I could not help from telling my

wife that I felt so much better. I felt this way—that my troubles were all gone. My mind was led to the old Primitive Baptist church. It seemed to me that these good old Baptist people were the loveliest people I ever saw. But this good feeling did not last me long. I felt this way—may be I have imagined these things, and I tried to beg the Lord to make it plain to me. I tried to beg this way—if it was the Lord that was working with me to make it plain to me, and I dreamed that myself and one more were in the house. I don't know who it was with me. I went out into the yard and looked toward the East and saw a light. I was trying to slap my hands when I was taken up from the ground and was going toward the light, and I awcke. I can say one thing, I hope I hate what I once loved, and love what I once hated. I love to get in company with the members and hear them talk, but I feel to be the worst of all men. It seems to me that christians cannot feel as I do. I want to be with them, but I am afraid I will deceive those good old people if I talk with them. The first time I ever said anything about this, if I could have taken it back I would have done so, for it seemed to me I had sinned by telling it. I could not understand how it was. I tried to beg the Lord this way—if he had changed me from nature to grace to make it plain to me, and I dreamed of being at church, and it seemed like some one had talked to the church, and the members were going up to give their hand to the one that had talked. I was with the members, and was going up to give my hand.

This is a part of what I hope I have felt and seen. I hope you all

will remember me in your prayers  
Remember my family also.

WILLIAM B. SUMMERS.

Ossipee, Alamance county. N. C.

DEAR BROTHER GOLD:—The Cool Spring Association met with Mt. Pleasant church Oct. 6th, 7th and 8th. The weather was disagreeable and small crowds were in attendance (except Sunday,) but we feel the Lord was with us and that he sent his seed sowers among us, and that he also prepared good ground for the reception of the seed.

Elders Adams, Smith, and A. J. Moore of North Carolina; Elder Lundy of Virginia, and Elder Harrison of this state were present and preached glad tidings of great joy to them that hear.

Sunday morning a large crowd gathered gathered at the water, and after song service and exhortation by Elder Adams, two sisters and one brother had the beautiful ordinance of baptism administered by Elder Moore; and after this service when the crowd had dispersed and Elder Moore was leaving the baptismal waters another candidate appeared whereupon he returned, put on wet clothing and again entered the waters. No service in the Master's vineyard seems too hard for this earnest, faithful, soldier of the cross to lovingly and cheerfully perform.

May the Lord bless the service of all his faithful servants at our little association that convened in peace, and love and fellowship, and prosper you everywhere—

Yours in love.

R. H. PITTMAN.

Bishopville, S. C.

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

R. ANNA PHILLIPS.....Macon, Ga.

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## EDITORIAL.

### SCRAPS.

Brother P. H. Thorp of Edgecombe Co. N. C. requests me to state my view of feet-washing. He says some of the churches desire to do so, while others are standing out fearing it is wrong

Why could it be wrong to wash feet in the spirit that Jesus showed and taught? He says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done "to you." What is plainer than an example? How lovely and humble is this act.

Brethren that know these things and do them are happy in doing them, blest in the deed. But suppose some brethren do not feel impressed to wash feet, while others in the same church do? Those that do not feel impressed will not object if those that feel impressed to wash do so.

Never wash for strife, nor in contention. You had better tarry one

for another than have strife and confusion.

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Brother Wm. M. Biggs requests my view of 2d Peter 3:13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The old or present earth will then be no more. The verses preceding describe an utter destruction of the present earth.

This is not yet fulfilled. Death shall destroy our mortal bodies. In the resurrection there will be no flesh and blood bodies for the saints, no corruptible bodies. So when there shall be a new heaven and a new earth wherein dwelleth righteousness there will be no corruption in this new earth, nor any storms, nor missiles of destruction in those heavens, no smiting of the sun nor moon, no wrath, nor vengeance.

What we shall be doth not yet appear. What glories shall be in the new heavens and the new earth we know not yet. We know it shall all be glorious. The saints shall be fitted for them and they for the saints.

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Elder J. J. Hall requests my view of 2d Tim. 4 : 3,4.

Paul exhorts Timothy to faithfully preach the word. Because the time will come when they, the people professing godliness, will not endure sound doctrine; but after their own lusts—for power, popularity, gain, money, influence

&c, shall they heap to themselves teachers. Here is the foundation and cause of so many schools and such measures to teach men to preach. They shall greatly multiply—heap to themselves—teachers. These having itching ears, wish to hear something new, something beside the truth. Hence they prepare these teachers to teach them what they love and what they want.

They shall turn away their ears from the truth and be turned unto fables.

What are fables? Old wives' tales, traditions, affecting stories pleasing the flesh, delighting the carnal taste,—graveyard stories to scare young people, and arouse their natural fears and hopes.

They want numbers and popularity. Hence they compass sea and land to obtain one of them.

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Brother Hall I think your dream was fulfilled in your recent trip. You started lame, but found a staff, the presence of the Lord, and that the Lord is a present help in time of trouble. We know his power to deliver so much better after he has delivered us and appears as our strength.

P. D. G.

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### RESURRECTION.

A friend requests my view of 1st Cor. 15 : 29.

"Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptiz'd for the dead?"

All manner of objections that cavilers, unbelievers and all other enemies of God, under the power of the devil, ever could raise against

truth have been met and answered by God's inspired servants. Chief among opposers to truth are found those denying the resurrection of the dead. In many ways is this done—some stealthily, others boldly.

The fifteenth chapter of first Corinthians is especially devoted to a distinct declaration by Paul that the bodies of the dead shall be raised. Keep in mind this truth distinctly that, if the same one that dies is not raised it is not, and cannot be, a resurrection. The meaning of the word resurrection is the raising from the dead of that which died.

A common objection to the resurrection is that it cannot be done, or a denial of the power of God in doing this. They say shall flesh and blood enter heaven? We answer no. They say shall this corrupt body that returns to dust be raised and enter heaven? Can it be gathered up after ages have passed, and again assume the shape or body of a man and ascend to heaven? We answer no. Not in that corruptible form.

But when a man is born again—who is born again? Was it Saul of Tarsus that persecuted the church that was born again, or was it some one else? Who fell to the ground? Was it Saul, or not? Who cried out, Lord, what wilt thou have me to do? Was it Saul or not? Who prayed? Was it Saul, or not? To whom was Ananias sent? Was it to Saul, or some other? Who was baptized? Was it Saul, or some other man? His name is changed to Paul.

What became of Saul? Is he still persecuting the church somewhere? A little common sense would be a very good thing to have in our discussions and investigations.

Baptism represents burial and resurrection. Buried with Christ by baptism into the likeness of his death, and raised up unto newness of life. Rom. 6 : 4.

We do not bury one until he is dead, or we think he is dead. So we do not aim to baptize any until they are dead to sin, crucified with Christ, or believe in him who is risen from the dead.

Now if there is no resurrection of the dead why are any baptized for the dead, or as dead? There is no meaning in being baptized for the dead, or as dead, if there is no resurrection of the dead. If there is no resurrection of the dead then baptism has no meaning whatever.

Is not the very same person that is baptized raised up out of the water? The filthiness of the flesh is not thereby put away, but there is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead.

Some man though will say, How are the dead raised up, and with what body do they come forth? Paul's answer admits that it is a fool that asks that question; but he answers the fool, not according to his folly, and therefore shows he is not one, and also answers the fool according to his folly to check his self-conceit.

Thou fool, thou sowest not that which shall be, but bare or simple grain. But except that grain die

it abides alone. It must die to produce a crop. Of what kind will it be? If you sow grains of wheat will they produce cotton? No. It will be wheat. Is not then the same kind of grain that you sow raised up? Yes, the same. So is the resurrection. It is sown in corruption, it is raised in incorruption. It is sown a natural body: it is raised a spiritual body.

What does Paul mean? He means that the same one is raised up, though not in the same corrupt state, but in newness of life, or in incorruption—in immortality—a spiritual body—a glorious body. For as we have borne the image of the earthly the same we shall also bear the image of the heavenly. He shall change our vile body, and fashion it like unto his glorious body. So that same man that dies shall rise again, but in a far different and more glorious state.

P. D. G.

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#### SCRIPTURE NAMES. JACOB.

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Why the Lord loved Jacob and hated Esau has not been revealed, but the truth itself is revealed, and we find that as certain as the Lord loved Jacob so certainly do his people love one another, and as surely as the Lord hated Esau so surely does Esau hate Jacob and his sons hate the sons of Jacob.

As the Lord loved Jacob and declares him to be the lot of his inheritance we are and should be especially interested in him. For if we are what we hope we are our

life and character are set forth in those of his. As the life begins before the birth, so does the character exist and with the children of God is made manifest before they are born. Jacob and his brother Esau struggled together before they were born. These represented two nations and two manner of people, in every sense antagonistic to each other. The Lord made of Abraham many nations, but they were not arrayed against each other like these.

Esau was born first and but for his appearance, which so readily and forcibly portrayed his character, might have been thought to give promise of a peaceable man, and as a child he seems to have been quiet and disposed to live in peace with those about him, and would have been such a man had things generally gone his way. If the people of God would run with the world there would be no persecution, but a peace would reign to the delight of the devil and all his angels.

After Esau came Jacob forth whose appearance was different, which really indicated promise of peace, but his birth seems to have been the field of battle, and the first thing he finds to oppose is his brother Esau, and his hand took hold upon Esau's heel, and henceforth there was war between the heel of Esau and the hand of Jacob.

That familiar friend who lifted up his heel against his master must have been of Esau's tribe.

"And the boys grew and Esau

was a cunning hunter, a man of the field: and Jacob was a plain man dwelling in tents." Men of the world seem to possess more cunning craftiness than the children of God, which they use for only worldly purposes. It is their religion and they educate one another in it. They use it to deceive and for gain which they count Godliness.

Isaac loved Esau because he did eat of his venison, a savory meat, perhaps the most delicious of all preparations of meat in that day, or this. We notice the basis of Isaac's love for Esau was in no wise a part of himself, or connected with him, but something acquired and prepared by him, and belonged exclusively to this life. This is like the religion of the world today, which to all human observation and estimation is more savory, desirable and reasonable than that of God's people. It is the work of their own hands and is seasoned to their own special liking. The religion of the Catholic so called church, and all of her daughters is but acquirements of their own skill and cunning, and the world, the flesh and the devil love it and call for it, because it is savory to their palates, and if it were possible the very elect themselves would be deceived by it. But Rebecca loved Jacob, and not his sodden lentiles which Esau loved and for which he sold his birth-right, and having overheard the arrangements for the feast of blessing between Isaac and Esau, which were after the flesh, which called for venison, a wild meat, she sent Jacob to the field for two kids

with which to make Isaac savory meat such as he loved. This arrangement was after the spirit and while to the flesh it is deceptive, yet by faith it is according to the will of God and a previous bargain and sale between Jacob and Esau, and thus the flesh is intercepted, and its feast is displaced, and the true gospel feast is set forth and by faith Isaac eats it and blesses Jacob. The work that Jacob did in preparing the feast was such as his mother suggested, and not of his own designing, nor did Isaac in his own mind bless Jacob because he was Jacob, nor because of the meat that he and his mother had brought and prepared. Isaac thought he had eaten Esau's venison, and had blessed him, whereas he had eaten savory meat at the hand of Jacob, and had blessed him. All this was by faith. "By faith Isaac blessed Jacob and Esau concerning things to come." The blessings of God are all by faith whether upon the world, or his people, but only his people appreciate his blessings because coming by faith they are the only ones who see whence and how they come. While it seems that Jacob acted out his name, "a sinner," "a supplanter," in obtaining the blessing, using subtlety and deceit, yet is a true figure of the way and manner in which the spiritual blessing come unto and upon the children of God. Solomon says, "Surely in vain is the net spread in sight of any bird." Job says, "God has compassed me with his net." David says, "Thou hast brought us into the net."

We read that the Lord allures his people, that he sends hunters to hunt them and fishers to fish them. Hunting and fishing are not done after the ways of the thing hunted and fished, but contrary, so the Lord saves and calls sinners contrary to their way, and that which is contrary to their way and will and yet such as they lay hold upon and are brought unto God, must be to their way, alluring as he allures them, and beguiling as Paul caught them with guile. The world says God is partial, unjust, and his ways are not equal. God did not condemn Jacob for the apparent duplicity with which he obtained the blessing, and neither did his father Isaac, and shall we!

Isaac said, "I have blessed him, yea, and he shall be blessed," and further said: "Blessed is he that blesseth thee, and cursed is he that curseth thee," and the Lord said: "In thee shall all the nations of the earth be blessed." Can we curse Jacob, being blessed of God in him?

No one according to scripture found fault with Jacob in this matter except Esau, the very man that ought to have been satisfied because he had sold Jacob his birth-right, which entitled him to the blessing, beside Esau was not capable of appreciating the birth-right, because he only regarded it as a thing useful for this life, whereas the spiritual birth-right pertains to the life to come and those who love it so regard it. Esau's idea was that he had rather live without it than to die with it, while to Jacob it embodied the promise

of this life and of that which is to come. Esau by selling it thus despised it, and brought upon himself everlasting shame, while Jacob though he practiced deception which in itself was not praiseworthy, yet by virtue of his ownership of it obtained the blessing that was in it. In the figure the promised blessings belonged to Jacob because the blessing was spiritual and was made to a spiritual seed of which Jacob was the type. Salvation by grace reverses the order set forth under the first covenant. Under the first the virtue of the worship was after the law of a carnal commandment, while under the second it is after the power of an endless life.

While Jacob gained the blessing, he also from henceforth had the hatred of his brother Esau, and to escape the vengeance of his brother he flees to Padan-aram, and yet not without the consent of his mother and the command and the blessing of his father. Rebecca knows he must flee for his life, but like all wise and prudent mothers she desires him to appear, at least, to go under more favorable circumstances, therefore she lays before his father the question of his marriage, and obtains from Isaac the desired command and blessing for her beloved son, and with her most tender, loving and final benediction she sent him away to the house of her brother from where he should take unto himself a wife and thereby preserve in the type the blessed unity which forever binds the people of God together in

the bundle of life, wherein the purpose of God according to election is graciously made manifest.

P. G. L.

(TO BE CONTINUED)

### FIGURES.

Nature as we call it, hath her symbols and figures of the deeper mysteries of life. The four seasons of the year suggest the stages of life of one that has attained to old age.

Spring answers to youth. Spring is budding time, time of many promises. Nature opens her blossoms under the enlivening rays of the sun, and stimulation given to the earth from the heat thereof. In these blossoms are two things, beauty and promise of fruit. The one soon fades, and often the other fails.

So is youth. This is the stage of human life so full of beauty, good, lively feelings with bright promise of much fruit, and fond expectations of great happiness. But how disappointing. Soon the flower of youth passes away, and often its expectations are blighted by the frosts or chill of death. If not thus a vile character is often developed as one enters the summer of life, and there is no good fruit borne on such trees.

The second period, summer, is the time of full growth of vegetation as it puts forth its shape, size, character and quality. The heat of summer promotes the growth or products of earth to their full capacity, while its parching power

may wither and blast much of the products so that they end in failure. The second period of human life causes its growth and expansion to its full measure of strength or weakness, vigor or decay. In the summer of man's life he appears in full attainment of his vigor, and the finish of his beauty in his mental, moral and physical powers, giving forth a goodly prospect of precious fruit; or he is dwarfed from the defect lurking in the faulty spring of life in his character; but now creeping out ominous of blasted life.

The trials, conflicts, temptations and opportunities of this period needful to strengthen and train, develop and build up into permanent usefulness the true principles, aims and character of a good life, serve their purpose in its growth to the fullest development; or prune off the morbid, unhealthy, unfruitful and noxious weeds, briars and thorns of such persons as are manifested in their growth as tares and cumberers of the ground.

The third period, that of Fall or Autumn, in the revolving and steadily recurring seasons of the year, is the golden season of ripening crops, when teeming harvests gladden the toiler, and fill the farmer's barns with plenty; or proclaim the failure, poverty, starvation, wretchedness and shame of one who has not planted in the spring, nor tilled in the summer, and now cannot reap in the harvest, but must beg.

The autumn of man's life, the evening, is reaping time. We see

in nature the changing foliage, the leaves of the trees fading and falling, fruits browning, hardening, ripening, so as to endure the severity of winter, and be preserved in that trying season of cold. This is apparent also in man. His form is hardening and withering, his hair blossoming as the almond tree for the grave, his eye becoming dim, his steps tottering, and marks of decay seizing with tightening grip on him.

But there is a melancholy beauty in the autumn often pleasing to the eye, and affording food for thought. So there is in a man well preserved in the autumn of his life. If he has sown well in his youth—sown to the Spirit—if in the summer he has been diligent in business, fervent in Spirit, serving the Lord; if he has labored well in the vineyard of his Lord, then the ripening fruit in his meek manner and quiet spirit appears lovely, and yields a bountiful increase. Then the hoary head is a crown of glory, and the wasting form and tottering gait of decrepit age are a pleasing memento of hands willing to labor, and feet beautiful in the tracks they have left. Such are not miserable in the autumn of their life. For as they have sown well, so the maturing crop is good to gather, and plenty shall crown their labors.

The last season is winter, bleak, cold and dreary winter. What a stripping of the beauties of spring and Summer, and what a consumption of the fruits gathered in au-

tumn! Much heavy clothing and rich food are needed to clothe the chilly frame and feed the hungry. The inhabitants live on the past. If the summer has been spent in idleness and dissipation, how harrowing the winter! But if the summer months were wisely employed, winter has its comforts too. So the winter of human life surely comes to those that survive the autumn. Is it a winter of discontent? If the earlier days have been spent in folly, it surely will be. With the natural failure of the appetites, and the inevitable infirmities of age, if that life has been spent in feeding the noxious plants of the lusts of the flesh, then vexation, outraged nature clamoring for the continued gratification of such passions now powerless of enjoyment, and a mind poisoned with a crop of hateful and foul lusts, how wretched this imprisoned old man! His reflections are harrowing, his forebodings dark and gloomy.

But if one has lived unto the Lord Jesus, here is food gathered for winter. This one remembers how the Lord has led him these many years. He chews the cud—with joy. The recollection of God's mercies is so sweet! Even to old age he is still praising the Lord who renews his youth as the eagles, and satisfies his mouth with good things. He is an evergreen tree, the Lord's planting.

Behold, we count them happy that endure! Look at Paul at the end of his obedient and lovely life, as he stands upon the shore waiting for the ship that shall transport

him to Paradise, and says: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but to all them also that love his appearing." He was ready to be offered up. Is not such a life worth living? Is not such an old age lovely? Is not such a winter green with living comforts?

P. D. G.

DEAR MR. GOLD:—Please explain the following passages of Scripture in the LANDMARK:

Malachi 4:1. "All the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up." Being compared to stubble, how long do you think they will be in burning up, if they burn up at all?

Rev. 20:2 3. "And he laid hold on the dragon, the old serpent which is the devil, and Satan, and bound him for a thousand years, and cast him into the abys and sealed it over him, that he should deceive the nations no more until the thousand years should be finished. After this he must be loosed for a little while." If he has been confined, when was it, or is he now confined?

Rev. 20:9. "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet, and they shall be tormented day and night forever and ever." Is this typical of the final doom of all the unbelieving? If so will there be any distinction of day and night?

Yours respectfully,

W. R. GAY.

Fieldsboro, N. C.

Remarks.

This great and dreadful day of the Lord, wherein the wicked shall

be stubble and be burned up, is the gospel day. John the Baptist came as the friend of Jesus, preaching that Jesus should baptize his people with the Holy Ghost and with fire, and should gather the wheat (his people) into the garner, and should burn the chaff with unquenchable fire. Who may abide the day of his coming?

When Jesus came did any sin escape him? Did he not do a perfect work? Surely he did. Did he not overthrow the corrupt tables of the money changers, answering to the corrupted Jewish worship? Were not their place and nation destroyed? Did not Satan fall from the Jewish heaven in which he had been enthroned, and was he not cast down to earth?

Stubble represents that which is fuel for the fire, and quickly consumed. So the wicked are consumed by the coming of the Lord, and have neither root nor branch left, in the sense that no place is found for them in the presence and approbation of the Lord.

Where are the wicked Pharisees, and all other wicked, when Jesus comes? Can the devil hide any more when the Lord comes into his holy temple? Satan and wicked men, and everything that is false, are condemned and cast out. The breath of the Lord consumes the wicked root and branch. They cannot endure the word of the Lord.

This does not mean the annihilation of the wicked in the sense that they have no further existence anywhere, but that they are cast out of God's kingdom in the gospel. The good are gathered in vessels, and the bad are cast off.

## ZION'S LANDMARK.

This is the time that Satan is bound. The thousand years is the Lord's day when Satan is bound. The kingdom of heaven is the church where God dwells. Who knows where that is? The wicked do not. It is hid from all worldly wisdom. It is revealed to babes. There are no wars in that kingdom. This world is not that place. Satan is shut up in this world.

They have day and night in this world, where Satan and the wicked are. But in Christ's kingdom there is no night.

P. D. G.

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### VOLUME 33.

This issue opens another volume of ZION'S LANDMARK.

The future is not in our power. God hath put all that in his own power. He unfolds it as it pleases him. Ours is the present as his mercy grants it to us. That is all we need.

Our aim we hope is to speak and write of Jesus—to the comfort of his saints. We have for years felt a desire to serve the Lord as enabled, if indeed he counts us faithful, in writing as well as preaching; and we consider such communications profitable to lovers and enquirers after truth

Some there are that say they read only the bible. I am not fearing that any of our people read that book too much. Would that our people read it more. The aim of this paper is to expound that book, and encourage people to read it more.

Some object to papers like the LANDMARK because it has defects, yet they love that preaching that excuses their own defects. In preaching there is imperfection. There is imperfection in whatever man does, whether in preaching or in writing.

We are forced to raise the price of the LANDMARK to the old price of \$1.50 after January 1st, 1900. There has been such an increase in the cost of publishing—about one-third—that we are forced to raise the price of the LANDMARK one-third. We don't feel that our friends wish us to publish a paper at our financial ruin. But it will be at the present price. The paper is cheap at one dollar and a half. If you never spend that amount for a worse thing you will do well. Send for it for yourself and family too, if you have one, or for your neighbors who love the truth. We should serve the Lord with what he has given us. I am making sacrifices in publishing it.

May it be our aim—all of us, writers and readers—to glorify God in our bodies and spirits this year, and may his blessing rest upon us all.

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### UNION MEETINGS.

The next session of the Skewarkey Union is appointed to be held with the church at Hamilton, N. C., Friday, Saturday and fifth Sunday in December.

The next session of the Contentnea Union is to be held with the church at Pleasant Hill, N. C., on

Saturday and fifth Sunday in December.

The next session of Smithfield Union is to be held with the church at Little Creek on Saturday and fifth Sunday in December.

The Black Creek Union is appointed to be held with the church at Goldsboro, Saturday and fifth Sunday in December.

### MARRIED.

At Lambsburgh, Va., Elder E. E. Lundy and Miss Hester Surratt, all of Carroll county, Va., October 19, 1899, by Elder J. D. Vass.

## OBITUARIES.

WILLIAM TICE.

The subject of this notice was born in Anson Co. N. C. May 10th 1808. His father and mother both soon died. I think he was about 3 weeks old when his mother died. He was a twin child, but the other one died in infancy.

Uncle Billy as he was familiarly known was raised from a milk bottle, and lived to a ripe old age, having died on the 9th day of March A. D. 1899.

He was a man of uncommon natural strength and constitution until a few years prior to his death.

He suffered greatly with cancer on his left hand. This hand was successfully amputated about 6 years ago and since then he enjoyed a good measure of health and strength until the death of his last wife which occurred near the first of Nov. 1898. He felt greatly bereaved and was left very desolate, but one of his daughters and family moved in the house with him, he not wanting to leave his premises to live.

He was taken about a week before he died with something like gravel and all that a good doctor and loving relatives and kind friends could do was done, but his race was run and the summons "child, your Father calls, come home," must be obeyed, and we rest in the confidence that he is now at home in heaven, that he is supremely happy.

He professed a hope in Christ in early

manhood and joined the Baptists before the division, and some time after the split he came to Lawyer's Spring (the church he first joined having gone missionary) and was received in full fellowship and so remained until his death. He was a member of the Lawyer's Spring church continually for about 50 years, and was for a long time a deacon and often talked in public in the bounds of the Bear Creek association.

He was gifted in prayer and an unpromising contender for salvation by grace and grace alone.

He was a very useful man as his acquaintances will attest.

My knowledge of this man, though no kin, led to companionship, even if he was 60 years my senior.

He has 3 sons and 4 daughters still living to grieve, but not as those without hope. To them we dedicate this imperfectly written notice, asking them to cast over it the mantle of charity. Peace to our father in Israel.

W. J. JONES.

White Store, N. C.

CALLIE DAVIS.

It is with a sad heart that I attempt to write the obituary of my dear, affectionate and loving sister.

She was the daughter of Elder Enoch and Marion Reeves, was born the 4th of July 1845, and was married to A. F. Davis the 19th of Feb. 1865, and departed this life Oct. the 20th 1897, aged 52 years, 3 months and 16 days.

There were born unto them 9 children, 5 girls and 4 boys; 3 of them preceded their mother to the grave, and 6 are living to mourn the loss of their dear and precious mother.

She joined the Primitive Baptist church called Elk Creek, N. C. where her beloved father, Enoch Reeves preached the unsearchable riches of Christ for many years.

She was one of the most lovely christians, always faithful, ever hopeful and helpful. Such was her life.

Her home was ever open to the Baptists, where they always found a warm welcome. No church ever had a better member. She was beloved by all who knew her, and those who knew her best loved her most.

My attempt to speak of her noble virtues will be but feeble. Her humble, sincere, and amiable life speaks more than my pen can write.

I believe it has been a glorious exchange

for her. She has now entered into the joys of her Lord forever. Rest on dear sister. When I think of you in thy dear Saviour's presence I cannot wish you back. We miss you, oh we miss you. Words cannot express the aching void left in our hearts. We can never hear her sweet voice and loving words, nor see her smiling face again. May the Lord bless and comfort the bereaved ones, especially her lonely widowed sister. She always called me her dearest sister when she would write.

She lived in Oregon 13 years before she died.

She only lived one week, had pneumonia fever, Her sufferings were great. She retained consciousness until the last.

She talked of her hope in heaven. She saw the angels come to meet her.

She asked her husband if he could not see her father and mother, brother John Hawthorn and others. Then her husband asked her who that was at the foot of her bed. She said it was her darling little Willie. She told them all good bye, and said she was going home to live with God, and said weep not for her, but live to meet her in heaven.

She spoke of her son and daughter in Virginia and said, tell them to meet her on Canaan's happy shore, as they could not be with her here.

She died with a smile on her face. Oh, may we be gathered in heaven where parting is no more. So let us be resigned to the will of God, and may it be his will to lead those bereaved ones in the path of duty and make their burden light. They can truthfully say:

"A precious one from us is gone,  
A voice we love is still,  
A place is vacant in our home  
Which never can be filled."

Brethren and sisters, pray for me when it goes well with you.

Written by her devoted sister.

MAHALA DAVIS.

Olympia, Smythe Co., Va.

## APPOINTMENTS.

J. D. DRAUGHN.

Lawrences.....Sat and 4th Sun in Nov  
Williams.....Monday  
Falls.....Tuesday  
Mill Branch.....Wednesday  
Pleasant Hill.....Thursday  
Upper Town Creek.....Friday  
White Oak.....Sat and 1st Sun in December

Wilson.....Monday  
Contentnea.....Tuesday  
Healthy Plains.....Wednesday  
Upper Black Creek.....Thursday  
Scotts.....Friday  
Lower Black Creek.....Sat and 2d Sunday  
Memorial.....Monday  
Beulah.....Tuesday  
Creeches.....Wednesday  
Salem.....Thursday  
Conveyance needed.

S. F. BASS.

North East.....Nov...24  
White Oak.....25  
Hadnotts Creek.....26  
Newport.....27 and 28  
LaGrange.....29  
Nahunta.....30  
Goldsboro.....Dec...1  
Memoria<sup>l</sup>.....2  
Upper Black Creek.....3  
Beulah.....4  
Bethany.....5  
Smithfield.....6  
Masseys School House.....7

A. N. HALL.

Dutchville.....4th Sunday in November  
Thursday after at.....Peach Tree  
Nashville.....Sat and 1st Sunday in Dec  
Falls Tar River.....fat and 2d Sunday  
Mt Zion.....Thursday after  
Conoho.....Sat and 3d Sunday  
Hamilton.....Wednesday  
Conveyance needed

Error in his appointments of Nov. 1st

E. E. LUNDY.

Statesboro.....2d Sunday in December  
Middleground.....Monday  
Lower Lotts Creek.....Tuesday  
Upper Black Creek.....Wednesday  
Lanes.....Thursday  
Fellowship.....Friday  
Ashes Branch.....Saturday  
Deloaches.....3rd Sunday  
Emmans Monday after 3d Sunday in Dec.  
Ephesus.....Tuesday  
Lake.....Wednesday  
Bay Branch.....Thursday  
Andersons.....Friday  
Little Flock.....Saturday  
Cedar Creek.....4th Sunday  
Sunlight.....Monday  
Mt Olive.....Tuesday  
Oak Grove.....Wednesday  
Rosemary.....Thursday  
Hebron.....Friday  
Longs Creek.....Saturday  
Canoche.....5th Sunday  
Antioch.....Monday  
New Hope.....Tuesday  
Mt Zion.....Wednesday  
Sardis.....Thursday  
Providence.....Friday  
Oakly Grove.....Saturday  
Limestone.....1st Sunday in Jan  
Union.....Monday  
Mt Gilead.....Tuesday

Will some brother at Nevels Creek meet

him at Rocky Ford, Ga. on Tuesday after 1st Sunday in Dec?

W. J. STEPHENSON.

Autry's Creek....Sat and 1st Sunday in Dec  
 Little Creek.....Monday  
 Flat Swamp.....Tuesday  
 Bear Grass.....Wednesday  
 Smithwicks Creek.....Thursday  
 Sparta.....Friday  
 Lower Town Creek..... Sat and 2d Sunday  
 Pleasant Hill.....Monday  
 Falls.....Tuesday  
 Nashville.....Wednesday  
 Sappony.....Thursday  
 Mill Branch.....Friday  
 Upper Town Creek... Sat and 3rd Sunday  
 Elder G. D. Roberson will accompany him part of the way.

J. J. BECK.

Mt Ararat Va.....4th Sunday in Nov  
 Malmaison.....Monday  
 Mill.....Tuesday  
 Mountain Springs.....Wednesday  
 White Thorn.....Thursday  
 Galilee.....Friday

A. L. MOORE.

Roxboro.....Tuesday after 4th Sun in Nov  
 Stories Creek.....Wednesday  
 Wheelers.....Thursday  
 Flat River.....Friday  
 Surls.....Sat and 1st Sunday in Dec.

WILMINGTON & WELDON R. R  
 AND BRANCHES  
 AND ATLANTIC COAST LINE  
 RAILROAD CO., OF SOUTH  
 CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED July 31, 1899.	No 21 Daily	No 35 Daily	No 41 Daily	No 49 Daily
Lv Weldon....	A M 11 50	P M 9 43	P M .....	A M .....
Ar Rocky Mtn..	12 55	10 38	.....	.....
Lv Tarboro.....	12 21	.....	6 00	.....
Lv Rocky Mt..	1 00	10 35	6 45	5 40
Lv Wiso.....	1 58	11 14	7 10	6 20
Lv Selma.....	2 55	11 57	.....	.....
Lv Fayetteville	4 30	1 10	.....	.....
Ar Florence....	7 25	3 15	.....	.....
Ar Goldsboro..	.....	A M	7 50	.....
Ar Goldsboro..	.....	.....	7 01	3 21
Lv Magnolia....	.....	.....	8 09	4 25
Ar Wilmington	.....	.....	9 40	5 50
			P M	P M

TRAINS GOING NORTH.

	No 78 Daily	No 102 daily ex Sunday	No 82 Daily	No 40 Daily	No 48 Daily
Lv Florence....	A M 9 40	.....	P M 7 45	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....
Lv Selma.....	1 50	.....	10 54	.....	.....
Ar Wilson.....	2 35	.....	11 31	.....	.....
Lv Wilmington	.....	A M	.....	7 00	A M
Lv Magnolia....	.....	.....	.....	8 34	9 45
Lv Goldsboro..	.....	5 15	.....	9 45	12 30
Lv Wilson.....	P M 2 35	5 43	A M 11 31	P M 10 33	P M 1 16
Ar Rocky Mtn..	3 30	6 15	12 07	11 35	1 53
Ar Tarboro.....	.....	7 04	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....
Lv Rocky Mt..	3 30	.....	12 09	.....	.....
Ar Weldon....	4 32	.....	1 00	.....	.....
	P M		A M	P M	

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 15 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 43 p m, Returning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 5 0 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 16 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

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# Zion's Landmark.

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*JR Congleton*  
PUBLISHED SEMI-MONTHLY

— AT —

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WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER Associate Editor, Floyd, Va.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,  
MACON, GA.

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Price—One Dollar Per Year.

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## The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king on the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1 per year. The getting up of Clubs of eight subscribers, or a larger number, \$1 each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER JOHN LELAND.

To these two perplexities I may add another, which is a constant worry in my mind, about preaching. No sooner was my mind exercised about the salvation of my soul than it was agitated about preaching. The number of sermons (such as they were) that I preached when alone was very great. Both saints and sinners said, "John will be a preacher." My mother professed that she had the same impressions about me when I was a sucking child; but my fears were that the devil was at the bottom of it, seeking to deceive me and cheat me out of my soul. Text after text would crowd into my mind to urge me on, but I could not tell whether they were the voice of God, or the voice of Eli; whether the devil suggested them to me; whether they were accidental, or whether they came from the good spirit of God.

Strange to relate, one hour I would entertain a comfortable hope that my sins were pardoned; the next hour nearly give up all hope, fearing that my exercises were self learned, and that I had not been taught of God; the third hour be impelled that I must preach or perish. This conflict wore off my flesh, and made me irresolute about anything. My faith was firm in this: that no man should undertake to preach until he was born of God; that no man born of God was, by that change, prepared to preach;

that Christ called unto him whom he would for the work of preaching, either fishermen, herdsmen, or men of science; and when he called them and ordained them, if they neglected the work, and conferred with flesh and blood, they would be disobedient to the heavenly vision.

The first of June, 1774, Elder Noah Alden, of Bellingham, came to Northbridge and baptized seven others and myself. Four of them were men and the others women. I was extremely dark in my mind; but when I gave a relation of my exercises I had this hope, that if I was deceived the preacher would discern it and reject me; and that if he rejected me it would strike such conviction into my heart that would lead me on to a sure conversion. The preacher, however, only asked me if I believed in the Calvinistical doctrine. I replied that I did not know what it was, but I believed in free grace. As he received me, dark as my mind was, I would not give back. The preacher was a short man, and, therefore, asked me to go into the water with him, to assist him in raising and leading the women, which I consented to do. After it was over the people said, "John has begun, and he will keep on." The day afterwards, on reflection of what was past, I felt strengthened, and could say, "Thus it is written, and thus it behoved me."

On Sunday, the 20th of June, I went to a meeting at Grafton, where there was no preacher. My mind was greatly embarrassed about

preaching, and my prayer was that I might know my duty. The words of the prophet occurred to my mind: "There is none to guide her of all the sons she hath brought forth." Having the Bible in my pocket, I drew it out, and without design, opened to Malachi 2:1,2—"This commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you." Whatever the original design of the text was, at that time it arrested my conscience thus—"Thou art the man." Attempts to evade the force of it were all in vain. I must either lay it to heart, open my mouth, and give glory to the name of God, or his curse would fall upon me. Fearing the hot displeasure of the Lord, I rose in great distress, and having read Mal. 3:16, 17, I told the people if there was no objection, I would speak a little from the text. Being answered with silence, as custom led the way, I divided my text into several heads of doctrine. At the beginning my mind was somewhat bewildered, and my words sounded very disagreeable to myself, so much so that I partly resolved to quit; but continuing, my ideas brightened, and after awhile I enjoyed such freedom of thought and utterance of words as I had never before. I spoke about half an hour and then closed. One of the old Christians made a prayer, and thanked God for what he had discovered in the young man. At noontime I was all delight; my burden of soul, which had borne me down so long and so low, was all gone; and I concluded I should never have it any more. But when the people collected for afternoon worship, my spirits sunk within me. I retired into a lot and fell down upon my face by a fence, full of dismay; but suddenly the words

God spake to Joshua, "Why liest thou upon thy face? Up!" gave me to understand that there was no peace for me in indolence. I therefore went to the meeting house and tried to preach again, but made miserable work of it. I continued, however, to try to preach as doors opened; but I tried it more than ten times before I equalled the first, in my own feelings. A question arose in my mind whether I should be received if I gave myself wholly to the work, which was answered by Solomon, thus: "A man's gifts maketh room for him, and bringeth him before great men." From a sense of my insufficiency, I trembled at the attempt; but what was spoken to a king in another case was now spoken to a feeble youth: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

I finally surrendered, and devoted my time and talents to the work of the ministry, without any condition, evasion, or mental reservation. In myself I have seen a rustic youth, unacquainted with men, manners, and books; without the smallest prospect, or even the thought of gain or applause, turn out a volunteer for Christ, to contest with all the powers of darkness. 'Tis possible, however, that I have been deceived in the affair (for thousands are); but if I have been deceived it was an error in judgment. A hypocrite I was not; for, at that time, nothing would have tempted me to engage in the work until I believed that I was moved by the Holy Ghost. The greatest obstruction I had when undertaking the work was this: I did not believe that I had the longing desire and holy zeal for sinners that some preachers had; indeed, this was my heaviest trial for the first five years of my ministry. I had, however, a love for the gospel and gospel

worship, and was pleased when I saw people turning to the Lord. From this beginning I preached to the towns around where I was requested.

The first preaching tour I made was a small one, about 40 miles in length, preaching to little congregations on the way. My mind was dark when first setting out, but grew darker and darker all the way, till at length I concluded I had run before I was sent, and, therefore, returned home with precipitancy, resolving to attempt the work no more. Before I went on this journey I had appointed a meeting to attend after my return. Had it not been for this circumstance I know not what would have brought me into action again. But attending that appointment I obtained great comfort and resolution to persevere.

At one of these little meetings a woman received a gracious change, and gave good evidence of it. This encouraged me that my labor was not in vain. About thirty years afterwards I saw her. She had joined with the Presbyterians, and blamed me for being a close communicant. I asked her if her minister and church would let me preach in their meeting house. She said she believed not. "Why, then," said I, "should I be blamed for not communing with those who have no fellowship for me?"

In the autumn of this year I joined Bellingham church (for till then I belonged to no church), and after about six months that church gave me license to do what I had been doing for a year before.

(TO BE CONTINUED)

DEAR BROTHER GOLD:—I want to aid in your work in any way that I can, and I now feel like writing a brief letter for your columns.

If it comes under the head of prohibited matter, and on this account is declined, I will not complain. I have just been reading Elder Hardy's account of his journey up through this country, and attendance at several of our Associations. I think he did a very proper and profitable thing to publish, as he did, a plain statement of what he saw and heard and felt throughout that trip. I don't think any one who could enjoy mingling with the saints in their devotions, had they attended this string of Associations, as he and I did, could carry away with them any prejudice against associational meetings. I am glad he published what he did. As considerable has been said about evangelists, would it not be well for us to find out, if we can, just what an evangelist is? It seems to have a place in the list of gifts bestowed upon the churches when the Lord ascended up on high and received gifts for men. While these gifts are conferred upon individual men, they are the property of the church, and given for her benefit. She, then, is the proper judge of the different gifts, and they all should be in subjection to her judgment. I think it is a mistake to suppose that all were intended to be pastors, and that a man should not be ordained unless wanted as a pastor. Else why make this distinction? We have some sound and able preachers, who do not seem to be pastors, or to possess qualifications for pastoral work. If men assume to possess some one of these gifts, and claim recognition as such at the hands of the church, it will lead to trouble. I don't know why each of these gifts should not be subject to the judgment of a council of brethren the same as for ordination. If a man is impressed that his gift is that of an evangelist, let the brethren come together and consid-

er the matter, and if they so decide, let him be set apart publicly, or ordained to that work, and a solemn charge be given him with regard to the work unto which he is called, and then, if he is faithful, he is above the reach of any reproach.

I will here suggest that it is my idea of this work that it is to labor among the destitute, in desert places and where the word is not known, and small, weak churches that have little or no preaching.

I have a mind to give some account here of my own experience in regard to some of these questions, as after an experience in public life of half a century, some lessons are learned that are not learned so well in any other way. My old pastor, after my ordination, suggested to me that in regard to going abroad, the door should always be open. He reminded me that the wise man had said that a man's gift would make room for him. He said it would always work best for an invitation to come from the church or place first, and the man go in answer to a Macedonian call for him. I have responded to this through all the years of my public life, and now heartily endorse it. The difficulty with me has been on the other side. I have felt to be so confined at home attending to the churches that are depending upon me, that I could never feel free to go far from home. The most of the meetings and associations that I attend abroad are held in the week time, and I never go too far away to be in my place on Sunday. I think the importance of a regular and faithful ministrations at regular appointments is held sacred by all churches worthy the name, and I have felt to be bound by it.

I hear considerable about impressions. As though people had impressions that would do for a rule

of action. I think the impressions of prophets should be subject to the prophets, and not the prophets be subject to them. First Cor., 14:32.

We should never lose sight of duty and propriety because of impressions. If impressions come from the spirit, the spirit of God will not impress us in to steps wherein is no duty or obligation, and where the opening of a door in Providence is wanting. A delicacy on the part of a gospel minister about going where no opening or invitation has come to him, raises a man invariably in the esteem of the brethren generally.

Wisdom, when she had prepared her gospel feast, sent forth maidens to make the announcement. I presume that they were very modest and diffident. All these things seem so plain; not only, evidently, right and proper, but work so well, never resulting in a jar or the least dissatisfaction. The minister serves a profitable service, and the churches served are like well watered gardens, and there is no place for any briars and thorns to grow. I am personally acquainted with quite a number of gospel ministers, and they all have more calls for ministerial labor than they are able to obey.

The church is mistress in the house, and the gifts being conferred for her benefit, she is the proper judge of them. The spirit of these gifts I believe recognizes the judgment and authority of the church, and, like the maid to her mistress, will never cease to look to that source for guidance in all that the Lord will have them to do. A man's work will generally bear witness of him, whether he is in the place that the Lord has designed him to occupy or not. In gospel bonds,

E. RITTENHOUSE.

State Road, Del., Nov. 1899.

DEAR BROTHER GOLD:—This bright Sabbath day I feel impressed to write a few lines for the comfort, I trust, of God's little flock. The impression is imperative for me to say something to encourage those who are smaller than all the rest. I feel desirous to write to this class of God's little ones, as I am persuaded that of those who are of little faith and small hope, I am chief—chief in littleness. In fact, I feel unworthy to speak the name of God and his son, Jesus, and could not at all without the Father's spirit aiding me. To you of little faith, I come to bear testimony that I believe that it has pleased God to place me side by side with you, in the same low valley. Beloved brother or sister, as we sit here alone, with only a glimpse of the glory of the mountain top, where dwell God's strong and faithful ones, let us talk a little together. Do you feel in your heart to desire that God's dealings with you should be more pronounced, that your hope were brighter and your faith stronger, that you, too, might dwell in the bright sunshine of God's eternal love? This is the desire of my heart, and if you feel the same way, we witness with each other; and the fact that you have found one in the same condition as yourself may comfort you and cause a prayer of praise to go up to God, for that he has strengthened you, even in your weakness, out of the mouth of two witnesses. And it might be that if we dwelt high up on the mountain side, nigh unto the top, we might become too content in our ease and satisfied, and possibly puffed up with our own self, forgetting that God is the fountain of all our joy and delight, and that we are still poor worms of the dust saved by his redeeming love. Our being down in the valley gives us this great desire for the brightness

above, and as long as we have but little light we are pretty sure not to lose sight of the glories above.

Have you been troubled, dear one of little faith, because of the littleness and incompleteness of your experience? My poor heart longs to find some one somewhere, who, though trusting in Christ as his Savior, can say but little of God's convicting grace; who cannot say in truth that they have been greatly burdened with sin, even nigh unto death; one who cannot fix an exact time when he was first convicted of sin, and cannot say exactly when it was he was delivered from sin; and yet one who feels persuaded by a spirit within that he, though a vile sinner every day, has been saved from sin by the blood of Jesus.

It may be that God's people can not witness with me along this line; it may be I have not traveled the right road, and am a poor deceived wretch after all. Will not some one of God's little ones extend to me a hand of sympathy, ere I perish by the way; but I have a little hope, which I could no more cast aside than I could overturn the throne of God, for this hope is anchored there. I have his precious, unfailing promises, which come direct from the fountain of all grace, and bind me to heaven by a cord of love which all the devils in hell can never break.

I, Sam N. Hurst, do love the brethren. Do you, little one, love the brethren? Then why should we trouble ourselves about other matters? Is not love the essence and sum total of every Christian experience? Is this not sufficient to beget in us a hope of heaven? Oh, what precious words are these to nearly perishing souls: "By this you may know that you have passed from earth unto life, that ye love the brethren!" What a sweet re-

sponse these precious words find in our poor doubting hearts! This much we do feel to know, that we love the brethren; and in this we have the promise of an inheritance in heaven. What is sweeter or more precious in life than the love we have for each other! And how like is this love to the love we have for our Savior and the love he had for us! All, indeed, flowing from the same fountain—the great fountain of God's eternal love, which flows right by his eternal throne; and this our love is Christ in us—the hope of glory. This little hope—this great love wherein we live unto God, the Father, bears testimony that we are the children of God. This love of God shed abroad in our hearts enables us to take hold of God's promises and to gather a few crumbs by way of strength and comfort.

Not only do we love the brethren with a sacred, precious love; but, upon examining ourselves and recalling our past lives, we find that we do not love those things that we once loved—in fact, we now hate those very same things that were once the joy and delight of our lives; and those things that we once had no regard for, we now love with all the strength of our soul. Like the heathen, I gave my heart to the worship of an idol; but soon the mighty hand of God took away the idol, the joy and pride of my life and the object of "love which is more than love," and threw me, rudely it seemed, into the dust, where I lived for months, without hope in this world, and but little in the world to come. I lost in flesh a pound a day for several days, and became a veritable walking skeleton. I groaned in spirit, and prayed aloud for God to deliver me from this worldly sorrow, promising him that I would do anything that he might put upon me, even to preach

his word, if he would call me; yet he seemed far away. In his own good time I was restored, and hope and ambition again revived. Now, I can see it all clearly. God would not have me to worship an idol, but God only should I worship. Soon, in God's good providence, a life companion was sent me, as if by an angel's hand, and I became fully restored and happy. In it all, I now see God's goodness, mercy and love; out of it all as a fire to cleanse me, I believe he has brought me forth as one of his children. He seemed not content with merely bruising the reed, but he must smash me all to pieces; yet he would not entirely consume or destroy me. He, at last, restored me to greater strength and happiness. Few men ever suffered as much as I have, and lived; but it was all for my benefit and for the glory of God. And now, that he brought me safely home to him, and gives me a degree of happiness in life I never experienced before, how can I help singing praise to his precious name, and fervently desiring to do his holy will, whatever it may be. At times, when all alone with my thoughts, my heart wells up with the sweetest, tenderest love for my dear Redeemer, and for everybody; but I am daily troubled by inclinations and temptations to sin.

Nearly ever since my admittance to the bar, I have been engaged in writing law books; and now the labors have assumed such proportions that I recently withdrew from practice until my present undertakings are completed. During these years I have written a "Guide Manual," for magistrates and attorneys (816 pages); an "Annotated Pocket Code of Virginia (500 pages minion type), and three volumes of an "Annotated Digest of the Supreme Court Decisions of Virginia" (875 pages each), and have four more

volumes yet to write to complete the Digest series. So that I have read the scriptures but little, yet I have a strong desire to read and study them.

I frankly confess that I am trusting in the Lord's guidance and direction as to my course in life hereafter.

The 4th Sunday in last June I offered myself to the church at Bethel, Pulaski county, Va., was received, and baptized on Sunday of the July meeting.

My sincere prayer is that God will grant me more and more of this sustaining grace, and that I may be able to do something for his glory.

Asking the prayers of the household, I am, sincerely,

SAM N. HURST.

Pulaski City, Va.

ELDER P. D. GOLD—Dear Brother: Several of the brethren asked me to write a sketch of my trip to the Kehukee and Contentnea Associations, and send to the LANDMARK, as it would be too much to write to each one.

I left my home Friday morning, September 29, not feeling well, rode on my buggy fifteen miles to Elizabeth City, took the train in company with dear (to me) Brother C. C. Aydlett and his good son, and Bro. B. F. Perry and his sister, for Plymouth, was met there by my very much esteemed friend Mr. Skittlethorp, who got a good home for Brother Perry and sister at Mr. Harrison's, and took myself, Bro. Aydlett and son to his good home, where we were kindly cared for.

Saturday morning we boarded the train for Robersonville, where we were met by kind brethren. I went home with dear Brother Outterbridge, and was conveyed from there to Flat Swamp church, where the Association commenced.

After meeting I returned to Bro. Outterbridge's, where I had a very pleasant stay with several brethren and sisters, among whom were Bro. Wm. Slade and wife, who have been especially endeared to me for 30 years. I tried to preach at night in a school house in Robersonville. Sunday after meeting I went to Mr. R. L. Roberson's hospitable home, had a chill and was right sick. Mr. Roberson and his good wife gave me some medicine and showed great kindness to me. Although I felt very feeble, I went to the school house at night and enjoyed a sermon preached by Elder N. H. Harrison. After meeting returned to Mr. Roberson's for the night. Next morning I went to meeting, though I felt cold and feeble. That day I heard the last sermon from my much beloved brother J. R. Rowe. It was very interesting, though if I had known it was his last, it would have been more interesting as well as solemn.

After the Association adjourned I went to Elder George Roberson's, went to meeting that night and enjoyed the preaching by Elders Gold and Roberson. I shook the hands of many dear brethren, sisters and friends, and left for Hobgood. On arrival, myself, sister Bettie Whitley, Sister Rawls and her two sisters from South Quay church, were escorted by brother King White to his son's, Preston White's home, where I was, it seemed to me, more than ordinarily cared for. Sister Bettie, after a very short stay, went to her home. The rest of us remained until next day. Shortly after I got to Mr. White's I had a chill, and in the evening had right much fever. I was sick and the doctors were called in, who treated me kindly. I did not think to ask the doctors that night what my bill was. I asked Mr. White next morning if he

knew. He said he did not, but never mind about that; he did not think the doctor made any charge, but if he did he would pay it. I told him he had done enough without that. I felt that I wanted to compensate him for his kindness and trouble. He said no, I was welcome. May the dear Lord bless him and his dear wife, and those dear sisters, and all the rest that were so attentive and kind to me. Next morning I felt much better, though very feeble, and somewhat discouraged because I had agreed to fill Elder Bodenheimer's appointments at Cross Roads, Mt. Zion, Lawrence and Williams. Failed to get to Cross Roads for want of conveyance. Sister Whitley spoke very encouragingly to me; said the Lord would bless me and give me strength. About 10 o'clock brother Savage came and took me to Mt. Zion church, where I met a goodly number of brethren and friends. I felt that the dear Lord gave me strength and some liberty to speak in his name. Elder Strickland concluded, whose remarks were interesting.

After meeting brother Henry Savage took me to his good home, where I was kindly cared for. On Thursday he took me to Lawrence's, where I met several brethren and friends, and tried to preach as the Lord gave me liberty. Elder Staton, in conclusion, made some interesting remarks. After meeting Bro. Spivey took me to his hospitable home, where I was made to feel welcome. Next day he took me to Williams, where I met not many. I tried to preach with the ability the Lord gave me. Elder Johnson gave out the hymn and dismissed.

As there was no one to take me on towards the Contentnea Association, brother Spivey took me back to his home, where I spent another night with him and his dear family.

Saturday morning he took me to Tarboro. I very much appreciate his brotherly kindness to me.

I boarded the train about 12 o'clock for Sharpsburg; met Bro. Staton on the train, and was glad of his company. We arrived at Sharpsburg about 2 o'clock, and traveled about two miles to brother Robbins'. A goodly number of brethren and sisters had a very pleasant time there. Next morning was taken to the Contentnea Association. I enjoyed the meeting, and after the close I went to brother Bass' home, where I was made to feel welcome, and very much enjoyed myself with him and his good company. At night while speaking to each other of the things pertaining to the kingdom, and that blessed, yea, better, resurrection, I felt like surely it was a heavenly place. Monday went to the meeting, was called on to preach the closing sermon, which I did as best I could. After the Association adjourned I went back to brother Bass', and after a few minutes' stay he sent me, together with others, to Rocky Mount, where I took the train for Plymouth. Arrived there at 8 o'clock and went to Mr. Skittlethorpe's, where I have for many years found a home. Next morning boarded the steamer Plymouth for Edenton, then took the train for Elizabeth City; arrived and was met by brother J. H. Sawyer, who took me to Weeksville. From there I had conveyance to my home. Got home about night and found all as well as they were when I left them, for which I hope I felt thankful to the good Lord.

I enjoyed the trip very well considering poor health; heard a good deal of good preaching, which was a feast to me, more so, perhaps, because I am destitute of hearing but very little except when I go from home. The company and sweet

conversation of the dear brethren and sisters was very refreshing to me. I have been very unwell since I have been home, but feel now like my health is improving.

In conclusion, I would ask you all, dear brethren and sisters, to remember me, a poor worm, at a throne of grace.

Your unworthy brother, in hope of a better resurrection,

CHARLES MEADS.

WREKSVILLE, N. C., Oct. 24, 1899.

RECIPE FOR SMALLPOX AND SCARLET FEVER.

DEAR BROTHER GOLD:—Please publish the following in the LANDMARK and oblige all your readers.

- Fox Glove, 2 grains
- Sulphate of Zinc, 2 grains
- Sugar, 1 teaspoonful
- Rain water, 2 tablespoonfulls.

Mix all and shake until all the ingredients are thoroughly mixed, then add four ounces of rainwater.

Dose for an adult is one teaspoonfull every hour.

This prescription was given to me several years ago by Dr. Thomas H. L. Tolcott, of Hartford, Conn., who said he knew by experience that it would cure the worst cases of either disease in from 12 to 24 hours.

After the Cuban war when the smallpox scare broke out in this country the Atlanta Constitution published the same recipe and stated that it would cure smallpox in 12 hours.

Some years ago the Stocton (Col) Herald published the same recipe except it gave the ingredients in one-half the quantities with the full quantity of water and said it would cure the worst cases of small pox, even after the piths were filling, in twelve hours, and it has cured cases where physicians had

given up, and if the different countries would compel physicians to use this prescription there would be no need of pest houses. Also that it is a preventive of both diseases. Affectionately.

L. H. HARDY.

Roxboro, N. C.

ORGANIZATION.

The brethren and sisters desiring to be constituted into a church met at Martinsville, Henry Co. Va. on Saturday the 28th day of October 1899, and a presbytery was organized consisting of Elders Peter Corn, A. L. Moore, W. S. Minter and Z. T. Turner. Elder Peter Corn was chosen moderator, and Z. T. Turner clerk.

The brethren and sisters wishing to be constituted into a church were requested to hand in their letters, when the following brethren and sisters presented them. B. F. Winn, Nannie E. Winn, Louisa Chesher, Julia A. Clark, James P. Hartfield, P. I. Hodnett, Loula H. Hodnett, T. T. Marshall, Sarah E. Marshall, Mary F. Davis and Martha J. Towns. Upon examination finding them to be sound in the faith, the moderator gave them the right hand of fellowship, delivering unto them the charge and pronounced them a church in gospel order.

The newly constituted church then went into conference, Elder Peter Corn, moderator protem, inviting all Baptists of like precious faith to seats. 1st Elder A. L. Moore was unanimously chosen pastor, 2nd. Brother T. T. Marshall clerk. 3rd. The door of the church was opened for the reception of members, none offered. 4th. It was agreed that the 3rd Sunday and Saturday before in each month be the time of holding their meetings, also ordered that a copy of these

proceedings be sent to ZIONS LANDMARK with the request that Elder P. D. Gold publish same. Then adjourned.

PETER CORN, Mod.  
Z. T. TURNER, Cl'k.

DEAR BROTHER GOLD:—I have been laboring sometime under the impression of writing to the LANDMARK. I have resisted and resisted time after time. But oh! I'm so feeble and ignorant spiritually that I feel to be a very small worm (if one at all.) But oh! how the last LANDMARK encouraged me. The pieces were rich and I greatly feasted on the truths contained. Sister Sallie Cobb's experience was precious to me, she so richly expressed the dealings of the Lord with her. In writing hers she told my experience more than any one else ever has. I traveled the same rugged path, in so many instances. May the Lord richly bless sister Cobb, and no doubt she will appreciate the more the change, and realize more fully the folly in self works. Oh, how much I desire to thank him for his goodness and mercies he daily bestows on me. I desire a thankful heart. But oh, do I possess it. Do I appreciate such gifts as are often handed down from our precious Saviour. Oh how wonderful the power of the Lord. And how safely he leads his little ones over the sea of time. The angry elements, and strong currents would dash our frail bodies to ruin, upon the hidden rock of time, were it not for the infinite wisdom and power of our Great Pilot. Oh how sweet to sail on the Old Ship of Zion, guided by the Great Master of the sea, and hear his sweet voice as he sounds it over the depths which we sail. It is then we need fear no evil, for he is near us.

Brother Gold, I lack language to

express the greatness and wonders even half as I desire, of our precious Saviour. Just see how poor frail humanity will cling to their own works and good deeds to save them. And cry out, men and women, "why don't you come to Jesus and be saved. He is anxiously waiting to save you. And you turn away and go down into everlasting punishment regardless of the pleadings of the Great I Am."

The thought of and once being in that pit of darkness makes me shudder, and feel to want to praise him forever, even for the little crumb of hope I have of being lifted out of that pit, and my feet (as I hope) placed on a rock. But ah! he is able to perform miracles. Yes he willed it, and the waters were turned to wine. He touched the eyes closed from birth and the blind man rejoiced. He blessed a few loaves and fishes and there was sufficient for thousands and to spare. He rebuked the power of darkness, and devils were cast out of the dumb. He declared himself the resurrection and the life, and Lazarus came forth from the tomb. The maimed, lame, halt, blind, deaf and dumb, the leper demoniac and sick, were the objects of his mercy and subjects of his healing power. Then the poor human to say to such a powerful one, leave it in our hands.

I believe when persons are once shown their sins, and how far from Christ they are, how much they need him, their dependence, helplessness and how feeble their every effort, then they realize that nothing but the power of Jesus can save their souls. We must lose confidence in self and leave it with him who ruleth all things. How thankful I am he hath power over all things.

I often while sitting in my room alone thinking of the goodness of

the Lord resolve to be more dutiful and submissive, but ah! so soon too I find myself after the world again. Oh how we as Baptists should live. The world is daily watching us, and I fear for evil, not good. If one of our brothers or sisters step aside, see how quick it is spread. While perhaps others might have done the same act, and it would have been said, "no more than I expected." So while we have the confidence we should endeavor to keep it. Show we are what we pretend to be.

Brother Gold, it may be too much for little me to say but I fear I have along in my life of experience as a Baptist seen the spirit of jealousy among us. I know we should not be too hasty in judging, but I think I have seen enough to a great extent to convince me. I may be one that possesses some of it, but if I am, oh Lord take it from me. Instead of strife let brotherly love continue. How sweet for brethren to dwell together in unity. Instead of pulling a brother or sister down in the estimation of people, and readily receive every report, regardless of the source, we should I think as faithful members go to that one, and reason the matter, satisfy ourselves as to the report, then if it is true, we will if we be disposed, have plenty of time to talk it. But I've noticed through life that it seems easier for some people to roll one down the hill than to help them up. I am far—far from upholding a member in wrong doing, or slighting the dear old aged saints. But because a sister dresses neatly and tries to keep respectable company is no evidence of scornful pride. Oh no, it is Godly, for no christian will take for associates bad company. It matters not how poor in this world's goods, nor how ignorant a person may be, if they are trying to serve

their Lord and Master and living right, I love them, yes I do, and will visit them, and will do all I can for them. Why not? Jesus loved that class and administered unto them.

Brother Gold, I hope I havn't said too much, God knows my heart. I have desired for over a year to write on this subject, but feared it was too much for me. I have greatly suffered in time, seeing as I have so much strife and misrepresentation among some of the Baptists. Some of it may be innocently done, but I again say, we should be very very careful in judging the hearts of others. I know I am weak and sinful, and feel to be the least among the flock, (if one at all) but I don't feel like there is a Baptist anywhere whose love and sympathy goes out more for the poor, afflicted, and aged than your humble little writer. What is more precious than to see them in their declining years, their heads blossomed for the grave, mingle together in love and there shed tears of joy and sorrow. May the Lord bless them.

Will the Baptists accept my love, and especially the church at Union.

May Jesus sweetly lead them safely on to that better and brighter home above where I trust we will all meet to part no more.

Your sister in hope.

ZILPHIA C. HERNDON.

Durham, N. C.

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DEAR BROTHER GOLD:—I have been requested several times to write for the dear LANDMARK, but have always felt my inability to do so. Today I am more willing than ever before to try to tell the dear brethren and sisters something of my life and many sorrows, and the sweet peace that I sometimes have in my breast.

In the beginning I will ask you after reading what I write, if you find it unworthy of a place in your columns, to please do me the kind favor not to publish; but to consign it to the waste basket. I truly hope my mind dwells mostly on heaven and heavenly things, and that the dear Lord may incline me to think more and more each year of my life of the greatness and goodness of God.

My fore-fathers were all Primitive Baptists. Rev. John Connor who was a great preacher of the Baptist faith was my great grandfather. His son, Daniel Connor who was also a Primitive Baptist preacher was my uncle. Wm. Connor my grand-father was a member of Jack's Creek church. My grandmother and my dear mother were members of the same church.

When I was about 12 years of age, one of the greatest preachers of his age, Rev. Jesse Jones held a meeting at Jack's Creek church, and spent two nights at my father's home. I listened to his conversation, reading and prayer, and for the first time in my life realized that I would have to die.

I attended the meeting several times with my parents, and saw several persons baptized. The first time I tried to pray was soon after that meeting. I crept into a room where I thought I would not be seen and closed the door after me and knelt down to pray, and as well as I remember I repeated over several times, Lord have mercy on me; I must die.

I grew up to womanhood attending church with my parents. Listening and paying due respect to the word of God.

Soon after my 16th birthday I, with an older cousin of mine (who was a Methodist) visited some relatives near Rocky Mount, Franklin Co. Soon after we reached the

home of our relatives, a Methodist minister by the name of Hodges began a protracted meeting. Mr. and Mrs. M. and their two daughters were very prominent members of the Methodist church. I was delighted at the prospect of attending the meeting, and we all went twice a day. I had never heard any one shout, and was very much startled when an elderly lady near me rose to her feet and began shouting and clapping her hands. Such an awful feeling came over me. I thought surely the judgment day had come. My cousin (I suppose seeing the excitement depicted on my face) came to me and begged me to go to the mourner's bench and be prayed for, (I had seen many others go up and some had "professed.") I refused to go that night. The next day my hostess talked a good deal to me, and insisted that I should not neglect the salvation of my soul. She talked to me so sweetly and lovingly that I promised to ask the preacher to pray for me. I felt backward about going to the mourners bench, as I had always consulted my parents about everything outside of my every day life. I had often heard my motherspeak of the goodness, and christian-like conduct of Mrs. M. and felt sure she had my best interest at heart and would not advise me to do anything wrong, (as I now think.) The next night she went with me to the preacher and I asked him to pray for me. He asked me to kneel with him at the mourner's bench to be prayed for and I did so, and went home that night a very miserable girl. I went several times to the front bench to be prayed for during the meeting, (I suppose as the excitement left me.) I truly thought I was under conviction and desired to be a christian. After the meeting I returned home, told my

mother what I had done. She said to me, "my child I do not think going to the mourner's bench will ever make you a christian, but I want you to search the scriptures for therein you will find eternal life." I was not the happy girl I was when I left home. I began reading the bible and trying to pray.

When I was 18 years old I had read the bible through, and re-read many chapters, that seemed to be more plain to me. Yet I was not a christian. I was enjoying life to its fullest extent, as a healthy, happy, girl. Dancing was my chief delight.

At 22 I was married and settled down to housekeeping. As the years rolled by I became more and more concerned about my soul, and death, and hereafter. I began to read my bible more and to try to pray oftener. I went to church every opportunity. I so loved to hear preaching and wished so much I was a christian.

I would often look at the sweet calm of my dear mother as she sat in church and wonder if I would ever be a christian. I knew I could not be without a change.

About 6 years after my marriage an old gentleman, (Mr. Turner) who was in very feeble health came to live with his daughter, Mrs. Ruth Adams. She was a very dear friend to my mother and myself. In a few weeks I heard he was very ill, expected to die. I at once went down to see if I could be of any service. I found him dying and his daughter standing by him weeping as if her heart would break. I had never seen any one die. I sat by him several hours, and wet his parched lips and watched his life slowly ebbing away. I then realized with double force what death was, and that I must die, and if I died as I was, I must be forever lost. As I

sat beside him I tried to pray for him and myself.

In a few hours I returned home to my baby and did not hear from him again until the next morning. Then the messenger came with goods for me to make his winding sheets and pillows. I can never express how I felt as I prepared the things. I finished them neatly and saw him laid to rest. From that day the burden of sin was ever with me. I prayed and begged for the forgiveness of my many sins; but no relief came. The preacher would point out my sins so plain to me; and I was so afraid that I would die and have to go down to depths of woe.

I would of ea go to a lonely grave near by and bow down to the earth on my knees and beg God to forgive my sins and make me a christian. I often thought I would give the whole world if in my power to be a christian, and be in the church, the members looked so happy.

The first sorrow I ever felt deeply in giving up loved ones was the death of my loving, indulgent, and almost idolized father, who died in Nov, 1879. He made a profession before his death and talked about his hope of eternal salvation.

In Aug. 1891 our third child and only daughter, little Annie a lovely blue eyed, curly headed child, nearly 3 years old was taken suddenly ill and died of cholera infantum. Her death was a great blow to us, to me especially. I had always felt that I loved her too well, she was so bright and beautiful and I was so proud of her. I felt that God had taken her from my wickedness and because I had made an idol of her.

I continued to try to pray, and read my bible, and go to church; but my doom seemed sealed. There was no pardon for me.

About three months after her

death Rev. Amos Dickerson preached at our church, and after service my mother with many others went to him and welcomed him and expressed gladness to have him with them. Before she left him he asked her how long I had had a hope. She told him I had never made any profession. He said, "she may be able to keep it to herself a while longer; but she will soon come out on the Lord's side."

My mother visited me the next day and with trembling lips told me what Mr. D. said. The thought came to me that I had deceived one of God's ministers and that nothing would be a greater sin than that was. Yet I had never spoken to him in my life.

We talked some time on the good sermon we had heard and on religion; but I tried to hide from her that I was concerned about myself. I did not wish any one to think I was seeking religion. She said to me that she "had prayed for me all my life and she hoped some day to hear me tell the good news from a far country, and that I must never cease to pray." As soon as possible I went off to a lonely spot and wept and mourned over what I had done. It seemed awful to have deceived such a good man, and I resolved that I would bear my burden at home and go to church no more. But ere many months had passed, I felt that I must go to church again. I went and selected a seat far back and although I listened attentively to the sermon I tried to appear unconcerned for I did not want any one to suspect I was seeking religion, but oh, deep down in my heart I did so long to be a child of God. Yet the more I tried and prayed to God the heavier my burden grew. I said I am lost and will pray no more for I had begun to fear it was a sin for me to pray. I seemed farther from God than

when I was drinking of the sweets of this world's pleasures. I uttered no word of prayer for more than a week. Yet my heart seemed almost breaking and such a heavy cloud seemed to be over me ready to burst and tear me asunder. Only my dear Saviour knows how miserable I was.

I remember my mother's advice "to never cease to pray." And so I began to steal off again to the lonely woods just above my dear little Annie's grave and try to beg again to be pardoned and washed in the blood of the Lamb.

It was not long before my only and much loved brother was taken, and then in a few years my dear and sainted mother was taken from me. I then felt that of all people I was most miserable. I went on in my sin and misery until 1888, begging and praying, but getting no relief.

I had moved to Stuart and attended a meeting there, held by a Missionary minister by the name of Lambreth. My dwelling was only two doors from the church. I loved to hear him preach and went nearly every service; but I saw my sinfulness plainer than ever before. One night brother L. asked if there was any one in the house who was truly desirous to have their sins pardoned and be a christian, to please come up and give him their hand. I sat wondering if he had any idea how much I desired to be a christian and whether I must go. When my brother-in-law rose and came to me and offered me his hand and said come and let us go, I did not hesitate, but went at once and gave him my hand. The next morning after all had left the house but myself and baby, I went into my spare room and locked the door and fell on my knees with my face buried in my hands, so utterly miserable that I felt that husband, children,

nor home, was any thing to me. All I wanted was the love of Jesus, to be a pardoned child of God. I do not remember how long I tried to beg and pray. I was aroused by my little child calling me. I arose and unlocked the door and found her standing in the little vine clad porch. I went to her and took her in my arms and thought I had never seen her or the honey suckles look so beautiful. I sat down with her and listened to the songs of the English sparrows. I thought every thing looked so bright and beautiful. My sweet little May made me think of the angels in heaven. That night the meeting closed. The next day I went to see my cousin Mrs. C. Soon after I went in she said to me, "O I am so glad you have made a profession and are a christian." If she had dashed a bucket of cold water in my face I would not have been more surprised. I sat like one paralyzed for a few moments, and then said, "I have never made any profession of religion." The words had scarcely left my lips when the thought came to me, O! what have I done, I have denied my Saviour. I felt that I was dying, my breath seemed almost gone. I got up and told her I must go home that I did not feel well. I went home feeling so strangely and weak. I laid down and tried to throw off the awful feeling. All at once I remembered how beautiful every thing looked when I went out on the porch and took little May in my arms, and how different I had felt since, I said to myself may be the Lord has pardoned my sins, and now I have denied it. I implored my heavenly Father if I had done wrong in what I had said to forgive me. I was afraid to think that I had been pardoned. I prayed to have my old burden back, and that I might feel

as I did before; but some how I did not feel as I did before.

It was announced the next Sunday morning that P. G. Lester would preach for us the following Friday. I felt so glad I could hardly wait for the day to come. He came and his subject was "Faith."

Dear brother Gold, before his sermon was finished I felt like I must rise to my feet and praise God for what he had done for me a poor sinner. I felt so happy. Faith, then came Hope, and Love to me. O what a dear Saviour I had found.

Although I had never seen the minister before, I went to him after service and told him who I was and how glad I was he had come to preach to us. What a grand sermon that was; I had never heard such an one before. Soon I began to think about offering to the church. I wanted to be with God's people. Yet I felt so unworthy. At last I decided to talk to the church and tell them all of my feelings and let them decide for me. At Stuart my relatives were about equally divided. Methodist and Missionary. They insisted that I must join one of the two churches. But my heart directed me to old Jack's Creek. There I felt they would deal justly, and if they found me worthy they would tell me so.

My husband's only sister, (an humble true christian woman) came to me and said, "Don't join the Primitive Baptists, if you do I am sure the last chance of saving your husband will be taken away, I know he will never be a Primitive Baptist and if you join them I believe he will be lost." The words came to me, "Every tub must stand on its own bottom," and "every tongue must confess before Christ."

On Saturday<sup>before</sup> the next 4th Sunday I drove 12 miles to Jack's Creek church and found a good many relatives already there. I

had fully decided that I would ask the church to let me tell them my feelings and ask them their advice. We had good preaching and when the door was opened to receive members I could not go and we were dismissed in order. I felt so unworthy my heart failed me.

I went home with our dear family friend Rev. Isham Lawson that night, and the next day went to church again. After preaching was over and the crowd was leaving the church I felt that I should surely die if I went away and did not talk to some of God's people.

I motioned to Mr. Lawson and told him I wished to talk to the church. He soon recalled the congregation. I talked some, it seemed that I had nothing much to tell; but to ask their advice. They took the mind of the church and received me as a member. I set no definite time to be baptized. After going home a great desire came into my heart to have brethren Lester and Dickerson present at my immersion, so I wrote to know when they could be at our church. Each answered and said they would have no spare Sunday; but could come on Friday before the 2d Sunday in Oct. On that day a large congregation gathered at the river near Jack's Creek church. Elders Lester, Dickerson, Corn and several other ministers from a distance, and Daniel L. Connor the pastor and I. Lawson were all present. O my soul no human tongue can ever tell how happy I was that day. I was baptized by the pastor. Such a sweet peace stole over me as we went down into the water. It was so clear I could see the pebbles at the bottom of the stream as we waded in and many voices sang: "What lovely form is this," &c. As we came up out of the water they sang, "O how happy are they who their Saviour obey," &c. I

was so happy I did not think it possible that I would ever see any more trouble. But it has pleased God to take away three of my dear children since, and I have mourned for them as only a dear mother can.

A little over two years after I was baptized my beautiful brown eyed May was burned and died in a few hours from the shock. None save those who have had the same to bear, can imagine my grief and sorrow. As I held her dear little hand in mine after death had so dimmed her bright eyes that she could not see me; but clasped my hand lovingly. I felt that my dear Saviour was with me and would not forsake me.

Three years later malignant diphtheria took from me my sweet baby boy, Guy. In my heart I felt that God's hand was heavy upon me. When my heart was well nigh breaking I tried to say, "Thy will be done," and I said, "Though he slay me yet will I trust in him."

On the 6th of last Feb. my second son, our beloved Ellis, was instantly killed without a moments warning by an engine, here in the city of Danville, His precious limbs crushed and torn from his body. If he had lived until the 23rd of July he would have been 20 years old. God suffered it to be, and he has enabled me to bear this greatest sorrow of my life. He alone knows how I have suffered, and I feel his arm beneath me bearing me up. "He chasteneth those whom he loveth." I have many dark hours and at times great doubts. But again I have such a sweet calm peace within that all seems joy and love.

If I am a christian I feel that I am the least of all. But "I had rather be a doorkeeper in the house of God than to dwell in the tents of wickedness."

I am surprised as I count the pages I have written, and fear it is

too lengthy to be published. I feel relieved that I have told you some of the pleasures and sorrow in my life.

I must ask you to pray for me and mine.

Your sister in hope of eternal life.

INENIA A. RANGELY.

Danville, N. C.

ORDINATION.

Elders J. A. Burch and D. R. Moore meet with the church at Surl, Person Co. N. C. on Oct. 26th '99 and ordained brother John W. Peed to the work of the gospel ministry.

MARRIED.

On November 12th at the residence of the bride's father, A. V. Moore, in Person Co, N. C. Mr. C. T. Briggs of Greensboro, N. C. to Miss Rena Moore by L. H. Hardy.

UNION MEETINGS.

The Mill Branch Union will be held with the church at Simpson Creek, Saturday and 5th Sunday in December,

The next Toisnot Union is appointed to be held with the church at Moore's in Wilson Co. N. C. on Saturday and 5th Sunday in December

The next Country Line Union is appointed to be held with the church at Roxboro, N. C. Saturday and 5th Sunday in December. Brethren, friends and as many ministering brethren as can come are cordially invited.

JAS A. BURCH.

Elder E. E. Lundy's appointments are called in.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 2

WILSON, N. C., DEC. 1, 1899.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

NEW VOLUME,

Time is still moving, unfolding events, opening to mankind the scenes hidden until it unrolls them Rapidly, noiselessly, constantly events are ripening. One generation passing away, and behold another comes. How fully the Lord does his work.

ZION'S LANDMARK enters upon another year of its labor, and history. May it be blessed of the Giver of all good and withholder of all evil to benefit many of his little ones, comfort the mourners, reprove the erring, confirm the doubting, encouraging the halting, and strengthen the feeble knees. This is done only as the spirit guides and brings the finished redemption of Jesus unto them and us.

This paper, as heretofore, desires to point to Zion's Landmarks, and would encourage the inhabitants of this glorious city to walk about the city, consider her palaces, mark well her bulwarks, look upon her towers, and dwell in her courts. Beautiful is Mt. Zion, the joy of the whole earth.

No greater pleasure or joy in this

world do I desire than to serve her guests as one of her blest inhabitants myself. If the Lord Jesus counts me faithful, enabling me to minister to his saints, and preserves me unto his heavenly kingdom that is enough.

Greetings to the readers and writers of the LANDMARK. May you all be much refreshed and encouraged to labor in your blessed Master's vineyard this year and while you live

P. D. G.

---

“WHAT THINK YE OF CHRIST?”

The Jews think he was the natural son of Joseph and Mary, and that he was a good man, but an impostor as to his claim of being the Son and Christ of God; and hence whose doctrine was false and whose body was never raised from the dead, but stolen away by his disciples at night while the guard slept. But if they slept, how could they know this? Sleeping, we know not anything transpiring around us. It took an earthquake to roll away the stone from his sepulcher, and doubtless the boldest, most lawless man was afraid to break Pilate's seal, which was death.

Why did not the guard defend the tomb? They were strong enough. Why did not the Jews prosecute the disciples on the charge of stealing the body? They hated them enough. Besides, the word of the Lord—for which the Jews were so tenacious—said the sceptre should not depart from Judah until Shiloh (Christ) come. Gen. 49:10. Hence,

that the sceptre did depart from them about this time is proof that Shiloh has come. And who but Jesus? Why the Jews cannot see and understand this is strange to me, for this assurance as strongly implies that it would depart when he had come. That they have been devoid of a national sceptre since the Romans conquered them, and as such were dispersed as subjects to all other nations, thus fulfilling the scriptures concerning them, it seems to me, might convince them, even at this late day, that Jesus was, and is the Christ.

The Roman Catholics, who think Jesus was and is the Son and Christ of God, and that he died and rose again for the salvation of his church; but that the building, government, and headship of the visible gospel church was given into the hands of a succession of Popes, beginning with Peter, including the power and right to forgive sins, yes, to remit or retain them; also, the divinely vested right (so claimed) to use all means, whether natural, spiritual, civil or religious, to enforce and maintain the same. Then what think they of Christ? Whose son is he? Do they think he is the son of the one only true and living God, who is Lord of lords and king of kings, who has given into his hands as the alpha and omega, with like immutable attributes, all power and authority in heaven and earth. As such, do they think he has falsified or disannulled the word of the Lord that said, “In the days of these kings (Cæsars) shall the God of heaven

set up a kingdom that shall never be destroyed, and the kingdom shall not be left to other people—it shall stand forever”—Dan 2:44; and the government of which “should be on his (Jesus Christ’s) shoulders,” Isa., 9:6, who also is “head over all things to his church” Eph., 7:22. Or think you he would stultify his own words, saying, “I will build my church?” Mat. 16:18. Do they think he would transfer such a weighty matter as the forgiveness of the sins of his people, and for which he himself is bound by the everlasting covenant “to do, to a puny, sinful mortal to whom he has given being and breath?” If so, how deceived! for he will save them from their sins, and raise them up at the last day, notwithstanding the excommunications and martyrdoms of the pope.

And the Episcopalians, who do not differ materially from the Catholics, save that they protest against and discard the pope; and which, as a so-called church, was conceived and established in the mortal rage of Henry the Eighth of England, who, disappointed and offended with the Pope of Rome, declared he would have a church of his own, of which he would be the head, to be succeeded by the reigning sovereigns of England, under whom the cardinal should rule. But a change of name and base does not change the principle. Do they think Christ is honored, or that he accepted this transfer of the assumption of his power and place from one man to another? Where was the church from the time of

Jesus in the flesh till that of this King of England—more than a thousand centuries? What do they think of Christ during this interval That he had left himself without a witness till this king was accidentally enraged against the Pope of Rome? What think they of Christ now? What of his words? Must the heavens fall and the earth fail since his words—admitting this the church—have failed of accomplishment as supplemented and superceded by those of this imposing latter day structure?

And the Methodists. What think they of Christ? That his mission on earth was not to work out eternal salvation, but to make it possible to the sinner, or, as it were, to open the gate to the field of performance that the sinner may enter and work out his own salvation; and that thus he did all that he possibly could do for them, save giving every sinner a spark of grace to begin with. Thus they think Christ hinged their salvation on their good works, which alone can make those of Christ efficient. They think our doctrine ascribes injustice to God, while theirs, as giving every man a like spark of grace, is strict justice, as that every man has a like chance to kindle and enlarge his grace. If all men were equal in moral strength, this might do, but it seems to me, according to this, that God, seeing and knowing the vast difference as to personal moral strength and courage, it would the better accord with justice to give grace in proportion—that is, as admitting this the way of salvation

—for this difference is not the fault, or to the praise, of man, as induced by surrounding circumstances as ethical forces and environments for generations past; which, as favorable, will leave or produce one man elevated and strong to appropriate God's good gifts, while as unfavorable, will produce another low in the moral graces, and too weak to resist evil or fan his spark into a flame. So that, unless God gave this grace in proportion to personal demand and need, making all equal in the chance of salvation, there is more reason to call him unjust than our doctrine gives. For instance, if God sees a man who, as sprung from an immoral, lawless generation, needs five times as much given grace to overcome evil than his more fortunate neighbor, and does not supply him in proportion, is it not as bad as reprobating? Not that we believe God reprobates any, but are accused of it. What think ye of Christ? That he is wooing and beseeching and groaning in uncertain yet equal desire for all men to save themselves? If some men of the more fortunate class save themselves, would not all men save themselves with a like proportion of grace? I think so. Then what think you? That Christ will accept the fortunate man who has so easily secured his salvation, and reject another who has labored, desired, and loved, and overcome fourfold more than this one, and yet failed for the lack of one more spark of grace?

But I am too lengthy, and as the above applies to all of like faith, I

will include all and close by making a few general comments.

What think ye of Christ as touching outside institutions and work? That he had abrogated his command to his people to stand within the gates of Jerusalem, that whatsoever they do may be done as unto the Lord to the glory of God? If so, what a mistake! And thus, while discarding all outside institutions, he retains all their good works under another name, to be observed within the church. Do you think Christ would enter one called of God into a theological school to learn the gospel, when he has said it was alone by divine revelation? Gal. 1. Do you think he would sanction a Sunday school whose basic principle made it to the church what a nursery is to an orchard? Do you think he would help lift one of these young trees root and branch and transplant it in his gospel garden, when he has said, "Every plant which my heavenly Father has not planted shall be rooted up," Mat. 15:13, and while he knows the Father has or will plant but one—the root of Jesse—and every other living branch must be grafted into this one root or stock? That there is no transplanting which ensures the same crop and fruit—in his Kingdom? What think ye of Christ concerning mission boards, &c.? That he had life membership in them? He and his disciples were too poor to buy. Besides, he had given his people all the words his Father had given him, and there was no mention of these. The truth is, he has no need of

boards or missions, for the Father said to him the day he was begotten from the dead, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession," Ps. 2. And there are some redeemed from every nation, kindred, tongue and tribe (Rev. 5:9). for where they have not the written law of God he writes his law in their hearts, and those redeemed he saves through faith. See Rom. 2:13,15 and 3:30. Read both these chapters, and see how much better is God's plan of making them a law unto themselves than the missionary plan of making them a law unto creeds.

What think ye of Christ? That he works on your plan or on God's plan?

P.

---

### NOTHING NEW WITH GOD.

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Brother W. W. McCleary requests my view of Eccl. 3:15: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Solomon, the man excelling all others in wisdom, never denied the foreknowledge, predestination, pre-appointment, foreordination, or purpose of God.

What a fickle, uncertain, incapable, pitiable, changeable, weak, powerless, perplexed, vacillating, distressed, and disappointed god is such a god as is proclaimed in modern days by modern pretended quack doctors, theologically, that hold that the God of heav-

en does not foreknow events, nor pre-appoint anything—cannot foretell contingent events; must wait to see what man will do before he knows what he himself will do; cannot do all his pleasure; is embarrassed in his operations because of man's stubbornness, &c., &c.

No, Solomon not only held no such impious notions, but calls such as hold them fools. So does David, who advertises the fool as having said in his heart, "There is no God." Men might as well say there is no God as to ascribe such weakness and folly to the true God.

What does Solomon say in this chapter? "To everything there is a season, and a time to every purpose under heaven." A season or opportunity is provided for bringing to pass, maturing, completing or ripening everything under heaven. There is a time for the fulfillment of every purpose under heaven. Naturally, there is seed time and harvest—a time of planting and a time of gathering ripened fruits. God appoints all this. There are causes with their proper effects following. With man or the ignorant creature there is chance. That is, he cannot foresee consequences, and is often surprised at unforeseen or unexpected events. But with God there is no chance. He works all things according to the counsel of his own will. There is a time for Adam to be created; and it is appointed unto man once to die. God hath put all things in his own power. There is a time for a flood—a time for Noah to be born—a bound set to wickedness. Its destruction

is appointed. Israel is appointed to sojourn in a strange land. The number of their years in that gloomy bondage is fixed. The sons of Jacob must sell Joseph into Egypt. He must be cast into prison. Pharaoh's servants must be cast in there also; and Pharaoh must dream and be troubled. Joseph must interpret his dreams, be promoted, gather the corn for the famine. Jacob must hear there is corn in Egypt. He must send down his sons after corn. Joseph must be made known to his brethren. All these things are appointed beforehand.

Men perform or act according to their own judgment, but God is using them as it pleases him, and works all things according to the counsel of his own will. Men act freely in the sense that they do, or attempt to do, what is in their hearts and minds, even if they mean it for evil; but God does his will and pleasure.

Every purpose of God has its time for accomplishment, and that time is sure to arrive, and each purpose is sure to be accomplished.

Nor can anything be added to or taken from his purpose. Neither addition nor subtraction of man can alter or change God's will.

What is the effect of this? Not what vain man or carnal reasoning says. Men say, "Then if these things are true, let us do evil that good may come;" or "It does not matter what we do, or how we live." But Solomon says, "God does this that man may fear before him." I am quite sure that the more fully,

truly and sincerely men receive, hold and love the doctrine of God's sovereignty over all matter, animate and inanimate, all actions of men, whether good or evil, and over all powers, whether of earth, hell or heaven, minutely and universally, the more true strength of character such men have, the more careful and particular such men are, the more spiritual and acceptable their service to God is; for such men fear before God, and not before the creature.

"That which hath been is now." Nothing is new or old with God. Things come and pass away with us and are gone, but not so with God. That which is to be hath already been with God. With him there is no future nor past. He requireth that which is past. This follows as a necessity of his eternity of existence.

In our experience we know this is true. When quickened, our sins past years ago, and perhaps not distressing us for years, come into remembrance. For God requires or brings up that which is past.

He also will raise the dead and gather his people that men have forgotten or never known. The sea shall give up its dead, the graves shall surrender their victims, the earth shall cast out her dead. Darkness shall keep back nothing. Antiquity shall bring forth all her treasures. The vaults shall yield their hidden contents.

How, then, shall sinners be saved? While there is nothing new under the sun, a light above the brightness of the sun shall array the

Lord's people in glory shining above the brilliancy of the sun.

In the redemption of Jesus the children of light are found in the covenant of grace, wherein old things are passed away, and behold! all things are made new; and their sins and iniquities are remembered no more forever.

P. D. G.

NEW LOCALITY.

The church organized near Asheville, N. C., and known as French Broad, has moved (nearly all the members moving) to near Hilderbran, in Burk county, N. C., and the name is changed to Happy Home.

They request traveling preachers to visit them. The nearest station is Hilderbran. Write to F. E. Stanley, clerk, at Hilderbran, N. C., or to A. H. Nance, at Icard Station, N. C.

The next session of the Staunton River Union is appointed to be held with the church at Mill, Virginia, Friday, Saturday and 5th Sunday in December. Yours in hope.

John C. Chany, Cl'k.

The Eastern Union will be held with the church at Bethlehem, commencing on Friday before the 5th Sunday in December. All lovers of truth are invited, especially ministers, as that church is destitute of any minister. We hope the ministering brethren will try to be with them. Yours in hope of eternal life.

N. W. Ambrose.

Cherry, N. C.

DEAR BROTHER GOLD:- I inform you of my wif-'s improvement. She is much better at this time, but I fear to leave her long at a time. I attend the church and return as soon as I can. Hope you are all well. I would love to meet the Baptists and friends in Eastern North Carolina. They all have treated me so kindly I love them, I hope, for Christ's sake. I hope to be able to pray the Lord to bless them. Love to all.

JAS. A. BURCH.

Burlington, N. C., Nov. 13, 1899.

APPOINTMENTS.

J. E. WILLIAMS & H. M. WILLIAMS.

Crooked Creek.....	Dec.....	12
Clark's Grove.....		13
Mason Creek.....		14
Bear Creek.....		15
Flat Creek.....	16 and 17	
Mountain Creek.....		18
Howards Chapel.....		19
Freedom.....		20
Jones Hill.....		21
Conveyance needed.		

A. GARDNER,

Rock House.....	Dec.....	12
Piny Grove.....		13
Snow Creek.....		14
Russell's Creek.....		15
Pleasant Grove.....		16
North View.....		17
Wilson.....		18
Buffalo.....		19
Shiloh.....		20
Pleasantville.....		21
Wolf Island.....		22
Hillsdale.....		23
Walnut Grove.....		24
Abbott's Creek.....		25
Rest.....		26
New Shepherd.....		27
Rock Hill.....		28
Pleasant Hill.....		29
White Oak Spring.....		30
Suggs Creek.....		31

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## CONDENSED SCHEDULE.

## TRAINS GOING SOUTH.

DATED Nov 19, 1899.	No 23 Daily		No 35 Daily		No 103 daily ex Sunday		No 41 Daily		No 49 Daily	
	A M	P M	A M	P M	P M	A M	A M	P M	P M	
Lv Weldon....	11 50	8 58	.....	.....	.....	.....	.....	.....	.....	
Ar Rocky Mt....	12 55	9 52	.....	.....	.....	.....	.....	.....	.....	
Lv Tarboro.....	12 21	.....	.....	.....	6 00	.....	.....	.....	.....	
Lv Rocky Mt....	1 00	9 52	6 37	5 40	12 25	.....	.....	.....	.....	
Lv Weldon....	1 58	10 25	7 16	6 20	2 40	.....	.....	.....	.....	
Lv Selma.....	2 55	11 10	.....	.....	.....	.....	.....	.....	.....	
Lv Fayetteville	4 30	12 22	.....	.....	.....	.....	.....	.....	.....	
Ar Florence....	7 25	2 24	.....	.....	.....	.....	.....	.....	.....	
.....	P M	A M	.....	.....	.....	.....	.....	.....	.....	
Ar Goldsboro...	.....	.....	7 55	.....	.....	.....	.....	.....	.....	
Lv Goldsboro...	.....	.....	.....	7 01	3 21	.....	.....	.....	.....	
Lv Magnolia....	.....	.....	.....	8 09	4 25	.....	.....	.....	.....	
Ar Wilmington	.....	.....	.....	9 40	5 50	.....	.....	.....	.....	
.....	.....	.....	P M	A M	P M	.....	.....	.....	.....	

## TRAINS GOING NORTH.

	No 78 Daily		No 102 daily ex Sunday		No 32 Daily		No 40 Daily		No 48 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M	A M	
Lv Florence....	9 40	.....	.....	7 45	.....	.....	.....	.....	.....	
Lv Fayetteville	12 20	.....	.....	9 45	.....	.....	.....	.....	.....	
Lv Selma.....	1 50	.....	.....	10 56	.....	.....	.....	.....	.....	
Ar Weldon....	2 35	.....	.....	11 33	.....	.....	.....	.....	.....	
.....	.....	.....	A M	.....	.....	.....	.....	.....	.....	
Lv Wilmington	.....	.....	.....	.....	7 00	A M	.....	.....	.....	
Lv Magnolia....	.....	.....	.....	.....	8 34	.....	.....	.....	.....	
Lv Goldsboro...	.....	.....	5 00	.....	9 45	.....	.....	.....	.....	
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Lv Wilson.....	P M	.....	A M	P M	P M	.....	.....	.....	.....	
Ar Rocky Mt....	3 30	5 43	11 33	10 38	1 16	.....	.....	.....	.....	
.....	.....	6 25	12 09	11 35	1 53	.....	.....	.....	.....	
Ar Tarboro.....	.....	.....	7 04	.....	.....	.....	.....	.....	.....	
Lv Tarboro.....	12 21	.....	.....	.....	.....	.....	.....	.....	.....	
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Lv Rocky Mt....	3 30	.....	12 09	.....	.....	.....	.....	.....	.....	
Ar Weldon....	4 32	.....	1 00	.....	.....	.....	.....	.....	.....	
.....	P M	.....	A M	P M	.....	.....	.....	.....	.....	

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Returning leave Sanford 2 30 p m, arrive

Fayetteville 3 45 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m. Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrive at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m Nashville 11 22 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 15 p m. Returning leaves Clinton at 7 00 and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager.

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# Zion's Landmark.

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MACON, GA.

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# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROS. GOLD AND LESTER.— I have been requested by Elder M. T. Turner to give some ideas on the following scripture: "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mat. 5:13.

Salt has a preserving nature, and if it were to lose that nature, it would be worthless. So in like manner, if we were to lose our savor, or standing in the church and before the people, we would be worth nothing to the church, and when this is the case the church is better off without us than it is with us. We will use a supposition: There were two churches; one of them had fifty members, but twenty-five of them were disorderly; the other one had twenty-five members and they were all orderly members. Which of the two churches had the most strength? The one with the fewest members, and why? because the disorderly ones weaken the influence of those that are in order; and if this state of affairs continue long the whole church becomes more or less in disorder. Jesus said, if one of thy members offend, to cast it from thee; for it is better for thee to enter into life maimed than for the whole body to be cast into hell. (I think this all has reference to the militant kingdom here on earth.) In what sense are God's children a savor to restrain the people from violence to a more or less degree, and also to the

comfort of one another? It is better for a church to be without a pastor than to have one that has not got a good respect of those that are without; and it is better for a church to be without deacons than to have those that are not qualified for the office of deacons. Our misstepping oftentimes causes the enemies of the truth to blaspheme.

I will use another supposition: There was a pious widow that had a very useless son who visited drinking saloons, and he came home late in the night from court very drunk, and his mother began to reprove him, and his reply to his mother was: "Your brother preacher and brother Deacon went into the saloon with me, and seemed to enjoy it as much as I did." Brethren, these things ought not to be. When it is the case, we have lost our savor or influence, and are trodden under foot of men, and then we are a disadvantage to the church of God.

I will here relate things that were presented to my mind the first time I went to court after I professed a hope, and before I united with the church. They were presented in this way: Suppose you go into the barroom to see some one on business, and then go out again on the street and make a blunder. Some one would say that you were drunk, and another would say, "I saw him in the barroom." I then and there resolved to never visit such places.

The apostle said, "Whether we be sober, it is for your sake;" and then we deacons and preachers for

the sake of the church should lay the pattern by our walk and conversation for the laity of the church to follow. I think that a great deal of the misstepping of the church lies at the door of us preachers and deacons. I speak as though I was as guilty as any one else, and perhaps I may be, for we cannot see our faults at all times. The word savor is in different places in the scriptures. After the flood, Noah offered his burnt offerings on the altar. "And the Lord smelled a sweet savor." Isaac said to Esau to "Make me savory meat, such as I love." The meaning of the word savor is something that is nourishing.

When the church is walking blameless in the sight of the Lord, then their worship is a sweet smelling savor unto him. And the church has a saving influence with the people; so much so that it oftentimes curbs them from wickedness. Paul, in writing to the church, speaking of fornication said, to "put that wicked person from among them." The church, even to the present day, would be better off without such members, though they be preachers or deacons. If a church had to exclude its pastor for disorderly conduct, and did not know where it could get another one, it would surely seem to be maimed; but the promise is, "It is better to enter into life maimed than for the whole body to be cast into hell." This life and hell here spoken of—the one has reference to the graces of spirit enjoyed by the church, the other has reference to the lifeless condition that the church gets into on account of disobedience. The greater portion of our preaching at present, in some localities, is in doctrine and a making war upon other denominations, to the exclusion of exhortation and experimental knowledge of grace; for we are

commanded to exhort one another to love and good works, and this is as binding as any other command in the scripture. The apostle said, "Suffer the word of exhortation;" and we are also commanded to preach the word, to be instant in season, out of season, to reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine, but they will heap to themselves teachers having itching ears. This was all directed to the church, the reproof as well as the exhortation and doctrine. It behooves us to look around and see if the prophecy of Paul is not fulfilling among us, in that in heaping unto us preachers, and some of them have got itching ears to be set forward to the full functions of the ministry before they can preach to the edification of the church.

I wish to call the attention of the churches in this part of the country to look back to the days of Elder Jesse Jones and others. They were more careful about ordaining men to the ministry than we are. At that time there were different brethren that talked in public and did not claim to be called to preach, but abode in their place and were profitable to the church. If we would abide in our place how much better it would be for the church.

ASA D. SHORTT.

Turtle Rock, Va.

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DEAR BROTHER GOLD AND TO THE HOUSEHOLD OF FAITH:—It is with fear and trembling that I, in great weakness, undertake to write you, who I believe is the salt. I, if not deceived, want to be instant, in season, out of season. I want to be a true and obedient follower of Christ. Listen to the language of scripture: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be

devoured with the sword; for the mouth of the Lord has spoken it." Then how necessary, if we be his children, that we walk worthy of the vocation wherewith we are called—not idle, but ever ready to follow his command, looking unto Jesus, who is the author and finisher of our faith, for we are his workmanship, created in Christ that we should show forth his glory. Dear loved ones, I have been much impressed to write to you concerning my afflictions this year, and to try in my feeble way to tell you something of what I have seen, heard and felt, if not deceived. O, may the God of all grace direct me, a poor sinful worm of the dust, that I may not write anything that will not be honoring to his holy name and substantial for his dear children. I have felt so incompetent, vile, ignorant, and weak, I tried to beg the Lord, if the impression was not of him, that I might be relieved of the burden and impression that seemed to follow me day and night much of the time, but it seems I get more distressed, my health seems to be getting worse, my appetite is failing me, and of late the following words have been on my mind: "It will be given you what to write; freely ye have received, freely give; he that knoweth my will and doeth it not, shall be beaten with many stripes, and woe is me if I write not." So you see I am in a strait. If not greatly deceived, I want to be and do what is right in God's sight, and something seems to tell me I don't know that what I would write would interest or be appreciated by the dear brethren and sisters, but I believe they will throw the mantle of charity over my many imperfections.

Before I was taken sick last February I believe I was warned of the trouble that awaited me by the following language being presented to

my mind: "You must suffer trial and pain, but I will deliver you out of it all;" and while this poor sinful body was battling with pain, and almost helplessness, if not deceived, I felt that I was wonderfully blessed of the Lord. They said after I got so I could talk I talked much of the time concerning the goodness and mercy of the Lord to me, and after my mind was restored I do believe I felt greatly blessed by the dear Savior, if not deceived. I felt that he was leading me in the way he would have me go, and though he saw fit to visit me with the afflicting rod, in his loving kindness and great mercy he was sweetening the bitter cup with his grace. O, what a wonderful and merciful Savior! and sometimes, if not deceived, I feel like he is my Savior, my God, my all. My sufferings for about three months much of the time were inexpressible. Dear loved ones, if not greatly deceived it seemed to me that the dear Lord visited me, a poor sinner in the furnace of affliction, and enabled me to feast on his mercy, grace and loving kindness, and at times it seemed that I could plainly see the little white forms walking around my bedside, and if not deceived, I felt that they were doing their heavenly Father's will, and that was to comfort me, a poor afflicted sinner, if saved at all, saved by grace. It seemed to me, in the midst of my deep afflictions, I could realize the merciful hand of a loving and sympathizing Savior leading me, and that I must suffer that his words be fulfilled, with the sweet promise that he would deliver me of it all. It seemed to me that I was blessed on every hand; my husband was good and kind to me, my children good and attentive to me, friends and neighbors, also the dear brethren and sisters visited me, bringing sweet and comforting messages of

Christian love and fellowship. O, what a wise, wonderful and merciful God is the God of Israel, and my daily cry is, "Lord, if consistent with thy holy will, give me a thankful heart and teach me how to pray, and be merciful to me a helpless sinner, for Christ's sake." O, brother Gold and loved ones, since I was permitted, if not deceived, to feast on his goodness and mercy in the furnace, and in mercy he raised me to be able to go about some, I have been brought the lowest down in my feelings that I ever was since I had a hope, if, indeed, I have one. I have greatly feared I had not the Christian's hope, and got to feel that the Lord might call me at any time and I be found lacking. I greatly feared I was deceived about religion; it seemed that I was wretched and undone, and I feared to die. O, I can't tell my true feelings. My cry day and night, much of the time, was, "Lord be merciful to me a sinner, and if I be deceived, undeceive me, and right me wherein I am wrong, for Jesus' sake, and prolong my life if it can accord with thy will, O Lord, and take away this awful fear and dread of death, if it can be consistent with thy holy will, for Jesus' sake." I was so wretched I had but little appetite for food or water, and felt that no earthly physician, husband, children, neighbors nor friends could supply my wants and needs—it was Jesus and he alone that could relieve me, and at times I couldn't hide the tears. I suppose I was in this condition (only it varied) near three weeks, if memory serves me right, and at an unexpected time, when my fears seemed so great, these blessed words came in my mind: "Fear not, little flock, for it is your Father's pleasure to give you the kingdom." I almost feared to grasp them as being for me, and thought of the

language, "Fear not," &c. Dear ones, I felt that the Lord knew me altogether. He knew the secret intents of my sinful heart, and I thereby took courage, hoping that the dear Lord remembered me in mercy, and after a short time these words came to my relief: "And as thy day, so shall thy strength be." During the time I was so shrouded in darkness, doubts and fears, the following language would be presented to my mind: "Perfect through suffering." "I die daily," "My soul doth magnify the Lord," "Welcome death, I'll gladly go with thee," and with these I became better satisfied, and I hope was somewhat comforted. Then it seemed my desire changed. I felt that if I was deceived, the Lord, I believed, had a people in the world, and I tried to ask him if it could be his holy will that he would send one of his children to comfort me, and while in this state of mind one of my children said, "Mama, Mrs. Batten is coming, and I know she is coming to see you." I felt like the dear Lord sent her to comfort me. She is a precious sister, aged about 83 years, living five or six miles away. She said she was so anxious to visit me she couldn't rest, and tried to ask the Lord to make a way for her if it was his will that she should come. She did not know my state of mind, but, dear ones, I believe the Lord's work is a joint work. His counsel shall stand. Surely we wept and rejoiced together. I found her company precious to my soul. She said she felt that some power told her that the Lord had all power in heaven and on earth; the Lord had mercy on whom he would have mercy. He would raise sister Hinton, and enable her to raise her baby.

Brother Gold, and brethren and sisters, help me to pray for a thankful heart, a meek and humble spirit.

While fearing I was not a true believer in Christ, I do believe I was aroused from sleep with this language: "Fear not; ye believe in God, ye believe also in me." When I awoke sufficiently to realize the language the tears flowed unbidden, and if not deceived, I would say: "Bless the Lord, Oh, my soul," &c., and these sweet words, "Blessed are they that mourn, for they shall be comforted," "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The above scripture would come so unexpected I greatly desired, and do yet, that the Lord will give me a thankful heart—a heart to pray—and that I may not be deceived, but be a true follower of Jesus Christ our Lord, and that I may not murmur at my lot, nor bring reproach on the cause of Christ. These sweet words are on my mind much: "Hope thou in God, for thou shalt yet praise him."

Dear brother Gold and loved ones, I fear I have tried your patience with my lengthy scribble, but I feared not to write. May the dear Lord forgive all errors, and enable you to do the same, for Jesus' sake. I've tried to relate my feelings the best I could. May you be blessed to pray for me and mine, and that my faith fail not.

May the dear Lord bless us all, and all the true Israel of God, now and evermore. This I ask for Jesus' sake. Accept my best love to you all.

Your afflicted sister, I hope in Christ,

EUGENIA HINTON.

Clayton, N. C., Oct. 21, 1899.

dier?" I, for one, have seen one in my very young days, whose name was Edmund Hays. Our burial ground at Sandy Creek is honored with his last resting place. He was not a member of the church, but was of the Primitive Baptist persuasion, and was always at Sandy Creek when there was preaching. He was a favorite of Elder John Stadler. I will give you the inscription on his tombstone: "To the memory of Edmund Hays, born Oct. 12th, 1760, died Sept. 17th, 1856, aged 95 yrs. 11 mos. 5 days. He was a soldier in the Revolution, and fought under Morgan at the battle of the Cow Pens."

If he ever drew a pension I never heard of it. If he ever lacked for anything I never heard of it. He owned real estate and personal property when he died. He was a very small man, and 'tis said they called him little Ed. in the army. His grandson, John Hays, age over 60, is the only male member of our church.

I will tell you of an incident of the old soldier's life, as it was related to me by an eye witness: The old man owned a slave, a negro much younger than himself, named Willis. The slave got scared, thinking his master was old enough to die, and he would be put upon the "stump" and sold. It so horrified him that he ran away, and influenced a young man by the name of Jim Cox to buy him. The trade was made, and, not very long after, Jim Cox died, and Willis was put upon the stump and sold, and his old master, Mr. Hays, bought him back. Well, the old soldier lived on, and on, and on, till Willis died. When he was buried, the old man told of the incident, and then said: "Jim Cox is gone, and Willis is gone, and I'm here yet."

ELDER P. D. GOLD:—Dear Brother—I see in the LANDMARK you ask the question, "How many of you have seen a revolutionary sol-

Wishing you a peaceful and tran-

quill life in this world, and a happy admittance into eternal life, I am

Your sister in hope,

MRS. ALFRED JONES.

Mullen, N. C., Feb. 4, 1899.

Remarks.

This Sandy Creek is perhaps the oldest Baptist church in N. C. The Missionaries claim Elder Shubal Sterns, who once preached there, and, I have been informed, was buried there. But it is the old Baptist ground, as Sister Jones and others know.

Thank you for sending me the interesting sketch and incident of the old soldier.

May the Lord preserve you unto his heavenly kingdom.

P. D. G.

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ELDER P. D. GOLD:—Dear Brother—I feel this morning inclined to write you a short letter to let you know that I am still in the land of the living. I am still suffering with sciatica in my limbs, but not so badly as I did a few months past. I get to some of my appointments, and have had some liberty in preaching, and some words of cheer from some of the brethren where I have gone. I was much comforted while reading the LANDMARK of the 15th of November. Your views on the resurrection were very comforting to me, as you are exactly in accord with what I have been trying, in my very imperfect way, to preach for many years. The doctrine of the resurrection is a glorious, soul-comforting doctrine to me. But if it is not to be John C. Hall that is to be raised when the time comes, I cannot see how John C. Hall can be benefitted by it. If it is not my own body that is to be raised in the resurrection, not fleshly as it is now, but it will be changed from a fleshly

to a spiritual body. I think the apostle means this when he says: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1st Cor., 15:44. I live in hope that at some future time, at the predestined moment, God will raise my identical body, incorruptible, yet it will be me that is raised. But oh, how changed from what I am now! Yet I shall be the beneficiary; the joy and benefit will be mine, the glory will be God's. I am expecting that, by the grace of God, that as all the joy was mine when I felt translated from the kingdom of darkness into the kingdom of God's dear son on the 27th day of August, 1851, so all the joy will be mine on the resurrection morn. I rejoice to believe that I shall know that it is I, yes, I, John C. Hall. I am confident that if I am so blessed as to attain to that better resurrection, that I shall see Jesus and be like him. Surely that will be all I shall need or want. When the announcement was made that the babe was born in the manger at Bethlehem, I believe and teach that it was Jesus Christ that was born of the Virgin, not Jesus and the Christ, but Jesus Christ, in the one person, that was born. I believe it was Jesus Christ who was in the temple at the age of twelve, "In the midst of the doctors, both hearing them and asking them questions." Luke 2:46. It was Jesus Christ who went to John the Baptist "and was baptized of John in the Jordan." Mark, 1:9. I believe it was Jesus Christ who agonized in the garden of Gethsemane; and that from his human body great drops of his sweat were, as it were, "great drops of blood falling down to the ground." Luke, 22:44. I believe it was Jesus Christ who was crucified and thereby made perfect satisfaction for all whose

sins he bore; which was the church, the bride, the Lamb's wife. I believe it was the body of Jesus Christ which "Joseph begged and wrapped in a linen cloth and laid in his own new tomb." Mat., 27:59,60. Then I believe it was that same body that was raised from the dead or that rose from the dead. For the angel said: "He is not here, for he has risen as he said. Come; see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: Lo, I have told you." Mat., 28:6,7. What glorious news was carried first by the women (sisters) to the disciples first of all. Then they should be greatly honored and beloved by the church which Jesus Christ purchased with his blood. I believe it was the human body of Jesus Christ that had risen from the dead and had seen no corruption. It was Jesus Christ that appeared to his disciples and showed his hands with the nail prints in them, and also his side, after he had risen from the dead. See John, 20:20, also 27th verse.

All this proves that it was Jesus Christ who was crucified and was now risen from the dead, with the very same identical body that had suffered upon the cross. It was Jesus Christ that was crucified. See Luke, 23:52; and it was also Christ that suffered. See Luke 24:26. I cannot separate them. I hold Jesus as being the Christ of God and the son of God, and that it was he who was born of the Virgin Mary and who died upon the tree, and who conquered death, hell and the grave, and he who, after his resurrection was received up into heaven. See Mark 16:19; Luke 24:51. This same Lord Jesus Christ, after he had shown himself to his disciples in the same body that he had

been with them in before his crucifixion, and was now in after he was raised from the dead, was seen as he went up into heaven. For thus it is written: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. So we see that the resurrection and ascension of Jesus Christ is established by holy writ so perfectly that there is no room for any living man to harbor the least shadow of a doubt. Not only so, but that he is to come again in like manner as he was seen to go, is also established beyond a peradventure. Then so sure as he went up in a cloud, so sure he will come; and when that event takes place, I am certain that as he arose and went up into heaven, will all his dear bought saints arise at his command and leave all corruption behind, and they also ascend into heaven with their glorified head, husband and friend. And my hope and belief is that it will be the very saint that once was alive here on earth, and who died a corporeal death, and being raised by the power of God, who will come forth to enjoy the glories of the resurrection and the bliss of heaven. But oh, how changed! While living on earth, a fleshly, sinful body; in the grave, a corruptible body; in the resurrection, an incorruptible body.

I think David had an eye to the resurrection, and of the joy that should follow, when he said at the death of his child: "I shall go to him, but he shall not return to me." 2nd Sam., 12:23. I am of the opinion that this old servant of God felt comforted with the hope that his child would rise again and that they would meet; and I think old afflicted, sorrowing Job, by fai'h

was made to rejoice in hope of a glorious resurrection when he said: "And though after my skin worms destroy my body, yet in my flesh shall I see God." Job, 19:26. Isaiah says: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa 26:19, Daniel said: "And many of them that sleep in the dust of the earth shall awake—some to everlasting life, and some to shame and everlasting contempt." Dan., 12:2. These, with many other sayings of the ancient saints, it seems to me, that long before Christ was born of Mary, the people who had been made wise unto salvation were living in expectation and hope of the resurrection, and to me, at least, it proves that the patriarchs and prophets were taught by the grace which was in Christ Jesus, and revealed in them, to look to and believe in the fore-ordination of God. After Christ came he taught his children to look forward to the resurrection of their bodies after death. For Jesus taught them that the "hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John, 5:28,29. So all shall be raised at the appointed hour. Jesus said it would be at the last day. See John 11:24. Taking all these, to me, infallible proofs into consideration, I look forward to the time of the resurrection with hope of a grand and glorious event, when the saints will meet and know each other as God's glorified children. Then I hope to meet my loved ones who now sleep in dust, and who I fondly hope sleep in Jesus, and who I hope he

will bring with him. This hope is greatly strengthened by this scripture: "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." 1st Thes. 4:14. The remainder of the chapter is very comforting to me. I shall not stop to enquire whether we shall know each other there as we would or did while here. That is known to God. It will be enough to know that we are alive and blessed to be with the Father and his children. And as we shall see him and be like him, as he will unquestionably know all his children, the saints will all know him, and would be unlike him if they did not know each other. But we shall be so changed that earthly ties will all be done away, and my mind is that we shall only know each other as redeemed saints, and that all the time will be spent in praising him for his great salvation.

But Paul shows clearly that "in the resurrection that this corruptible must put on incorruption, and this mortal must put on immortality." 1st Cor., 15:53. So we shall not know each other as corruptible or mortal, but as incorruptible and as immortal. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O, death, where is thy sting! O, grave, where is thy victory!" 1st Cor., 15:54,55. Then, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." And this will be the theme through all eternity. That will be enough when all the saved shall enter the heaven of eternal bliss—all be with Jesus, world without end. Amen.

J. C. HALL.

Gogginsville, Va.

ELDER P. D. GOLD:—Dear Brother—By request of sister Cynthia Stewart, I write you a few lines to inform you that the God of all blessings has, in his alwise purpose and grace, known only to himself, been pleased to spare her to the age of eighty-six years. She is very feeble at times—has a shortness of breath. You remember she is blind as to natural sight, but the spiritual sight and knowledges seem to be as bright and deep as ever. I visit her as often as I well can to talk with her and hear her talk; for she is wonderfully blest with memory in the scripture, and can ask many deep questions—too deep for me. She often speaks of you, and greatly desires to meet you again. I send you six verses of a hymn she remembers that her mother often sung when she was a small girl. I went to see her a few days ago and heard her sing a few lines of the hymn. You will please publish it, making such remarks as your mind may be directed. She sends her love to you and wishes to be remembered by you, and if she never meets you in this world any more, she hopes to meet you on that peaceful shore where parting will be no more.

Yours in hope,

J. T. COATS.

Turlington, N. C., July 4, 1899.

When Jephtha led forth the armies of Israel,  
The children of Ammon it was to subdue;  
He vowed a vow, if the Lord would assist  
him

And conquer his enemies, what he would  
do.

If that in peace he returned with the victory,  
He vowed a vow and confirmed his word:  
The first that came out of his door for to  
meet him,

He would offer in sacrifice unto the Lord.

The conquest he gained, the army defeated,  
The children of Ammon they fled from his  
face;

The cause he obtained and home he returned,  
With joy and triumph he returned to his  
place.

But his joy was turned into mourning and  
weeping,

For when he came near to his dwelling,  
Behold!  
His daughter came out with dancing to meet  
him,  
In whom he delighted more than in his  
gold.

She being the heir of all his possessions,  
Besides her he had neither daughter nor  
son,  
Which caused his grief to be more distress-  
ing,

Than if the victory he never had won.  
He cried, "Alas, my dear, loving daughter,  
You have filled me with sorrow and trou-  
ble this day;

I vowed a vow to God my Creator,  
And I am bound to comply with the words  
I did say."

The damsel replied, "My father, do with me  
According to all that you promised the  
Lord.

Since he from the children of Ammon re-  
lieved you,  
And caused them to flee from the edge of  
your sword;

But, father," said she, "one thing I require,  
With my young companions awhile for to  
mourn—

With them in the mountains I'd wish to re-  
tire,  
And after the space of two months I'll re-  
turn."

Her father agreed that awhile she might  
wander,  
And sent her away with her maidens to  
mourn;

To walk up and down in the mountains to  
ponder  
O'er her great afflictions, which soon must  
roll on,

She mourned and grieved with great lamenta-  
tions,  
She being but now in the bloom of her  
days;

She is forced to part with her friends and  
relations,  
And her young companions with whom  
she was raised.

The time being ended she returned to her  
dwelling,  
Her father in sorrow he meets with her  
now;

With grief and distress almost beyond telling  
He now on his daughter performed his vow.  
He loved his daughter with great admiration;  
The mournful transaction which now doth  
appear;

The scene now survey with deep contempla-  
tion—  
See Jephtha now burning his daughter so  
dear.

Remarks.

Sister Stewart is a mother in Is-  
rael, deep in experience, rich in  
gifts, tongue loosed long ago to

speak of the wonderful works of God, much tried and shining bright—a lover of the Lord's host. Her company is excellent. What a strength she is to the people of the living God.

P. D. G.

ELDER P. D. GOLD;—On the 10th of November I left home to fill some five weeks appointments in Elder Stubbs' section. I was blessed to fill them, and just as I was about ready to start home, there appeared in the Pilgrim's Banner four weeks' appointments for me, very much to my surprise. After some meditation I consented to go and fill them, as our beloved brother, A. V. Simms, had arranged them. He did have some reason to believe that I would go there, but I did not understand that I had given such instruction. He instructed our beloved brother, Elder Lee Hanks, to make some appointments in the Flint River Association, as I thought I would get out by the last of this month. But when I reached Elder Hanks' church I found seven weeks more published in Elder Cayce's paper in Alabama. This seemed more than I could stand, and I gave down and wearied for a week through the darkest season of my life in the ministry. I felt willing to go on if I could feel that the Lord required it of me, but I could not; and I wrote Elder Cayce to call in the appointments, and came to Atlanta and preached twice, and then to Salisbury cotton mills and preached four times. In all of this trip the brethren were good and kind to me, and I would fall short if I did not say so.

I reached my home on the 23rd of January and found all well, for which I felt thankful. I have seen

books written by our people setting out the hardships of our preachers. I know by experience that the labors of ministers are attended with many trials and disappointments—many things that are hard; but we are instructed to endure hardships as good soldiers. The life of a soldier is a dependent life. His duty is to serve his country and not himself. I can say with Paul, to some extent, that I have been in peril by land, among false brethren, false friends, and sometimes where I did not feel that I had a friend; but the Lord has thus far delivered me. Sometimes, like Job said, "Behold, I go forward, but he is not there; and backward (to my experience), but I cannot perceive him; on the left hand, where he doth work (in nature), but I cannot behold him. He hideth himself on the right hand that I cannot see him, but he knoweth the way that I take. When he hath tried me I shall come forth as gold." I have spent eleven years, and now entered the twelfth, all the while in the ministry. I have traveled about 34,000 miles by rail, besides other conveyances. I have not been forced to beg for anything of the people, nor plead poverty, and if I had come to that I should have concluded that the Lord did not mean for me to get out very far from home, and would have stopt. After all this eleven years I have to say the brethren in different states have been good to me, or the Lord has blessed me through them. I have no complaints to make. My needs have been supplied. I think I can say with the disciples, "I lacked nothing." And I feel more like writing on the goodness of God to me through his people than complaining.

If I were to write a book, instead of setting forth my poverty, I would write how good the people of God

have been to me. And this evening I feel to ask God's blessing on all of my opposers, and further ask him to revive the Zion of our God, and in the midst of deserved wrath to remember mercy.

JAS. D. DRAUGHN.

White Plains, N. C., Jan, 26, 1899.

MY DEAR KINDRED IN CHRIST:—  
Having been asked by many to write my experience for the LAND MARK, I feel like making the attempt tonight, if indeed I have a hope. But I wish to say that this day has been a precious one to me. While I sat among those good people at Pleasant Hill, listening at the glorious truth proclaimed by God's servants how glad I was to be there. It seemed I could almost see the light of our dear Jesus shining there, as I sat drinking endless pleasure down.

I was first concerned about the welfare of my soul when I was five or 6 years old in a dream, which is as fresh in my memory as if it were last night. In a pen of vicious lions I saw myself, helpless as a babe. I expected to be devoured, but with fear I stood among them unharmed. I awoke feeling that satan was preying for me, and I have felt to be helpless in his power ever since.

Sometimes in my young days I thought I would try to be good, but ere long I was the worst sinner, in my belief, living. Thus I lived for ten or twelve years.

Once while going to school my teacher talked of God, and the good we might do for ourselves &c. So I thought I would try. So I learned a Sunday school prayer. This I would say within my heart when going to bed. But I soon lost confidence in this scheme and was worse troubled than ever. I am sure I would have been good if left to my choice. Finally my sins grew

so heavy that it was about all I thought of day or night. What would become of me I knew not. My heart cried for mercy. I could not enjoy myself as some of the young did. I felt to be one alone, and wished to be alone. I didn't want to be accused of being an old Baptist, so I couldn't keep myself right in any way.

I would dream bad dreams every night about how satan was about to destroy me and would wake frightened too much to sleep. My prayer was, Lord have mercy on me. I could't enjoy anything day or night for my sins were piled up too high to see over them. Thus when I felt to be entirely lost I dreamed of being in hell and thought it was all destruction, I being helpless. No words can express its kind or my feelings, for death and hell seemed my portion.

The next night I dreamed, (if I did dream at all,) the same. Does any mortal know how I suffered? The third night the same. Brethren, I felt willing to die if it was the Lord's will. But when all hope had fled, something gave me strength to look around, and behold a shining river, beyond it I saw a green meadow or pasture. It was just as nature left it. It was the prettiest place I ever beheld. How I crossed the river I know not, but I saw myself in this green valley and I felt like praising God. I was happy. No trouble here. No satan here. I spent some pleasant days, for I felt free from sin. But dark days came again. Little more than a year ago I became troubled I knew not what about I was troubled day and night. I tried to beg the Lord to show me the right way; if there was a duty for me to perform to make it plain to me. This I hope he did. I dreamed that Elder W. H. Fly led me in the water and baptized me. I felt quite

happy after this and wanted to be baptized. I realized this happiness when I was baptized by him, on Saturday of the Contentnea association, at Mill Branch last October. Oh how I enjoyed that association. It is the greatest of my pleasures to be among old Baptists, whether I am one or not I don't know. One thing I know. When preaching once condemned me and the bible condemned me, now it is a great pleasure to read, or to gather the crumbs as they fall from the sanctuary of our Most High God. Sometimes I forget all save this and feel the Lord has blessed me with a hearing ear. Again all my understanding is gone and I feel forsaken. Do God's people feel so? I live in fear every day, but pray God to direct me in all I do or say.

This is a part of what I hope the Lord has done for unworthy me. I hope I love his people, but is it the right love?

Dear kindred, pray for me and let us give God all the glory.

Bear with me in this my imperfect letter and remember it is like its author full of imperfections. Love to all the saints, and may God bless them that are heavy laden, with peace and rest to their soul.

Affectionately.

HENRY L. BRAKE.

Rocky Mount, N. C.

Remark.

This writer is a young man of excellent morals—a lovely young brother. How good to see the young thus blest and thus acting.

P. D. G.

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII ..... No. 3

WILSON N. C., DEC 15, 1899. 4

Entered at the Post Office at Wilson, North Carolina, as second class matter.

### EDITORIAL.

#### SCRIPTURE CHARACTERS JACOB NO. 2.

All the circumstances attending the life of Jacob and Esau and their father and mother up to this time were necessary in their relation to each other to the full presentation of each point either for all, and all for either, and therefore all for the sending and for the going of Jacob from the land of Gerar, the scene of his youth, to Padan-aram, to the house of his father and mother. Isaac was a sojourner in Gerar. By birth he was an Assyrian of the nativity of his father Abraham, who is also the father of the faithful, and in him as in the Lord he must marry. Literal marriage is a figure of spiritual marriage, which is only in the Lord, wherein only is true marriage, in which the twain become one flesh, even as they are one life. In the figure of this holy unity of life, in the bond of matrimony, Jacob must marry his own blood kin, and could not, I dare say, have married in any other family, nor any other really and truly than Rachel as pertaining to

the Spirit and Leah as pertaining to the flesh of the household of our God. Rachel was his first love and in the spirit his only love. In the election of grace that which is spiritual is first in existence in life and virtue, but that which is natural is first in manifestation. Jacob loved Rachel and for her he labored seven years, but her father gave him Leah, and Jacob wrought other seven years for Rachel. His love for Leah must have been incidental as was his marriage to her, while he loved Rachel primarily and wanted her, yet it was not lawful for him, or rather for her to marry before her older sister, therefore he must marry Leah first, so that legally it is essential to the fullness of the figure that he marry Leah as well as Rachel. If the Bride the Lamb's wife was altogether spirit, or spiritual, sinners such as we are would be left out, and if the Bride was only composed in every sense of sinners she would not and could not be the bride of one who is of the seed of Abraham according to the flesh, and the son of God according to the spirit of holiness.

While sinners are the subjects of salvation, and the only character that is saved, or needs salvation, yet the life, love, choice, power and virtue of salvation is in and of the spirit.

While Jacob married Leah and regarded her as his wife and must have in an essential sense loved her, yet it was not just like the love he had for Rachel, when he first met Rachel he loved her as readily as

he saw her, and he sealed his love for her with a kiss and lifted up his voice and wept. We might suppose many reasons why Jacob wept, and yet might not perceive the true reason, but it seems to me this salutation must have been one of life and heart and soul, as when "Mercy and truth met together and righteousness and peace kissed each other." I have no idea that Jacob himself knew why he wept, and yet it must have been because of the fullness of an experience then and there presented to him which required the balance of his life for its unfolding. Here standing before him was one who was of his life, his flesh and his bones, one unto whom flows his life, his love, his very being, the one to him the fairest among women, one whose life, character, beauty and grace take hold of his soul as an overwhelming inspiration, and he sees spread out before him all the labor, toil, care, afflictions and persecutions which he must endure for her, and the joys attending their companionship along the eventful journey of this life, and the effects of the two, as separately and connectedly considered, in the experience of them in their affects and effects, and the scene became as the garden of the Lord, and the pleasant spices thereof so filled his soul by their peculiar mingling as with the odors of Eden and the paradise of God, that he wept as one going forth weeping and yet returning rejoicing.

I do not feel that I can get into the inner sanctuary of this beauti-

ful figure so as to present what appears to me to be hidden therein, and but for the fact that every child of God has it in his experience and must know of its fullness I should have desisted from this feeble effort.

What we say can only remind those who are spiritually taught of what they already know, having been taught it of the Lord.

After Isaac had blessed Jacob and given him all necessary instructions and commands as to where he should marry he set out from Beersheba towards Haran and he lighted upon a certain place, or city called Luz where he tarried all night. This place is called a city, but how much or what kind it does not appear, however, it must have been a place of poor accommodations as Jacob slept upon the ground and made his pillow of the stones thereof, and so far as we know the heavens his covering. I am of the opinion that Luz was not so much a city, as of houses and people, as a place where travelers were wont to pitch their tents for the night and because of certain events had become somewhat noted. It was a place of almond trees—a kind of retreat—a tabernacle for tabernacles suggesting the “holy place of the tabernacles of the Most High”—“the place where the Lord commanded the blessing even life forevermore”—a place ordained to be to Jacob an everlasting Bethel, the house of God, and the gate of heaven, wherein he should set up his Ebenezer and worship the God of his fathers. In that place Jacob

lay down to sleep and he slept, “he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven and behold the angels of God ascending and descending on it.” In this dream is presented the fullness of salvation in the experience of Jacob, the type of God’s people, setting forth that in the effective, spiritual manifestations of salvation the entirety of it is comprehended in a dream, a vision, a revelation, and yet the masses of those professing salvation by Jesus Christ our Lord deride and repudiate the idea of either dream, vision, or revelation. God had ordained that place for Jacob’s bed and predestinated that on that night he should sleep there and dream, and see visions of God, and have revealed to him the covenant made of God unto his fathers; and can it be that one could be blessed in Abraham, called in Isaac, and manifested in Jacob and not sleep in Jacob’s bed and dream what he did and have confirmed unto them that covenant which was “confirmed unto Jacob for a law, and to Israel for an everlasting covenant?” Surely not. As the Lord found Jacob and lead him about and instructed him and kept him, so does he find, lead and instruct and keep all that is implied by the term, “Jacob,” or “Israel.”

The ladder that Jacob saw must represent Christ Jesus the Lord as the way of salvation, as the one in whom, on whom, through whom and by whom the redeemed ascend to heaven; and the angels as ministering spirits ascending and de-

scending on Christ ministering for them who shall be heirs of salvation. And the Lord stands above as the one that hears prayer, to whom all flesh must come and from whom comes the promise of salvation, and the fulfillment of that promise, and in the fulfillment takes up his abode with the heirs of salvation and dwells with them as he dwelt with Jacob, even in the rock which Jacob set up for His house. The same stone upon which he had reclined his weary head for a pillow he sets up as a pillar, a memorial stone, to indicate the place where the Lord called him by his grace and blessed him. Jacob realized that he was in the house of God and the gate of heaven, though he had not known when he lay down there that the Lord was in the place, and being assured of the blessed character of the place, and that the Lord had given it to him for an everlasting possession and to his seed after him, he called the name of the place Bethel, "The house of God." No doubt Bethel was a place dear to Jacob because of memorable and precious incidents which had occurred there in which he was specially involved, and from which by way of remembrance, and now and then returning thereto, and viewing the scenes of precious experience, he drew much sweet consolation.

Once when Jacob was greatly troubled, the Lord said unto him: "Arise, go up to Bethel and dwell there, and make there an altar unto God." How often do

we get into deep and sore trouble, and feel abased, and yet how good and gracious is the Lord to send us again to Bethel, yes up to Bethel, blessed sending up. How dejected, unworthy, unprofitable and miserable Jacob must have felt, and yet at the voice of God and the name of Bethel, with what joy and haste did he arise and speak to his household and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments: and let us arise and go up to Bethel and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." In our vile natures and through the weakness of the flesh we often wander along and fall into divers temptations, trials and distresses and feel that we are few in number with limited environments, if any at all, but with great mercy the Lord directs us again to Bethel, the place where he dwells and commands the blessing, and with an humble heart and a spirit full of rejoicing we are again made to hope in his mercy, and to come before him and worship him at his feet. Then can we say in sweet assurance, "The Lord of hosts is with us, the God of Jacob is our refuge."

P. G. L.

(TO BE CONTINUED.)

How rich is this matter.

P. D. G.

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#### SCRAPS.

A friend wishes to know why we practice close communion. Why do we believe what we do believe?

Why do we believe Jesus hath perfected forever them that are sanctified by the one offering of himself once? Or why do we believe in a definite atonement? Why do we believe that Jesus was baptized in the river of Jordan, and not sprinkled? Why do we believe there is one Lord, one faith and one baptism? Why do we believe the Lord's church or bride is but one? Why do we believe this is the Lord's table, and that his word limits and describes those that eat at his table?

Why do we think it is the communion of the body and the blood of Jesus? Have we any right to prescribe any rule about the Lord's supper? Has not the Lord himself fixed all that? Is it not a declaration of fellowship or communion?

Brother J. R. Cox requests my view of Mark 9 : 43, 48. "If thy hand offend thee cut it off," &c.

I do not consider that this refers to the literal, natural hand, foot or eye. But as the hand, foot, eye are necessary and useful parts of the body, but should be sacrificed if needful in order to obtain a greater good, or to be delivered from that which would otherwise entail interminable evil, even so the dearest things to us should be slain or sacrificed if they keep us from the service of God. To lay down ones life in order to reach heaven would be a small sacrifice.

Lusts may be dear, worldly friends, money, fame pleasure, all may be dear, but what should it profit a man to gain the whole

world and lose his own soul, or what would he give in exchange for his soul?

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 "A Reader" requests my view on the meaning of the words heaven and hell.

They are opposites.

Heaven means happiness, bliss, perfection, purity, holiness, God's abode, the home of the redeemed and of angels. It is above the world, a state of everlasting life, where none but the holy dwell, where nothing unclean can exist, This is a state of perfect happiness, above all corruption, sorrow, sin and death, where all the ransomed of the Lord shall dwell. Having come out of great tribulation, they shall dwell together in everlasting happiness for ever and ever, in the presence of God on the throne, and the Lamb who leads them to living fountains of waters, and in indescribable glory garnished by the Holy Ghost.

Hell is the opposite of heaven, place of death, state of corruption and death, therefore called the grave, the place into which whatever is corrupt is cast. It is the abode of all that is unclean, sinful, unjust, unholy. It is a place of unspeakable anguish as the reward of evil doing, of sin, transgression of God's law, where their worm, the sting of death which is sin, never dies, or never ceases to inflict pain. A place or state represented by fire unending, as setting forth the penalty due to sin, a state of darkness as the fit abode of all lovers of wickedness. The place where

all devils and unclean spirits shall be cast, and into which all the wicked shall be turned, represented by a lake of fire and brimstone, or everlasting burning, or everlasting punishment.

P. D. G.

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### THE COUNTRY LINE ASSOCIATION.

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One hundred years ago the Country Line Association was held at Wolf Island. Its last session embracing the 3rd Sunday in Aug. (the old time) was held there again. Elder D. R. Moore, the oldest preacher of that association, preached the introductory sermon. His subject was, "I know that my Redeemer liveth." His remarks were excellent. It was an interesting scene to behold thousands of people listening to the sweet testimony that this aged man and faithful witness bore that Jesus our Redeemer lives. Do you have the witness in yourself that Jesus lives for you, and is in you?

An immense crowd attended the meeting.

The difficulty of restraining such a large crowd of people from talking and laughing is great. Nor has a remedy yet been found. More vigorous measures than have ever yet been resorted to will have to be employed to secure good order, and enable those that desire to hear preaching to do so. A very shameful piece of conduct is that of hindering others from hearing preaching. We could scarcely believe that good natured, civilized people

that wish to do right, and respect the rights of others, would talk and laugh as much as many do that visit that association. It would be doing the right thing to have a sufficient patrol force appointed that would arrest men and women that disturb worship, and have them prosecuted. It would let such people know that they have no right to disturb such as are assembled for the noble purpose of worshipping God. Where is the sense of right and proper regard for others comfort in people that act in such a manner? This is a shame.

The fault is in the people that go to such places for worldly pleasure.

P. D. G.

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### SIN AS "EXCEEDING SINFUL."

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Elder Henderson of Troy, Ala. asked my views of Rom. 3 : 7, which I now give in connection with those of the above.

"By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all men have sinned." Rom. 5:12. But Jesus, for the sake of his people the Father gave him before man was made, (John 10 : 29; 17 : 6) and who thus became "the children of wrath even as others;" or according to the parable—for the sake of the treasure hid in the field—the world of mankind—sold all he had and bought that field; (Matt. 13:44) thus releasing man from his former master, and bringing him under, to be judged by Jesus Christ according to his gospel; (Rom. 2 : 8; Acts

16:42) and "who will render to every man according to his deeds" personally. (Rom. 2:6.) Nevertheless death (corporeal) reigned even over infants, or such as had not sinned practically. Rom. 5:14.

Yet sin was in the world, but was not imputed where there was no law: Rom. 5:13, "for by the law is the knowledge of sin." The apostle said, "I had not known sin but by the law; for without the law sin was dead." Hence, it seems this knowledge was necessary to sin's imputation. Thus until the law of Moses sin was in the world; and the natural depravity of man was simply awful as portrayed from Rom. 3:10, 18—so totally depraved that no law given could save him.

Then the law given was not to save man but to prove him lost; and that "every mouth might be stopped" from excuses for sin, and all the world become legally guilty before God. Rom. 3:19. Then, "the law entered that the offense might abound:" Rom. 5:20; that is, that sin by this just, holy, and spiritual law of God, "might appear sin" working death and wrath to the uttermost, or "becoming exceeding sinful" as not only abounding over the natural law of God written in their hearts, which together with the things of inanimate nature gave them to know all that might be known of God, even his eternal power and Godhead; (Rom. 1:20) but now also, as practically demonstrated over God's written law: which not only thus legally demonstrated the fact of the ex-

ceeding sinfulness of their sins, but also by its holy testimony legally condemned all men as thus guilty—dead—lost.

Then the law did not cause, but demonstrated, proved, and manifested sin, and to this degree: which shows that no flesh can be justified in God's sight by deeds of the law. (Rom. 3:20,) For it was not given as a means of salvation, or whereby man might escape sin; but rather that sin (including Jew and Gentile) might become exceeding sinful, or as manifestly abounding over the natural, moral and spiritual laws of God, as thus legally demonstrated, and proving all the world—all men—"come short of the glory of God," and alike guilty before him. And that—blessed and wonderful to tell—"that the righteousness of God without the law, even the righteousness which is by faith in Jesus Christ might be unto all, (nations) and upon all them (personally) that believe;" (Rom. 3:21,22) and "to the end the promise (to Abraham) might be sure to all the seed" of Isaac, or Christ, (Rom. 4:16,) for Jesus saves his people alike, and "to the uttermost," (Heb. 7:25) therefore they must feel their sins to the uttermost, or as abounding against every law of God, to be included; like Jesus came to seek and save the lost, then one must realize that he is lost to be included, and that he does make this seeking and saving sure to him.

Then the apostle by inspiration, as well as by personal experience, aware that this doctrine would be

a stone of stumbling and of offense to the natural man blind in unbelief; and that especially so would be this idea that God, instead of giving a law whereby all men alike by good works might have a chance to escape sin and death, had given one solely that sin might the more abound to the utter condemnation of all; and worst of all—that grace might abound to the eternal salvation of a particular definite seed; leaving the rest of mankind to inevitable damnation (as it seems to them) in consequence:—I say, Paul knowing this, and that it would continue through all time, took up the argument as if they said in complaint “If our unrighteousness thus commends the righteous of God; or if our sins, otherwise not imputed, are thus by the law made exceeding sinful in order that all men are found legally lost—dead; and that as filling a relative position to law necessary to the manifestation of grace, or that grace may justify a certain seed to eternal life, (Rom. 4 : 19; Gal. 3 : 16,) and then leaves the rest to the fiery vengeance of that law; what can we deduce? What can we say but that this doctrine is a falsehood, or else that God is unjust to take vengeance on, or punish us as sinners? For—in a personal figure—if the truth of God hath the more abounded through my lie unto his glory; that is, if the goodness of God in thus saving some, hath the more abounded through my evil, why am I also found a sinner? Why is that which is good made death to me? How in justice can my evil thus

magnified by the law to the accomplishment of God's purpose and glory in grace, hold me a sinner subject to God's vengeance? Or why is my evil through which good came condemned and punished? God would be unjust to do so, or to hold me responsible when his law above and beyond my control thus enlarged my evil that good might come. “Then Paul stirred to zeal for God by the very thought of man thus judging him, and that he might overcome when thus judged,” (Rom. 3 : 4,) exclaimed, God forbid! how then shall God judge the world? The idea that any man should impute falsehood to his doctrine or injustice to his judgment seemed abhorrent to him: and he said I speak as a man, that is, would express his personal ideas and conclusions in regard to this matter of charging God, and said, “Let God be true and every man a liar;” the rather than charge, joining in with the slanderous reports already abroad, and say with some who affirm that we say, ‘Let us do evil that good might come’; and then say that I say of the evil doer as the sinner above referred to, “whose damnation is just:” and then condemn me by saying the slander or falsehood was truth; and that the truth was a falsehood;—yes, the rather say this of me than that God is false or unjust.” This is in substance, what I think the apostle meant. For I repeat, he knew this would continue, and that men in nature as unbelievers, would especially denounce this doctrine of salvation by grace, “without the law,” yet as “witnessed by,” and abounding through, the law to the justification of a particular definite people, or the believer. Also this method and design of law, as that God, instead—according to their idea—of giving the law as a means, or chance, whereby to escape from sin and

death, should give one solely that sin and death might abound, that—worst of all—grace might the more to eternal life to a certain seed, leaving the balance of mankind to condemnation as just; and call it false, or else that God is unjust. And they always take a stand with that “balance,” and fault this doctrine with placing them there. As well say the prophet in Israel caused Naaman’s leprosy and his isolation as such, (2d Kings 5 : 11.) Nor do they seem to consider that the new covenant has changed the sign and seal of a Jew from outward works in the flesh, to inward belief of the heart. It is as easy to believe as to keep the law. Believe in Jesus Christ, and you have the seal numbering you with the favored seed—the elect.

Yet still the unbeliever hates and denounces this doctrine today, while still looking to deeds of the law for justification before God. While the believer claims the law as just, holy and spiritual;—the righteous schoolmaster who taught us the knowledge of sin; then demonstrated and proved its exceeding sinfulness;—the spiritual Tutor in heart who led us about and instructed us, opened our blind eyes to see and hearts to understand and realize we were lost; and then led us to Christ the Saviour of the lost.

Not that we are better than they by nature; but that grace is better than works,—Jesus is better than Moses.

Blessed is the man to whom the Lord will not impute sin, having imputed it to Jesus; the only way given whereby God can remain just and justify a sinner.

P.

DEAR BROTHER GOLD:— I would like to have your view on the following scripture. John 3 : 8.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

My understanding of this scripture is that when God begins a work with a creature that is dead in trespasses and in sins, that then the creature sees himself or herself, as the case may be, a sinner condemned to everlasting death, and that then it is that the sinner begins to beg God for mercy, and sees himself or herself to be a lost and ruined creature; and that God works with the creature in this way until the appointed time for him to remove the trouble, and then he speaks peace to the troubled soul, and removes the burden of trouble. When this is done the creature feels in his or her heart to praise God for his great mercy and goodness. The burden has been removed unexpected to the creature and is gone to a place he or she knows not where. Then the creature feels that all things are praising God. All things seem beautiful. He or she then has eyes to see and ears to hear.

Please let me know if your views accord with my views, and greatly obliged. Yours in hope of eternal life.

A J McNEIL.

Wirtz, Va

Remarks.

Yes; you express my view of this wonderful matter. With all man’s boasted progress in learning, arts, and sciences he knows nothing in advance of the birth from above—nor can he tell how or when it is accomplished. Only from fruits or effects can he judge. We know when the natural wind is blowing, but cannot tell whence it comes, or

whither it goes; so is every one that is born of the Spirit.

Godly sorrow for sin is the evidence of travail under conviction proving God hath begun this wonderful work. Deliverance from guilt, in such a manner that the subject feels this is the glorious work of the Lord, is the proof of the new, spiritual birth. The warfare that follows proves that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and that the one is contrary to the other.

P. D. G.

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BIBLES.

Do not send any more orders for \$1 Bible—as that order cannot be filled.

As many as want good Oxford Bibles, self-pronouncing with concordance very complete, can have same at \$1.50 each.

P. D. G.

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DEAR BROTHER GOLD:—When I visited you last fall I enjoyed myself so much that I planned another trip for the winter and sent you the appointments. Now I am sick and cannot attend them of which I am indeed sorry.

Please let the brethren know through your paper the reason. If the Lord will I hope to visit you all in the spring. Much love for you all. Yours in hope.

A. N. HALL.

Durham, N. C.

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NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters,"

which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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OBITUARIES.

ELDER JOHN ROWE.

Elder John Riley Rowe, eldest son of John T. and Penelope Rowe, was born in Beaufort county, N. C., on the 3rd day of January, 1852. His parents were members and his father a deacon in the Primitive Baptist church in the days of his youth and he early in life manifested love for Primitive Baptist ministers, who were frequently at his father's house.

He always held his parents in high esteem, and though he was wild and mischievous with other boys, they learned that they could place the most implicit confidence in what he told them—that same love for truth that was marked in his character through life having been implanted in him at that early age.

As soon as he could read the Bible was his favorite book, and he read it much with close attention, so that it was very useful to him in after life.

He was convicted of sin and converted to the knowledge of the truth as it is in Christ Jesus in early youth, and joined the Primitive Baptist church on Saturday before the first Sunday in March, 1869, and was baptized by Elder I. Jones.

The church, seeing evidences of his ministerial gift and calling, gave him license to preach wherever God in his providence might direct him, on the 1st Saturday in December, 1873, and on the 1st Sunday in March, 1875, he was ordained to the full work of the ministry by a presbytery consisting of Elders A. Jones and B. Whitford.

On the 7th day of October, 1877, he was married to Miss Nancy L. Hardy, at his father's, by Elder L. H. Hardy. She proved to be a wife indeed, and for a minister's wife, with such labors in the Lord's vine-

yard as fell to his lot, she had few equals. Of this union were born unto them two sons and four daughters, all whom survive him. He had the pleasure to baptize into the fellowship of his home church, Sandy Grove, his wife and oldest daughter, who are useful members and adornments to the church. He was early called on to serve churches in pastoral relationship and different churches were added to the number of his charges until at the time of his death he was pastor of seven churches—one in the Kekukee, one in the White Oak and five in the Contentnea Associations. Two of those churches were so situated as to require nearly one hundred miles travel in a sail boat at each visit. Some of the others were long distances from him, so that it was necessary for much of his time to be spent traveling to and from those churches. All those churches will certify to his great faithfulness in serving them, though he has been for several years a great sufferer with severe spells of sick headache, which continually grew more frequent to the end. He consulted several physicians in different parts of the country, but all to no beneficial purpose.

For some years he travelled considerably and preached, so that he was extensively known in this and some other states. Being raised up in the troublous war times, he was deprived of an education, but his strong common sense and love for improvement taught him to obey the injunction of the apostle, "Study to show thyself approved of God, a workman that needeth not to be ashamed," &c., and by the help of the Lord he was a speaker of marked ability and demonstration of the spirit.

In politics he was a Democrat, and served with distinction in the Legislature of 1893 and 1894, receiving praise from the Speaker for his constant attendance and marked ability as a legislator. He was nominated for the Senate for the next term, but was defeated by the combination of the two opposing parties. He was a favorite of the people of his county, but since has steadily refused official honors.

He and his daughter, Sister Lula L. Rowe, left home Friday before the 1st Sunday in October to attend the Kehukee Association. He was put in the arrangement to preach on Sunday, but was taken sick Saturday night so that he was not

able to attend Sunday, but was better Monday and preached the concluding sermon of the Association. He preached with power for over one hour and a half, which was his last sermon on earth. He was taken worse on Tuesday, and stopped with Mr. and Mrs. Samuel Hodges in two miles of Washington, where three able physicians were called. His father, one brother, and his daughter Ruby went to see and be with him, but all that they, together with many other friends, could do, could not stay the hand of death. The Lord called His servant home, and on Friday at 9 o'clock a. m. his spirit took its flight to its eternal home.

He was much loved by all his charges, and they feel that their loss is very great, so that it cannot be filled otherwise than by the great power of God; yet they do not feel to complain, feeling sure that it is the providence of God, and what is their loss is his eternal gain; that his headaches and all other afflictions and privations are done, and he is now resting with Jesus and all the redeemed host of heaven, joining them in all their praises and worship to the adorable Lamb of God.

By economy and industry he has left his family a good home and free from debt. He has left behind him many to mourn their loss, including a dear, aged father, a loving, faithful wife, six children, three brothers, one sister, and many dear brethren, sisters and friends; but they mourn not as those without hope, for they feel the assurance that their great loss is his [greater gain.

May the Lord bless all the bereaved and grant them reconciliation to this dispensation of His providence is the prayer of the unworthy writer, for Christ's sake. Amen.

Yours, in love and sorrow,  
GEO. M. HARDY.

IDALIA, N. C.

FANNIE BASS.

It becomes my painful duty by request to write a few lines in memory of our dear sister Fannie Bass, also my aunt in the flesh.

She was the daughter of Thomas and Mary Grimes and was born April the 7th 1850, in Martin Co. N. C. and departed this life quite suddenly on the 20th of Nov. 1897.

She professed a hope in Christ in her early life, and joined the Primitive Baptist

church at Conoho, in which she lived and died.

She always seemed to esteem the fellowship of the people of God as a great privilege,

She was married twice, to her first husband Archibald Staton, Dec. 19th 1876, by whom she had 2 daughters, and after the death of her first husband she was united in marriage to John L. Bass, January 5th 1888, and to them was born one son.

Aunt Fannie went to preaching at Conoho and seemed as bright as I ever saw her, and as she was returning home, in about half a mile from the meeting house she was taken with a severe pain in her hand which reached her head, and she said she was dying and they carried her to Mr. J. L. Howard's, which was near, and in about an hour her happy spirit took its flight to that house not made with hands eternal in the heaven, as we believe. Oh, what a blessed thought it is when we see the loved ones taken from this sin-smitten world to have reason to believe that they are saved to sin no more, but to rest in the blissful mansion that was prepared for them from the foundation of the world.

BETTIE HARRELL

EASTER GRIFFIN.

By request I send for publication the obituary of Easter Griffin, the beloved wife of brother Dempsey Griffin.

She died at her home in Edgecombe Co. N. C., age unknown.

She received a hope 17 years before she went to the church.

She was baptized 2d Sunday in July 1893 by Elder Isaac Jones, and remained a faithful member until death, always filling her seat unless providentially hindered.

She told her sister and others around her bed-side to forsake the pleasures of this world, and follow the Lord in which she took a delight. She then raised up in the bed, and they asked her what she wanted. She said nothing but the free grace of God, for that is enough.

She then wanted to pray and said, "Bless the Lord oh my soul, and all that is within me bless his holy name."

She then said sing, calling on sister Sallie Griffin to sing for her, and she asked her what to sing. She said, 19th hymn. "Afflictions though they seem severe." &c.

She then called sister Owens who had died a short while, "have you come?"

Now a word to the bereaved husband.

May the Lord guide you in all the ways of righteousness, and give you a hearing ear and an understanding heart, and may he guide your two little children, and show them what they are by nature and what they must be by his grace before they can see him in peace,

H. H. DRAKE.

St Lewis, N. C.

APPOINTMENTS.

A. GARDNER.

Big Creek .....	Jan.....1st	1900
Mountain Creek .....		2
Howard's Chapel .....		3
Freedom .....		4
Liberty Hill .....		5
Jones Hill.....		6
Jerusalem.....		7
Tisen's School House.....		8
Lawyers Spring.....		9
Bethany.....		10
Rest.....		11
High Ridge.....		12
Mountain Springs.....		13
Liberty.....		14
High Hill.....		15
Union Grove.....		16
Watson.....		17
Crooked Creek.....		18
Clark's Grove .....		19
Meadow Creek.....		20
Bear Creek.....		21
Flat Creek.....		22
Riley's School House.....		23
Tom's Creek.....		24
Rest .....		25
Pine.....		26
No Breek.....		27
Mt Nernon.....		28
Saints Delight.....		3
Conveyance needed,		

J. F. MILLS.

Jones Hill.....	Monday after 1st Sun in Jan.
Liberty Hill .....	Tuesday
Freedom .....	Wednesday
Howards Chapel .....	Thursday
Bro Wm. Deaton's	Friday night
Cotton Creek.....	2d Sunday
White Oak Spring.....	Monday
Suggs Creek.....	Tuesday
Big Creek.....	Wednesday
Rileys.....	Thursday night
Toms Creek.....	Friday
Flat Creek .....	Sat
Mountain Creek .....	3rd Sunday
Bear Creek .....	Monday
Meadow Creek .....	Tuesday
Clarks Grove.....	Wednesday

WILMINGTON & WELDON R. R  
AND BRANCHES  
AND ATLANTIC COAST LINE  
RAILROAD CO., OF SOUTH  
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED Nov 19, 1899.	No 33 Daily	No 35 Daily	No 103 daily ex Sunday	No 71 Daily	No 49 Daily
	A M	P M	P M	A M	P M
Lv We'don....	11 50	8 58	.....	.....	.....
Ar Rocky Mt....	12 55	9 52	.....	.....	.....
Lv Tarboro.....	12 21	.....	6 00	.....	.....
Lv Rocky Mt....	1 00	9 52	6 37	5 40	12 25
Lv Wilsoc.....	1 58	10 25	7 16	6 20	2 40
Lv Selma.....	2 55	11 10	.....	.....	.....
Lv Fayetteville	4 30	12 22	.....	.....	.....
Ar Florence....	7 25	2 24	.....	.....	.....
	P M	A M			
Ar Goldsboro..	.....	.....	7 55	.....	.....
Lv Goldsboro..	.....	.....	.....	7 01	3 21
Lv Magnolia....	.....	.....	.....	8 09	4 25
Ar Wamington	.....	.....	.....	9 40	5 50
			P M	A M	P M

TRAINS GOING NORTH.

	No 78 Daily	No 102 daily ex sunday	No 82 Daily	No 40 Daily	No 48 Daily
	A M	P M	P M	A M	A M
Lv Florence....	9 40	.....	7 45	.....	.....
Lv Fayetteville	12	.....	9 45	.....	.....
Lv Selma.....	1 50	.....	10 56	.....	.....
Ar Wilsoc.....	2 35	.....	11 33	.....	.....
		A M			
Lv Wilmington	.....	.....	.....	7 00	9 45
Lv Magnolia....	.....	.....	.....	8 34	11 19
Lv Goldsboro..	.....	5 00	.....	9 45	12 30
Lv Wilson.....	P M	5 43	A M	P M	P M
Ar Rocky Mt....	3 30	6 25	12 09	11 35	1 53
Ar Tarboro.....	.....	7 04	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....
Lv Rocky Mt....	3 30	.....	12 09	.....	.....
Ar Wilsoc.....	4 32	.....	1 00	.....	.....
	P M		A M	P M	

Fayetteville 3 45 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 am, arrive at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40, a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m Nashville 11 22 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Glinton daily except Sunday, 11 40 a m, and 4 15 p m. Returning leaves Clinton at 7 00 and 2 50 p m.

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

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†Daily except Monday. †Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m. arrives Fayetteville 12 12 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Returning leave Sanford 2 30 p m, arrive

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER Associate Editor, Floyd, Va.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,  
MACON, GA.

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Price—\$1.50 Per Year.

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# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## SANCTIFICATION.

This country is infested with people who profess to be so completely sanctified that some of them claim they have not committed a single sin for many years, and one fellow claims that during this many years there has not been a minute that he has not been rejoicing and praising God. He claims that he is so spiritual that when driving along the road he often has to hold fast to his buggy to keep from going right up to heaven; and sometimes in their revival meetings he gets in such a tantrum that he will call out to his friends, "Catch me, catch me! Hold me! I am gone, I am gone!" And don't you think the poor deluded creatures will grab the man and pretend to hold him down to keep him from going to heaven? Of course it would be best for him if he could go, and in my opinion it would be best for this country if they would loose him and let him go.

I suppose that in some sections they are making broad inroads, mostly among other denominations, but I find in this country, among the colored people, they are extending their pernicious influence among the Primitive Baptists, and this is one thing that prompts me to write this letter.

I believe in sanctification, and while these fellows are, as we think, exaggerating so widely on the sub-

the subject a fair and impartial consideration.

I believe there is a sense in which God's people may in some degree sanctify themselves, from the fact I believe there is a way for us to do everything God commands us to do. When Israel were journeying from Egypt toward the Canaan land, as they were traveling in the wilderness of Sinai, and as they were nearing on to the mount where Moses was to be called up unto God to receive the law, the Lord spake unto Moses, saying: "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes and be ready against the third day," &c. Exodus 19. Now this work of sanctification was something that Moses was commanded to do. Then in Leviticus, 11:44, "For I am the Lord thy God; ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Then again it is said in Ezekiel, 37:28: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." These scriptures compare well, and are in harmony with Philipians 2:12,13: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."

Now, the question with us is, in what does this work of sanctification consist, and what does it mean to us now in this the gospel day? As well as I can see, the matter is clearly illustrated in Paul's experi-

ence. He says in Romans, 7:23: "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We see that this law of sin worked in him so that he says, "The good that I would I do not, and that evil I would not, even that I do." From this it seems that even this eminent and highly favored and much gifted apostle might have lived a very diobedient and disorderly life had it not been for the grace of God and faith given him, by which he was enabled to mortify the deeds of the body and bring his members into subjection.

But now let us, for argument's sake, admit that one should do that. Suppose one should mortify every deed of the body and bring every member into subjection and keep them so, for a day or for a week or a year, or any other length of time? All this would not make those members spiritual, as those sacrificed heroes claim it does. Those members are yet carnal, and are only subjugated and brought in and held in subjection by the nobler powers of the inward mind of man, and are thus made to serve to the honor and glory of God, as it is said in Gen., 25:23: "And the elder shall serve the younger."

The apostle James presents a beautiful light upon the subject, and takes the horse for an instance. We know the horse is an animal of great strength, yet, as the apostle says, we put bits in his mouth by which his whole body is turned about, and while the bits are in his mouth and the reins or lines are in the hands of an expert driver, the horse is held in subjection and made to serve, so that nearly all of his great muscular strength is utilized to the use and benefit of his master. But all this does not do away

with that brutal nature of the horse, for as soon as the bridle or the bits are removed the horse runs off and kicks up his heels as if he even dared his master to approach him.

The tongue is one of the members that needs to be brought into subjection. James says, "It is a little member, and has eth great things, and notwithstanding every kind of beast, and of bird, and of serpent, and of things in the sea, is tamed and hath been tamed of mankind, but the tongue can no man tame." But we can bridle it and hold it in subjection, and James tells us that if any man among you fails to do this his religion is vain. And now I suppose that the bridling of the tongue and the mortifying of the deeds of the body, and the bringing our members into subjection, might, according to the generally accepted meaning of the word, be properly called sanctification, and all pertains to the common salvation.

And Paul says again, in 1st Thessa. 4:5: "For this is the will of God; even your sanctification; that ye should abstain from fornication." In Romans 8:10 it is said: "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." God has not as yet seen fit to sanctify or spiritualize these vile bodies while in their mortal corruption and make them fit for the higher courts of heaven, and the reason why he has not is none of our business. No, they must be submitted to the ordeal of death; they must return to the dust from whence they were. Yet hope predominates over everything, and we live in glorious anticipation of the resurrection, when the body shall be quickened into divine life, and then, and not until then, we shall be sanctified, both soul and body. And yet the apostle John

says: "It doth not yet appear what we shall be, but we know that when he doth appear, we shall be like him." And that is enough.

A. M. DENNY.

Dale, N. C.

DEAR BROTHER GOLD:—I was glad when I read your dissertation on the resurrection, in the issue of November 15. The being quickened when dead in trespasses and sins, with all the happiness that follows, seems to induce some to believe that all of resurrection is merged into this, which enables us to meet together in heavenly places in Christ Jesus, and realize it a heaven below the redeemer to know, not seeing that this is the first resurrection, which raises us to a higher order of life, and entitles and secures to us the second or glorious resurrection, to be like Christ, which is not known yet, but will be hereafter. Eternal life is the gift of God, by which we are given that spirit that raised Christ from the dead, and will also quicken our mortal bodies. Some are so far in unbelief that they do not believe in a revealed religion; but others believe in a revealed religion and have been enlightened, and have tasted the heavenly gift and the good word of God, and the powers of the world to come; believe in an eternal heaven, but have not so analyzed the resurrection as to see that the first resurrection only removes the power of the second death, and qualifies those who were raised to a good understanding and a comfortable hope—to be priests of God and to reign with Christ. This was all in time, measured by years, and before the dead, small and great, were seen to stand before God, and the books were opened.

They seem to think the whole type is filled in the new birth and

the joys here in this world. If the creature itself is not delivered, it could not be said: "O, death, where is thy sting; O, grave, where is thy victory!" Dust we are, and unto dust we return; where we die we are planted in death; we are buried, nothing but the mortal body is planted to rise again. It is to be a spiritual body, or the sinner who had hope of heaven is lost, and the scripture which says that Christ came to save sinners is a mistake, and our preaching and our hopes are vain.

When we rejoice over death and the grave, it is not alone that we see in heaven those happy souls, whom we followed to the grave, with a thought that of "Farewell, dear friends, for death has gained the mastery and victory over you," that we rejoice to see again beyond death's dark river, but the elements and parts of our own glorified person! There is the grand estate!

We were taught in our childhood that our loved, active limbs and ruddy cheeks must yield at length to death; the parting of soul and body was a thought of terror to us. Sickness and frailty came, and we saw the parting near. We called our friends around our bed to say the last farewell, and yielded unto death; but when past beyond, we behold spirit and body perfect. This new embrace of our self again in heavenly reality is joy beyond the sight of all others, for each can sing, "I am redeemed, and freed from sorrow, pain and death, and received the crown of eternal joys."

ISAAC WEBB.

Snake Creek, Va.

### SOME TRIALS.

Some of the trials and deliverances of a sinner, the reason of my trust in God, and some evidence of the faith I have in hoping eternal

rest. When young, but a small child, I studied much on dying and a world to come. I had a desire to do what was right with God, though I was a very stubborn child, causing me to be often reprov'd. I felt to be the most cast-off, loneliest child on earth, and often prayed to God to save me, even then. At times I rejoiced, believing that God would be with me and save me from evil. When I got older I did not think much about praying or dying, and tried to enjoy this world and be cheerful, but could not. This world has been very little pleasure to me.

About the age of 15 years I was suddenly made to know that I was a sinner by nature, and there had to be a change before I could meet God in peace. I had retired for the night as usual, when suddenly, Oh! an awful feeling came over me as the roaring of deep, troubled waters, sinking me in death. Then did I pray the real publican's prayer, "God be merciful to me a sinner. Oh, God, save my soul." I thought I would die in a little while. I called ma to come to me. She came and asked me what was the matter with me. I told her I was dying and wanted her to pray for me. She told me I was not dying. She prayed for me and told me to go to sleep, and left me. I felt better composed and went to sleep, expecting to die before morning. Next morning I was ashamed to go where ma was, for fear she would ask me something about it, though she did not.

Then was the beginning of sorrow with me. I could find no rest; everything was dark and sad to me. I desired to be alone; was afraid to lie down at night, for fear I would die before morning. It seemed my trouble was twofold. I was in this suffering state near five months, until the 5th Sunday in May, 1889,

I went to a Union meeting at Strawberry. Of all the dark suffering hours a mortal like me could bear, I underwent that day until evening. I was sitting in the house while Elder Harris was preaching. It seemed I was not conscious of what was around me, and thought of the preaching; heard Elder Harris say that as Jonah was in the whale's belly three days and nights, even so the Son of God must be three days and nights in the heart of the earth. Then was my burden of sin and guilt removed from me. Then did I feel "Glory to God in the highest, peace on earth, and good will to all." Yes, that was the happiest time that I have ever known. I remember looking out at the door and noticed the trees. They were bowing happy and praising God like me. I felt like all my past and future sins were pardoned; that I would never sin any more; but that joyful season did not last long, and I found my nature yet to sin. I had a desire to do good, but failed to do it. I would make promises to God to live obedient, but would break them all. I remember one time I vowed to God if he would grant my prayer I would never again dance and take part in worldly sin. I felt then like I never would again, so I vowed if I did to send my soul to hell. Oh, awful thought! He gave me what I asked and I broke my promise. Very soon after I thought over it and it gave me great trouble. What I have suffered from stubborn disobedience to God I can never tell. Indeed, I have suffered a hell on earth, and have been very near destroyed by the devil, but God, I hope, has kept him from my soul. Though in this vile suffering state, God in mercy looked upon me, and I would pray to him to be merciful to me and save me when I died. I still clung to my faint hope, as it seemed. I

remember one time I was at a friend's marriage, and next night went to a reception and dance. I felt very low down, though I commenced to dance. While thus engaged I felt condemned to die. Oh, how I tried to keep it off! and prayed to God to forgive me and let me go through that night, and I would try to do better. I could not keep up, and went up stairs and lay down, when I felt like I was dying, and told them around that I was. While lying there God in his mercy smiled upon me again. It was enough—all was peace to my soul. They sent for a doctor, though I had a greater physician than he. Next morning I was well enough to go home.

After all the love and mercy from God, I was yet too mean to take my cross and follow Jesus. I prayed to him to please let me off; that I would soon marry, then I would obey the Lord. I was married in about two months, and felt to forget my promise to God. My desire to be baptised was gone, and I could find no comfort or rest as I expected. I was miserable, and felt I had trodden the Son of God under foot. I was again cut down in sickness, and felt it was just, and felt resigned to God's will.

One night after all were asleep I was lying there, when I heard the prettiest singing I have ever heard. The tune was to the song, "Pass me not, O gentle Savior," and another tune they sang (for it sounded like many sweet voices), "How happy are they who their Savior obey." I soon was well again, though no more ready to obey, and felt like I was taken captive by the devil at his will. Every good thing fled from me, and sin clung around me. I attempted to destroy my life by taking laudanum. I did not sleep. Of all struggling in thick, sinful waters, my soul felt like it would

die. My very breathing was begging God for mercy—to save me. I vomited up the poison, then felt God's mercy. For awhile my heart did rejoice and my flesh did rest in hope, for I felt like God would not leave my soul in hell. I was more willing to do what God would have me do. I wanted to be baptized, but felt too unfit to offer myself to the church, so I kept waiting to get more fit. I could see myself such a sinner—was continually doing and saying things I ought not—so I was in a terrible straight trying to keep my body under. I found I must go, unworthy as I was, and offer to the church, so I named it to my husband. He said I was not fit. I thought if he who was with me all the time had no confidence in me, how could any one else? I then thought I would do the best I could and remain as I was. I was greatly troubled and could not rest at all. One night after my husband and little boy were asleep I was sitting up thinking there was no rest for me—could not be baptized—and prayed to God to take me from this world; I didn't want to live here any longer, when suddenly a strange, cold feeling came over me. My whole flesh felt heavy and cold like packed red clay. I think I saw the state of sinful flesh. It was then these words were presented: "The spirit indeed is willing, but the flesh is weak." I thought over it, though got no comfort. I retired, and next morning felt very bad, not knowing what to do. I desired to die, and could not. I then thought over my sinful life, how I had desired to live right, how blind to all good. I knew I wanted to do all that was my duty. I said, "I have done all I can, all I know how." Then something said, "Have you offered to the church to be baptised?" That satisfied me. I said I would go—if they would

not have me I would do my part, so I told my husband I was going to offer to the church at the first opportunity, at Malmaison. Meeting day, the 1st Saturday in February, 1896, I intended to go, but could not. That night I thought it was because I was not fit, though I knew I must go. My husband carried me next day, and they opened the door of the church that day, and I was received. Well do I remember the words dear Elder Harris said to me: "Your troubles are not over yet." They have comforted me much since that time when in trouble. I was baptised by Elder J. M. Harris the 1st Sunday in March, 1896. Oh, what a solemn day it was to me, yet sweet and quiet. My life has not been free from sorrow since I was baptised. I sometimes am so low down in sorrow I fear I am deceived and have never been taught of the Lord; then when I can feel the blessed grace of God, I do rejoice to know by grace we are saved. Now, grace is the gift of God, and the gift of God is eternal life through Jesus Christ our Lord. Blessed hope.

For awhile after I joined the church I got in what I felt was a lukewarm state, and could neither rejoice or pray as I felt I should, and felt neither hot nor cold, which gave me great trouble and fear, till I could try to pray to God to show me what I was; if I had ever been taught and led by him to again visit me with his blessed love, which I hope he did. I was again made to rejoice, and felt again that all was well with me. The Lord is my God, I will not fear.

My only little girl was taken sick summer before last. Oh, how I feared she would die! I prayed to God to not take her—to spare her for me. She very soon got well, and appeared to be healthy. Last summer she was taken sick again.

How I suffered I cannot tell, I tried to pray to God to spare her, but I thought he did not hear my prayer, or she would not have been taken sick again. I felt, too, that she must die, and thought I had rather give her up the summer before when she was small, when I thought, well, did not I beg and plead to God to spare her to me longer, and he had. If it had been his will to take her then, it would have been best for me, though I saw it not when I prayed for her to live. I then felt that God's will was best, and then did I pray him to spare her to me, if his will. How I begged to be reconciled to God's will, though I felt I was entirely forsaken. Weeks before she died I dreamed she died, and something said, "Why didn't you pray?" Oh, how I suffered, for I had tried to pray. I can never express my feelings the day and night before she died, and when she passed over to that blessed rest the groanings of my poor soul were, "Give me a heart to pray, O God, to pray and never cease, never to murmur at my stay, or wish my suffering less." I felt too mean for any blessing. The death of my little girl is the most heart breaking trial of the things of this life, but to look forward to a better world is a great comfort, and to hope to meet again in love and peace forevermore. Since she died I dreamed one night of seeing a wild plum tree full of green leaves—no fruit. While I was beholding it a fig tree sprung out from the body of the plum tree, and grew to be the largest fig tree I ever saw. It was full of leaves and the largest fruit I ever saw a fig tree bear, and some was withered in bud. I noticed the plum tree had died; nothing but dead limbs. I saw close by a sheep skin; I took it, saw it was a lamb skin, and I would keep it. I think I have some

comfort in this dream. I take the tree to represent myself and the skin to keep is the memory of my sweet little girl. It weans me more from the things of this world, and sets my mind and heart more on things that pertain to life eternal, which gives me rest and comfort, though most of my time I am full of suffering, feel to be last and most cast away on earth; but God has kept me so far, and I trust him to take me home.

About six months ago I was in a terrible strait, and could not find any rest. I feared very much I was deceived, and was yet in the gall of bitterness and bonds of iniquity, though God enabled me to remember the words, "Watch and pray, lest ye enter into temptation." I think my watching is to read the Bible, so I took the Bible through duty, not thinking I would be comforted; then, to my surprise, I opened and commenced to read there. Oh, what comfort and joy was in those words! they were so plainly and strongly spoken to me. It was the 31st chapter of Psalms, from the 3rd verse throughout the chapter. Those words comfort me now. I feel that God will do all that he promises; yes, he will do all his pleasure. I know that if God is with me all is well.

Laura A. Hall

I have often felt strengthened by hearing brethren relating their experiences, and have often had seasons of rejoicing when I could know of some one else being lifted up; and so for these reasons, coupled with the fact that some of the brethren have made the request, I will relate the circumstances and tell of an experience I enjoyed a few months ago.

It was on the morning of the 15th of April last. Sometime then I had been quite sick for several

days and was then convalescent, and being unable to sleep, was thinking of my condition.

As my mind ran over the main incidents of my past life, and I had come to the conclusion that surely I was that chief of sinners, suddenly some one, seemingly simply a presence, stood before me. This being, whose presence was not, just then, repulsive, began to question me after this manner: "Now that you are sick, and you do not know how sick you may be, where is that hope which you have been claiming? Show it to me."

I replied: "Why, I cannot show it to you, but I believe I have it—I feel it." The question, "But why do you think you have it?" then came. To this I replied, "I have an experience, and it is written that 'Experience worketh hope.' I know that I once saw myself a sinner, condemned in the sight of God, without a friend in heaven or on earth, expecting hell to be my portion, and knowing the judgment to be a just one; and I do know that at the right time my sorrow was turned to joy and crooked ways were made straight, and I was made to see Christ as my righteousness, and to view him as the 'One altogether lovely,' and to feel that he died for me, and that his righteousness was my righteousness."

All this, of course, passed through my mind much more rapidly than I can write it. But my questioner queried thus: "Now, how do you know but that this is a trick of the imagination? You know that you have often feared that it was." Well, this question troubled me. I replied: "I must admit that this experience is nothing tangible—that my hands cannot take hold of it, and that at times I cannot enjoy it. But I have had many evidences of the Lord's goodness, and have faith in his promises. 'Faith is the

substance of things hoped for, the evidence of things not seen.' 'By grace are ye saved through faith,' My faith in the Lord makes me right more sure of the reality of my experience."

Then my questioner changed his tactics: "You say that faith makes you sure of this thing. Admitting that, you know that your whole life has been in absolute contrast with the life led by this Christ when he was upon earth. You sin continually in word, thought and deed. How can you claim anything in common with this Holy One, and how can you claim a part in his salvation?"

This question also troubled me, but I was given an answer: "While I am sinful, he is sinless; I sin, he pays the debt for sin; I am unrighteous, he is righteous. He died that wicked and rebellious sinners like I can be saved. 'He came to save sinners.' It is not by works of righteousness which we have done, but according to his mercy hath he saved us. Christ said: 'I am the way, the truth and the life.' 'Christ is the end of the law for righteousness.' While I am sinful, yet it is a cross to me, and 'Though your sins be as scarlet, I will make them like wool.'"

These texts and thoughts passed freely through my mind, and I grew triumphant in the thought that "I can do all things through Christ, who strengthened me."

My questioner, who by this time I knew was satan, now left me and I could feel that "Where the spirit of the Lord is there is liberty."

I was now "on the hill top." I could walk about Zion and tell her bulwarks. For a long season I had a most pleasant time. Though sick in body, I was well in mind. Not only was I satisfied that "Christ is made unto us wisdom, righteousness, sanctification and redemp-

tion," but I also felt that I was complete in him, wanting nothing. My feeling was, for "Thy will be done." I believe that it is seldom we have these precious seasons of rejoicing.

It is through much tribulation that we enter the kingdom, and I often long for these experiences, and long in vain. But we may be sure that the reviewing will come in the Lord's own good time. We are entirely dependent on him for all things, and cannot approach unto him except by his will.

I have written this hoping that it will be enjoyed by some child of God, who will find comfort in being able to witness with me.

CHAS. W. GOLD.

Wilson, N. C.

TO THE READERS OF ZION LAND MARK:—Dear Brethren, Sisters and Friends—I will make a suggestion, which I think would be very satisfactory and profitable to all concerned, that if there be any who have been or now are subscribers for the LANDMARK, have gotten behind, if possible all such should promptly accept Brother Gold's charitable and self sacrificing proposition, that all those pay up their dues with two-thirds of the principal. We scarce ever know of such favors bestowed upon debtors. Also all that can remit at once for the extension of their paper for one or more years in advance, and keep it one dollar per year to them. Send it to your children and friends while you can get it at the low price of one dollar per year, as I have done to-day—subscribed for two of my children who are Baptists. I want my children and grandchildren to read what is published in the LANDMARK. We hope to rejoice in the time to come in hearing them tell of the good and comforting words they read in ZION'S LANDMARK, that

appealed to their feelings so much as to make a lasting and comforting impression on their minds, to hear that others whom they never saw were declaring the very things that they had felt and seen by an eye of faith. It helps in those cases to show who and where the Lord's people are.

I want to see and hear of the Baptists everywhere working together for their peace and happiness, for the good and comfort of all. I want to love all lovers of truth.

JAS. A. BURCH.

Burlington, N. C., Dec., 1899.

### TO OPEN THEIR EYES.

DEAR BROTHER CHANDLER:—Your letter of January 10th was gladly received, and now I will try to comply with your kind request, that I write to you upon these words of the Lord Jesus to his servant Paul: "But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 16-18.

This is a very great and important subject, for it presents the whole work of deliverance from the power of darkness and translation into the kingdom of God's dear Son, as you and every spiritual reader will see. The main enquiry of the mind is, Is this the work of the apostle Paul, or the work of the Lord Jesus Christ? Every child in the kingdom of grace will

confess that Jesus only has power to perform a work so mighty and glorious as this, and this is the answer of the Volume of Inspired Truth. Hence, Jesus said of the scriptures, "And they are they which testify of me." They do not testify of Paul. "Was Paul crucified for you?" he asks. "Were ye baptiz'd in the name of Paul?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The text upon which you ask me to write, spoken to Paul by the Lord, has direct reference to the following prophecy, and of its fulfillment: "Thus said God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth bread unto the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name; and my glory I will not give to another." Isa. 42. God did not give this glory of his to Paul, but to his Son. And so Simeon, a prophet of God testified thus: "Then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for my eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." This was Jesus. Hear Malachi, the last of the old testament prophets: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings." Hear

the word of God by Isaiah again: "Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. 49. And again: "Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Isa. 35. Now hear Jesus: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he began to say unto them, "This day is this scripture fulfilled in your ears." Luke 4. "In him was life, and the life was the light of men," testifies John.

So the whole force of your text dear brother, rests upon Jesus, the light of life, as the above scripture positively declares of him, and he is its fulfillment. For Jesus is pre eminently the preacher of salvation, and he says, "I have preached righteousness in the great congregation." Of him Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" Jesus is the Lord God of the prophets, and he is salvation unto his people. Their life and their light are in him. "Then spake Jesus again unto them, saying, I am the light of the world: he that

followeth me shall not walk in darkness, but shall have the light of life." John 8. In a psalm of praise to the Lord, David said, "For with thee is the fountain of life: in thy light shall we see light." Psa. 36. To the brethren Paul says, "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light." When Paul and Barnabas turned from the Jews to the Gentiles, they said, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Eph. 5; Acts 13. Paul was not this light and salvation, but, like John the Baptist he "was sent to bear witness of that light." "And ye are witnesses of these things," saith the risen Christ to his chosen disciples. This is all. Neither the life, nor the light of life was treasured in the apostles and other gospel ministers, as instrumental agents in communicating them to the dead and blind, as claims the pope.

All the above is in harmony with the text, my dear brother, and unfolds its meaning; and this plan has been taken, because it has been thought that Paul himself was to do this great work for the Gentiles, which is not so, as the abundance of testimony given, and much more like it, fully shows. Brethren have been led into this mistake from the omission of the word "blind" in the clause, "to open their eyes." But the evident meaning is, to give them sight, and it refers to the place in Isa. 42: "To open the blind eyes," which the Lord God who called Jesus in righteousness, gave him to do. This light is the offspring of life, and Christ is both to the children of light, the people of the covenant. Jesus, the good shepherd, says, "I

am come that they might have life, and that they might have it more abundantly." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." In giving them life, Jesus also gives them light; therefore it is not the preacher that opens their eyes, but Jesus.

This is the plain meaning of the text. Notice, he says that he will appear unto Paul to deliver him from the people of the Jews, and the Gentiles, "unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by that faith that is in me." That is, the Lord Jesus was and would be with Paul, both to deliver him from the Jews and Gentiles, and would do all this omnipotent work of salvation for the Gentiles, to whom he sent Paul. His promise is, "Lo, I am with you always."

It was not by or through Paul, certainly, that they received forgiveness of sins, and the heavenly inheritance in Christ among the sanctified; but unless this is affirmed, then neither can it be held that the Lord delegated this divine power to Paul, to open the eyes of the blind Gentiles, and give them the light of life, and turn them from darkness to light and from the power of satan unto God. It is quite presumptuous enough for the monster Pope of Rome to claim to do this work of the Lord, and to forgive sins, and give the sinners the heavenly inheritance; but Paul ascribed all this divine power and mighty work to his Master, who opened the blind eyes, caused the deaf to hear, the dead to live, and had power on earth to forgive sins. "Then opened He their understanding, that they might under-

stand the scriptures," said Luke of the risen Jesus. And John's testimony is: "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." To Gentiles Paul wrote, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Our apostle here testifies that God wrought all this mighty power of salvation, enlightenment and faith, not in Paul as an instrument or agent, but in Christ and the power of his resurrection from the dead. Therefore, he says again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In song King David said, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." Rev. 21.

This is in fulfillment of a prophecy of Isaiah, saying to this Zion the city of our God, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For,

behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. And they shall call thee, the city of the Lord, the Zion of the Holy One of Israel. And thou shalt know that I am the Lord, am thy Saviour and thy Redeemer, the mighty one of Jacob. Thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." The sun and moon refer to the legal heaven and earth and the people thereof, which were to pass away, when this glorious prophecy should be fulfilled.

Blindness and darkness symbolize sin and death, but the clear white light is a beautiful symbol of life and holiness. John declares that God is light, and in him is no darkness at all." And he says also, "The darkness is past, and the true light now shineth." Jesus is the true light, "the sun of righteousness." Of him Paul says, "who hath abolished death, and hath brought life and immortality to light through the gospel: therefore I am appointed a preacher, and an apostle, and a teacher of the Gentiles." Thus is seen the glorious work of the Lord, and also the work of Paul the teacher of the Gentiles.

Yours in love,  
D BARTLEY.

Crawfordsville, Ind.

He that saith unto the wicked, thou art righteous; him shall the people curse, nations shall abhor him. (Prov.)

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII ..... No. 3

WILSON, N C., JAN. 1, 1900.

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### EDITORIAL

DEAR BROTHER GOLD:—I want your views on this scripture through the LANDMARK: Matthew 8 : 11: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness."

And Rom., 13 : 2: "Whosoever therefore resisteth the power, resisteth the ordinance of God."

I hope the Lord will bless you with a long life on earth.

I still remain your brother, saved by grace, if saved at all,

G. T. GRIFFIN.

Remarks:

The many that shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob, &c., are the Lord's people among the Gentiles, while the children of the kingdom who shall be thrust into outer darkness are the Jews who are the children of Abraham, Isaac and Jacob; but reject the kingdom of heaven, reject Jesus, and to this day are scattered all over the world, and are in outer darkness. They know nothing of the spiritual comfort of

## ZION'S LANDMARK.

Jesus. They have no saving knowledge of the Lord. They are devoted to worldly traffic, are bound under the curse of the law of Moses. They know nothing of the blessed liberty of Jesus, nor of the love of his people, nor his service.

Blindness is fallen upon them. They are in outer darkness of this world.

It does not mean that they are the children of God, or are born of God. But as the fathers, such as Abraham, Isaac and Jacob, were the fathers of that chosen race with whom God dwelt, and hence these were their children, they are the children of the kingdom in that sense, to whom God gave a law, a government and prophets, priests and a worship.

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‘Whosoever therefore resisteth the power resisteth the ordinance of God.’

The governments of the state and nation are ordained of God. Whosoever obeys them has the protection they afford. Whosoever violates them receives punishment, or should receive it as his reward.

It is our duty to obey the laws of the land or powers that be, because God has ordained them. If we resist the powers that be we resist the ordinance of God, and shall suffer.

Some men violate the revenue laws. This is wrong. We should seek to obey the powers that be. If the laws are oppressive be the more careful to keep out of their clutches by doing right.

Friend L. R. McNeely requests my view of Mal. 3 : 8.

“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings,”

This was under the law dispensation or first covenant, wherein the Jews were required to give a tenth of all their fruits of all kinds—called tithes. This the Jews failed to do. Indeed the Jews failed to do all things commanded, and did all things forbidden. That is there was not a command of God that as a nation they did not disobey, nor a prohibition that they regarded. They did those things forbidden, and neglected or did not do those commanded.

Ye are cursed with a curse: for ye have robbed me; even this whole nation,” Mal. 3 : 9.

Then the Jews were a failure. None did good. Now what is the hope of salvation for such a people under the covenant of works? None in the world. Where, or how can one be saved by the law of Moses? He that continueth not in all things written in the book of the law cannot be saved by that law. He that offends in one point is guilty of all.

Is it a high rent to pay one tenth to the Landlord who furnishes everything—soil, air, rain, ability for you to labor, knowledge how to labor, and all else? Was it robbery to withhold this rent or tithes? Was it not due the Lord, and yet they failed to pay it. This is robbery. Will a man rob God? Yes, the whole nation of the Jews robbed him.

P. D. G.

## ZION'S LANDMARK.

When last of all he sent his son, saying surely they will reverence my Son, what did they do? They said this is the heir, come, let us kill him, and the inheritance will be ours. Then we will have nothing to pay. We will be free, be our own masters, do as we please.

God took away their place and nation—regarded them not, because they continued not in his covenant.

God hath made a new covenant with the house of Israel—dependent not as the first one on their conduct, but founded on what his Son Jesus has done who fulfilled the first covenant in all things, magnified the law, and made it honorable—was made sin who knew no sin—bear our sins in his own body on a tree, and was made a curse for us. The reproaches of them that reproached God feel upon Jesus.

In the new covenant not written upon tables of stone, in which there are no conditions, in which sins are no more remembered, and in which the Lord himself is our righteousness, there are no tithes to be paid, nor is there any desire in this new heart to sin against God, all are dead to the law, free from it, under grace, and all are happiest when they are yielding the fruit of praise, not giving one tenth, but all praise and honor to the Lord. He makes his people willing in the beauties of holiness in the day of his power. He works in them both to will and to do of his own good pleasure, and they being the Lord's freeman love to serve him. They walk by the faith of Jesus.

When they take the cup of salvation and give glory to the Lord it is not the tenth, but all is given to the Lord, and then they feel the happiest.

P. D. G.

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DEAR BROTHER GOLD:— Please give your views through the LAND-MARK on Isaiah 5 : 1-6.

Your brother.

L. J. PINER.

Remarks.

This is very peculiar language, "Now I will sing to my well beloved a song of my beloved touching his vineyard."

Who sings this song? Not an enemy. Why sing this song touching this vineyard which is to be destroyed because it brought forth no good fruit. One would feel more like singing naturally as he beholds the prosperous condition of the Lord's works.

The Lord of Host planted this vineyard. The house of Israel is this vineyard, and the men of Judah this pleasant plant. The Lord said, what more could have been done to my vineyard that I have not done in it? Did not the Lord do marvelously in choosing his people? Abraham was an idolater. Israel was few when he called him. He was helpless when he delivered him out of Egypt with an outstretched arm and wonderful mercies. How great were the deliverances God wrought for him in the desert. Yet they denied the Lord, rebelled against him, worshipped false gods, transgressed all his wise commands.

He planted them in a goodly land, watered them from heaven, sent them prophets that spake the truth, walled them with the hedge of his glorious presence, planted them a goodly vine; yet when he sought fruit thereon he found none. Last of all he sent his Son saying, surely they will reverence my Son: but what did they do? They said, this is the heir, come let us kill him that the inheritance may be ours.

Now two things may be asked here. Who ever did as much for another as God did for these people? What false god ever did any thing for his subjects? What other nation did the Lord ever so bless as he did Israel? Yet who ever acted so wickedly as Israel? No idolaters were ever so unfaithful to a false god, as Israel was to the true God of heaven. Be astonished O ye heavens. Let the earth stand ashamed and mute as it views the conduct of this people.

What more could the Lord have done? We often hear the talking and preaching in this latter day that the Lord has done all he can for man, and now man must do his part. Well what did man do under the first covenant? He sinned from Egypt to the promised land, and ever after. What has the Lord done for these sinners under the first testament? He has miserably destroyed that nation, and scattered that people, and withheld his rain or blessings from them. They are a hissing and a by-word to this day. The Lord has poured out his fierce wrath upon them.

But the Lord is not disappointed. How shall I put thee among the sons? Thou shalt call me Abba, Father. The Lord has done a new thing in the earth. He has taken away the first covenant of works that he might establish the covenant of grace upon better promises—not promises dependant at all on man's performances, nor forfeited because of man's failure, but resting altogether on the perfect obedience of Jesus the Son of God; nor were they the blessings of a temporal life here on earth only with the blessings of rain and dew and earthly fatness, but the blessings also were heavenly blessings, eternal life, as well as the life that now is. For God has now made a new covenant with the house of Israel and the house of Judah, not according to the covenant that he made with their fathers. He has put his laws in their minds and written them in their hearts. He is merciful to their unrighteousness, and their sins and their iniquities he remembers no more forever. His people now are his pleasant plants. He comes into his vineyard, and gathers the fruits thereof. The fruit of the Spirit is love, joy, peace, &c. His people are made willing in the day of his power. God quickens the dead. The origin of the obedience, its starting point, is not in the sinner. God begins this good work. The dead hear the voice of the Son of God, and they that hear shall live. Jesus is the life of his people. He was made sin for them. He shall see of the

travail of his soul and shall be satisfied.

So those that preach and teach that the Lord has done all he can do, and because the sinner will not do his part God is disappointed, and will destroy the sinner, are far behind the times. They are almost two thousand years behind, and have never heard the good news of the coming of Jesus, and are ignorant of God's righteousness, and are going about to establish their own righteousness. Oh they are so blind and ignorant, and glorying in their ignorance, and know nothing as they ought.

But who sings this song to the well beloved? It is the church of God singing the song of Moses the servant of God and the song of the Lamb. When we are convicted of sin we feel and see the justice of God in our condemnation. The Lord turns the earth upside down. All our works are cursed and wither. We know that we are vile. But the the Lord shows mercy, and reveals his blessed Son who takes away our sins, the sin of the world, and a new heaven and a new earth appear, and we behold the trees—and pleasand plants—of the Lord's planting, and we sing unto the Lord the song of Moses the servant of the Lord, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. We see that the law praises God and the covenant of grace praises him.

Now Israel is his goodly seed, and Judah his pleasant plant.

Now the desert blossoms as the rose, and is as the garden of the Lord.

P. D. G.

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“SIR, COME DOWN ERE MY CHILD DIE.”

This “Sir” was used as a mark of respect, that perhaps, would not have been in addressing Jesus a month or two before this: for this was the supplicating cry of a great nobleman—a big man of the world—in behalf of his son now lying sick at “the point of death.” For doubtless before his son was sick, and during the first part of his illness this nobleman was indifferent to Jesus—perhaps had mocked and reviled him—it is need and misfortune that often humble us. When his son was taken sick no doubt but this nobleman trusted entirely to his monied means to procure the best physicians and nurses to cure him. But when he saw him gradually grow worse instead of better, and as having seen and heard much of Jesus' power to heal; and especially of his miracles in turning water to wine at a wedding feast near him, this question may have been—I imagine was—heard in his heart time and again with increasing power,—and in that strange way we know but cannot describe—“Could not this man who turned water to wine save my son's life?” And each time sealing its truth more and more and unconsciously drawing him nearer and nearer to Jesus, despite the tempter under the cloak of human reason should

whisper in refutation "but to turn water to wine is very different from saving human life; the first as dealing in inanimate things may have been a fraud, while this last must be real." Beside, this was at the request of his mother who was very near and dear to him; while you are far removed in every sense of the word;—you have no claims of relationship upon which to base a favor. Then also one must believe in him to get help from him; and this belief necessarily embraces, not only his death and resurrection as Messiah, but also the doctrine of election and salvation by grace without deeds of the law: which deeds as good works, and making the person more acceptable, seem so essential to salvation, while that of grace seems so contrary to human reason, and so averse to the human heart and mind, that he could never attain to it without some miraculous manifestation confirming its truth and convincing the mind, and become evidences substantiating such a belief. No. No; like Peter about going to the Gentiles, nothing short of signs and wonders direct from heaven could convince him he was prepared to appeal to Jesus. Beside what would the learned Rabbis, Doctors, and men of scientific re-search say if he should turn from such and appeal to the poor, unlearned carpenter for help? And yet as his son grew gradually worse and worse, his confidence in them less and less; and in proportion he felt a strong secret drawing to, and trust in the arm of Jesus. At last when his

physicians and every trust had failed him, leaving his son "at the point of death," the crisis—the emergency of the case—the pressure of timely need—the necessity of present help, caused him to forget all theories, doctrines, and thoughts of personal preparedness and not send a servant as usual, but go himself to Jesus in behalf of his son. Jesus perceived all and said to him "except ye see signs and wonders ye will not believe." But the emergency of his urgent need that waited but for a moment of time had waived all else, and with whole heart and soul absorbed in the one object, he cried in the one hurried and beseeching appeal tremulous with fear that death might reach his son before Jesus, "Sir, come down ere my child die." Jesus discerned his spirit and said, "Go in peace, thy son liveth." And he and his house believed.

And thus the great and rich nobleman was converted and became—helpless and dependent—as a little child to enter into the kingdom of God. And thus every convicted soul, who, like Naaman the Syrian, will first try every physician or earthly means for a cure, before the emergency of sore and pressing need leads them as a last resort to Jesus.

And thus also necessity is the compelling power that brings to Christ: which as seemingly under the control of man, is yet really formed and personally applied by the hidden hand of God in leading in a way they know not: and of which, together with their failure

that seemed ruinous to them at the time, they will afterwards say in joy and praise "Behold what God hath wrought."

And how wonderful the fact that none ever thus said, "come down ere I die,"—Lord save or I perish"—"God be merciful to me," and such like, but Jesus was present to hear and to help. To such how appropriate the song, "Blessed be the name of the Lord?"

P.

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Sister N. J. Mayberry, of Tenn., requests my view of Isa. 7 : 25.

"And on all hills that shall be digged with the mattock shall not come the fear of briers and thorns; but it shall be for the sending forth of oxen, and the treading of lesser cattle.

This chapter prophesies of great things, Ephriam shall go into captivity, and his land become desolate, and false worship shall be established. God will hies for the fly of Egypt, and for the bee in Assyria—denoting the corruption of Ephriam as a carcass whose stench calls for flies, and the bee of Assyria denoting their idolatry that shall work or occupy the land.

This shall be before Jesus shall be born. For the Lord himself shall give a sign, "Behold a virgin shall conceive and bear a son and call his name Immanuel. Butter and honey shall be eat, that he may know to refuse the evil, and choose the good." Sin began in eating. The true worship of God is in eating. The meat and drink of Christ is to do his Father's will. Butter and honey should he eat. This denotes that his food was not the pro-

duct of the earth, or the fruits of man's labor. Honey typifies wisdom to know good from evil. Butter is the fruit or product of tribulation. By churning denoting tribulation it is yielded.

Now before the coming of Jesus this land should be deserted. In the great desolation that follows God should shave the nobles, or head to the feet of the land, and cause nakedness or shame to come on that people. God would employ the king of Assyria to do this shaving that would abase the people. In this desolation a man shall nourish a cow and two sheep, and the abundance of butter yielded shall nourish all that are left in the land—the Lord's people. Thus they shall eat the flesh and drink the blood of Christ, or feed on him.

But in every place that was formerly considered fruitful, where there were a thousand vines and a thousand silverlings, it shall be for briers and thorns—a curse. With arrows and with bows shall men come thither—because all the land shall become briers and thorns—denoting the utter corruption of all flesh, no good fruit at all.

However there is a garden of the Lord. Except the Lord had left us a seed we had been as Sodom and Gomorrah. On all hills that shall be digged with the mattock, or where God quickens the dead, and digs up by the roots (with the mattock, or his firey law) this vile nature, there these briers and thorns or curses shall not come. Where God sends his servants (oxen) to preach

the gospel there is deliverance from the fear of briars and thorns, for the people of God are not cursed with briars and thorns of self righteousness, and do not walk after the corruption of the flesh.

The lesser cattle that shall dwell here are the humble, harmless people of God that shall feed in good pasturage, quietly and in peace. The Lord is their shepherd—therefore they shall not want,

P. D. G.

#### LOCATION DESIRED.

DEAR BRETHREN:—I desire to form a law-partnership with an attorney of the Primitive Baptist faith, at some place reasonably accessible to weekly or monthly meetings of the church.

I am 33 years old, married, and have been at the Bar eleven years. During this time, I have also written and published the following law-works: A "Guide Manuel for Magistrates and Attorneys" (816 pages); an "Annotated Pocket Code of Virginia" (513 pages minion type), lawyers' edition; and an "Annotated Digest of the Supreme Court Decisions of Virginia" (to be complete in seven volumes of 875 pages each;) which books are in general use among the profession of the two Virginias (except the Code, which is limited to this state.)

My membership is with the brethren at Bethel Church (Radford Furnace, or Allisonia, Va (to whom and to the attorneys and business men at my address below) I refer. Or, I would be pleased to correspond with some brethren as to locating among them as an attorney, regardless of partnership. I fervently desire the sweet fellowship of the saints.

SAM. N. HURST.

Pulaski City, Va.

Brother David Cameron requests my view of Luke 12: 10.

"And whosoever shall speak a work against the Son of man it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

Also in Matt. 12: 32.

"And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither the world to come."

Christ atones for sin, for he is the sin-bearer. Our sins are imputed unto him. But the Holy Ghost does not make any atonement for sin.

Again, sin against Jesus may be in ignorance. If the princes and rulers of this world had known who Jesus was they would not have crucified him. But to ascribe the work of casting out devils which Jesus did, by the Spirit of God or the Holy Ghost, to the devil, is such a blasphemous charge as hath no forgiveness.

The sin of Ananias and Sapphira against the Holy Ghost was a sin unto death, or there was no forgiveness for it. Those that sin against the Holy Ghost show a degree of blasphemy and malice against truth that hath no forgiveness.

Saul sinned against Christ, or persecuted Christ, and said he obtained mercy because he did it ignorantly in unbelief. He verily thought he ought to do many things against Jesus of Nazereth, which things he did. But he did not sin wilfully or against understanding, maliciously charging the Holy Ghost of being in league with the devil.

It is contended by some that no one could sin against the Holy Ghost unless he has the Holy Ghost. If this be true, those not the children of God could not sin against God. But the devil himself sins, and no one would claim that the devil has any relationship to God. Wicked men sin against God—for all sin is against God committed by wicked men. Because a man is ungodly or without God, does not excuse him from accountability to God. If, because a man is not a child of God, he cannot sin against God, then how shall he judge the world?

Blasphemy is the act or utterance of extreme malice and presumption. It is the worst form of sin against the Holy Ghost, who quickens the dead, and convinces of sin, and reveals Christ to the people of God—who is the blessed comforter, and the greatest blessing ever given a child of God. We are sure the child of God never commits this sin, because those guilty of it are never forgiven, neither in this world nor in the world to come—or the gospel world, if you please, as Jesus was in the legal world when he spake these words, and the world then to follow was the gospel world. But the meaning is that it is never forgiven. It is the sin of presumption, and those guilty of it go down quickly into the pit.

How near such people as deny the power of the Holy Ghost to do the will of God in saving the redeemed, approach to blasphemy against the Holy Ghost by such expressions, is not for me to say. Nor

would I like to be found among those mockers belonging to a false religion, that ascribe gospel experiences to fanaticism, crazy brain, mental hallucination, or devilish deception. All true experiences of grace are the product of the Holy Ghost in the revelation of Jesus Christ to and in his people. Such hatred to them as causes men to ascribe that to Beelzebub is blasphemous.

P. D. G.

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ELDER A. N. HALL.

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Elder Andrew Hall fell asleep in Jesus December 16th, 1899, at Dr. Brooks', in Durham, N. C.

He was the oldest preacher of the New Testament in N. C. within my knowledge.

He began preaching January 5, 1843. Uninterruptedly from that time he preached the faith of Jesus. There was no blemish on his character. He contended earnestly for the faith once delivered to the saints. His last days were very bright in the faith and love of the Lord Jesus. He proclaimed on his dying bed that he had preached the faith of Jesus, had finished his course, and that he was ready to depart. What a blessed life, and what a glorious death!

P. D. G.

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FEET—WASHING.

Is feet-washing right? I do not see how a lover of Jesus can question that. His conduct and words so plainly point it out that no one is left to doubt that saints should

wash each others feet. However one must be poor in spirit—a widow—to becomingly and meekly stoop to this lowly act.

It was on my mind to wash feet before I went to the Primitive Baptists. Always when observing it there is an accompanying consciousness of my unworthiness to thus serve my with brethren.

When we truly get down to the feet of our brethren in washing their feet, whether literally with water or in any other true and loving service, there is no place or room for pride and vain glory.

P. D. G.

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\$1.50 A YEAR.

We are forced, much against our will, to return to the old price for the LANDMARK. When we put the price down to one dollar printing material was much cheaper than it is now. We hoped to obtain enough subscribers to send it at one dollar a year. We find we cannot do so.

We do not think our subscribers wish us to involve ourselves in financial ruin, but they would prefer to pay us the cheap price of \$1.50 a year for ZION'S LANDMARK.

P. D. G.

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NEW YEAR.

The past year has been one of blessing to the churches in this section. We have all to be thankful for—all to hope for—all to rejoice in.

We launch upon the deep, depending we hope on him who made the sea as well as the dry land.

Greetings to you all in this New Year

The churches in this section have been much blest the past year. It has been a good year for them.

I desire to express my thanks to brethren and friends who have aided and endeavored to extend the circulation of the LANDMARK.

P. D. G.

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BIBLES.

Do not send any more orders for \$1 Bible—as that order cannot be filled.

As many as want good Oxford Bibles, self-pronouncing with concordance very complete, can have same at \$1.50 each.

P. D. G.

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NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND  
Southampton, Bucks Co. Pa.

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P. D. GOLD & SON  
Wilson, N. C.

## OBITUARIES.

STOKELY DYER.

It is with a sad heart that I attempt to write the obituary of my dear father who was born Jan. the 20th 1830, and departed this life April 24th 1892.

He was married to Eliza Prillaman Jan. the 25th 1866, and the result of this marriage was 6 children born unto them. Four daughters and 2 sons.

He was a good manager and provided well for his family. He was a devoted husband to his wife, a kind, good father, and a good neighbor, and was highly esteemed by all who knew him.

He was firm and candid in all his words and acts.

While he never made an open profession of religion, yet we believe by his orderly walk and his chaste conversation that he was a child of God.

It is hard to give up one so dear as a father. All that could be done by his kind family, relatives, good neighbors, and doctors was done. The summons came and he had to go. When the Lord calls we have to submit.

He was a great lover of his bible, and often read it. He was somewhat partial to the Primitive Baptists. His companion is a member of the Primitive church at Town Creek.

It was a sad night never to be forgotten with me when I found that he had to go and leave us all to mourn and grieve for one so kind as he was. But we have an humble hope that he has gone to rest with all the blest that have gone on before, where sickness, sorrow and pain can never reach him.

May it be the happy lot of each one of the bereaved family to be so prepared as to meet him in the bright mansion of eternal glory, there to join them in singing the song of redemption through the dateless ages of a never ending eternity.

The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

SUSIE W. YOUNG.

HENRY COMPTON.

It is with a sad and sorrowful heart that I attempt to write the obituary of my dear husband. He was the oldest son of Frank and Nancy Compton, and was born Feb.

2d 1860 and died April 27th 1899. We were married Dec. 24th 1885. We had seven children, all living but one infant boy. Henry leaves father, mother, one brother and two sisters and many friends and relatives who sadly miss him.

He was taken with a cough in in Feb. 1898 and we did all that loving hands or medical could do, but it didn't relieve his sufferings. It is almost heart rending to stand by the sick bed of our loved ones and feel that we are powerless to relieve them. At times he was cheerful and we would think he was improving, but didn't remain so long.

As cold as it was last winter he suffered so much from heat. I would have to fan him day and night. He told his mother that no one but him and his God knew how he suffered. He was confined to his bed about five months, but could get up and down until about two weeks before he died, he said then he would have to give it up and he told his brother he must stay with him which he did until the end. His friends were all so kind to him and he often spoke of it and appreciated their kindness and attention to him, and was so grateful for their kind interest in him.

He called me to him, a few days before he died and told me he couldn't live and asked me not to grieve for him but try to meet him in heaven, and told his mother the same. I thought it was more than I could bear and tried to ask God to spare him a while longer. He always said if he could live to see our children grown it would have been so much better. But God knows what is best for us and I trust in him to watch over my fatherless children and help me to raise them up in the fear and admonition of the Lord.

Henry was a kind and affectionate husband and father and we sadly miss his love and counsel.

He united with the Primitive Baptists at Wheelers in May 1890 and was baptized by Elder J. D. Draughn. He professed a hope about six years before he joined the church and was a consistent and attentive church member as long as he was able to attend. He said when he came to die he wanted to feel just as he did when he professed a hope and I think he did as he was so happy. The day he died he grew worse and we thought he was dying, and when he got so he could speak he asked us not to feel alarmed that he had only fainted and would tell us when death came, and when

it did he raised both hands for me and kissed me and said he did love me and every body. Mr. Wells asked him if he was willing to die, he said yes, and looked around and smiled on every one in the room and said if he could talk he could tell it all. His mother and father came in about an hour before he died, he knew them and tried so hard to talk, and knew the children and smiled as soon as he saw the baby and kissed him. It would have been a great consolation if he could have talked to us, but he died without a struggle and left bright evidence that he is at rest, but it was so hard to give him up, but I hope to meet him in heaven where there is no more sorrow. How I love his memory, how precious his life and character. He was so much pleasure to all his family, such a dutiful and affectionate son and brother. He had won the love and confidence of all his friends simply by the sincerity of his life, always aiming to do justice between man and man.

And now may I so live that when I come to die I may leave the bright evidence he has left, and may the good Lord prepare us to meet him where we feel that his weary soul is now at rest.

EULALIA R. COMPTON.

BIDDIE TAPP.

The subject of this obituary was born June 27th 1819. She was the daughter of John and Martha Moore. When grown up she was married to Henry Tapp.

She died August 15th 1899, making her stay on earth 80 years, 2 months and 18 days.

She left two sons and five daughters, thirty-five grand-children and three great grand-children. She had been greatly afflicted for fifty years or more. Having been twice paralyzed, though she lived to so great an age. This plainly demonstrates that one's time is in the hands of the Lord and that he preserves them unto the appointed day.

She was a professor of religion for a number of years and a firm believer in the truth as set forth in the doctrine of the Primitive Baptists, though she never became identified with the church militant, but when her afflictions would permit she was a regular attendant at Flat River and rejoiced in the truth. We are taught that if the truth shall make you free, you shall be free indeed, and if you know the truth the truth shall make you free. From

these and other testimonies we have a right to believe that she had been born again for she could see the kingdom of God, and we delighted to feed her as a kid beside the shepherd's tent and to drop her some handfuls of purpose and as she gleaned even among the sheaves we did not rebuke her. She has gone and we have no doubt she has united with the church triumphant in praising our Redeemer.

D. R. MOORE.

MARTHA W. BROOKS.

The wife of J. L. Brooks, of Person Co. fell asleep in Christ Nov. 1st, 1899. After a short service by the writer in the presence of a large number of friends and relatives, she was laid to rest in the family burying ground to await the resurrection. While her husband and friends sustain a loss, we have hope it is her gain. She was not a member of the church. She told the writer some ten years ago of her hope, and she was a strong defender of the Primitive Baptist cause, as a great many people know. She loved to hear them preach. May the blessings of God be with her husband and children left to mourn her loss, and may God by his grace fit them to meet her in heaven, is the prayer of the writer.

JAS. D. DRAUGHN.

## APPOINTMENTS.

A. GARDNER.

No Creek.....	Jan. 27
Mt Vernon.....	28
Saints Delight.....	29
Hillsdale.....	30
Wolf Island.....	31
Dan River.....	Feb. 1st
Lickfork.....	2
Pleasant Grove.....	3
Arbor.....	4
Country Line.....	5
Moons Creek.....	6
Cane Creek.....	7
Malmalson.....	8
Mountain Springs.....	9
Banister.....	10
Whitethorn.....	11
Weatherford.....	12
Union.....	13
Galilee.....	14
Strawberry.....	15
Mt Arrarat.....	16
Cascade.....	17
Shady Grove.....	18
Spoon Creek.....	19
Russe's Creek.....	20
Piny Grove.....	21
Rock House.....	22

Conveyance needed,

WILMINGTON & WELDON R. R.  
AND BRANCHES  
AND ATLANTIC COAST LINE  
RAILROAD CO., OF SOUTH  
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED Nov 19, 1896.	No 33 Daily		No 36 Daily		No 103 Daily ex Su day		No 41 Daily		No 49 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M	A M	P M
Lv Weldon....	11 50	8 58	.....	.....	.....	.....	.....	.....	.....	.....
Ar Rocky Mt..	12 55	9 52	.....	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	6 00	.....	.....	.....	.....	.....	.....
Lv Rocky Mt...	1 00	9 52	6 37	5 40	12 25	.....	.....	.....	.....	.....
Lv Wiso.....	1 58	10 25	7 16	6 20	2 40	.....	.....	.....	.....	.....
Lv Selma.....	2 55	11 10	.....	.....	.....	.....	.....	.....	.....	.....
Lv Fayetteville	4 30	12 22	.....	.....	.....	.....	.....	.....	.....	.....
Ar Florence....	7 25	2 24	.....	.....	.....	.....	.....	.....	.....	.....
	P M	A M	.....	.....	.....	.....	.....	.....	.....	.....
Ar Goldsboro..	.....	.....	7 55	.....	.....	.....	.....	.....	.....	.....
Ar Goldsboro..	.....	.....	.....	7 01	3 21	.....	.....	.....	.....	.....
Lv Magnolia....	.....	.....	.....	8 09	4 25	.....	.....	.....	.....	.....
Ar Wmington	.....	.....	.....	9 40	5 50	.....	.....	.....	.....	.....
	.....	.....	.....	P M	A M	.....	.....	.....	.....	.....

TRAINS GOING NORTH.

	No 78 Daily		No 102 Daily ex Sunday		No 32 Daily		No 40 Daily		No 48 Daily	
	A M	P M	A M	P M	A M	P M	A M	P M	A M	P M
Lv Florence....	9 10	.....	.....	7 45	.....	.....	.....	.....	.....	.....
Lv Fayetteville	12	.....	.....	9 45	.....	.....	.....	.....	.....	.....
Lv Selma.....	1 50	.....	.....	10 56	.....	.....	.....	.....	.....	.....
Ar Wilsboro....	2 35	.....	.....	11 33	.....	.....	.....	.....	.....	.....
	.....	.....	A M	.....	.....	.....	.....	.....	A M	.....
Lv Wilmington	.....	.....	.....	7 00	.....	.....	.....	.....	9 45	.....
Lv Magnolia....	.....	.....	.....	8 34	.....	.....	.....	.....	11 19	.....
Lv Goldsboro...	.....	.....	.....	9 45	.....	.....	.....	.....	12 30	.....
	.....	.....	P M	.....	A M	P M	.....	.....	P M	.....
Lv Wilson.....	2 35	5 43	11 33	10 38	.....	.....	.....	.....	1 16	.....
Ar Rocky Mt...	3 30	6 25	12 09	11 35	.....	.....	.....	.....	1 53	.....
Ar Tarboro.....	.....	.....	7 04	.....	.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....	.....	.....	.....	.....	.....
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lv Rocky Mt...	3 30	.....	12 09	.....	.....	.....	.....	.....	.....	.....
Ar Weldon.....	4 32	.....	1 00	.....	.....	.....	.....	.....	.....	.....
	P M	.....	A M	P M	.....	.....	.....	.....	.....	.....

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 12 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Re

turning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 8 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrive at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 03 p m, arrive Springhope 10 40, a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m Nashville 11 22 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 15 p m. Returning leaves Clinton at 7 00 and 2 50 p m

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY:

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

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R. ANNA PHILLIPS, CORRESPONDING EDITRESS,  
MACON, GA.

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## The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

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If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## USE OF PREACHING.

DEAR BROTHER GOLD:—I find myself occasionally pondering over the work of the gospel ministry, the call to and qualifications for that work. If there is a work in connection with the Redeemer's Kingdom, to be accomplished by the ministry of the word, a just conception of that work will aid us in judging of its faithful execution. The Master gave out an order, a restriction I might call it, to his disciples in these words: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matthew 10: 5, 6. It is my impression that this was intended to hold good, and to be binding upon the gospel ministry until the end of time. While national Israel were recognized as the Lord's people the ministry was restricted to them. But when the time came for the door of faith to be opened to the Gentiles, there were found lost sheep scattered among other nations to be gathered into the Israelitish fold. On one occasion we read of the Redeemer having compassion upon the multitude because they were as sheep having no shepherd. Is it not through the gospel ministry that He will both search and seek out His sheep from all places where they have been scattered in the cloudy and dark day? Is it not in the ministry of His word that He will call His own sheep by name and lead them out? It must then be a heart searching

word that discovers and detects the yearnings and longings in the heart of the sheep and lambs of Christ when wandering in the wilderness. It addresses itself to them in language in which the Redeemer's voice and power are recognized. When the Redeemer says, "Go work today in my vineyard," that will always be in date, and would seem to imply that there would always be work needed there. I know that the desert continues to grow thorns and thistles, but I was never sent to try to root them all out. There has always been so much labor needed in the vineyard that I have neither had time nor disposition to go abroad. The laborers who are actually engaged in feeding the sheep and lambs are not numerous; and more laboring seems to be needed. I have heard much in my time about preaching doctrine. I don't know whether there is any better doctrine to preach than that which gives bread to the hungry and comfort to the sorrowing; leading the way to the Shepherd's fold. Witness should be borne with the experience of those who are being taught by the Spirit. The disciples are further instructed that "they shall not have gone over the cities of Israel 'till the Son of man be come." This is an assurance that there will always be work for them within the enclosures that appertain to Israel. By the Gentiles and the Samaritans we may understand all those who are not of the same faith with faithful Abraham. "Abraham believed

in the Lord, and it was accounted to him for righteousness." If we go out among the Gentiles to denounce all the errors and follies that we meet with, the plants in the garden will be almost certain to be neglected. We read of a well watered garden that should not sorrow any more at all. It is a pretty safe criterion by which to judge of the qualifications of a man for labor in the vineyard when the vine is in a flourishing condition, and the spices yield a rich perfume. But in order to this the man of heart must be in his work. He must see the ministerial work that needs to be done. When any one makes use of his opportunities for binding up the broken hearted, comforting mourners, etc., in exposing errors, as it is sometimes called; I think it is not only time and labor lost, but a pity that the opportunity for good has thus been wasted. I have not seen any success in all the work that has been done in cultivating the deserts, or in improving the morals of the cities of Samaritans. There are many lambs outside the fold, and some of them are certainly in a condition for to call forth the tenderest and most faithful care and compassion of the under shepherd. The cities of Israel are beautiful for situation, the joy of the whole earth. Those well springs of joy are found nowhere else in all the earth. The beauty of the Lord does not appear upon any city of the Gentiles. The Lord himself testifies of them as he sees them in the perfection of his salvation thus: "Then shall the righteous shine forth as the sun in the kingdom of their Father." These cities are cities of worship and not of traffic. The offerings are offerings of praise to God continually. There are attractions here for all those who see

and love the light, for the Lord is there, a perpetual light. He, as their sun, never goes down. Those who guard at the gates should not suffer anything that defileth or worketh abomination to enter. If there are no worldly attractions tolerated there the whole world will not be likely to intrude to any great extent. Bitter and poisonous plants should be watched against and speedily rooted out. The spirit of strife and debate should be discountenanced and the time and occasion filled with things that tend to godly edifying. The end and design of the ministry being for the perfecting of the saints; there remains much to be accomplished before we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This end should be before the eyes and upon the heart of him who is called thus to minister; and the fruits of his labor should bear witness of him. The Jewish priests who were called to minister in the sanctuary were not only consecrated themselves to the sacred work, but their garments were consecrated also and they were not allowed to officiate without their priestly garments on. The spirit of a man's ministry does more than the work; or perhaps I should say that the word preacher is soon to be a living word in the heart and life of the preacher in the spirit manifested in him. It would seem to be an impeachment of the wisdom of the divine arrangement of a faithful ministration if the words failed to produce the desired results. Still the work is progressive. We grow in the knowledge of our Lord and Savior and increase and abound more and more in the fruits of the Spirit. I have not aimed to find all the work

that needs attention, in the Lord's vineyard nor all the things that should be set in order in the cities of Israel. I know that I shall ere long be retired from the field. I long to see peace within the Zion's walls and prosperity within his palaces. But all the ministerial work that needs to be done in the cities of Israel, will not be accomplished 'till the Son of man be come. It ought to be a desirable end to a man's ministerial work that the fruits of his labor testifies of him "Servant of God, well done."

In loving regard,  
E. RITTENHOUSE.

State Roads, Del.

ELDER P. D. GOLD:—Dear Brother—It seems that we cannot do without the dear old LANDMARK as long as we can help it.

The storms have come this year and destroyed our crops, and to a great extent deprived us of our natural food, and it now seems so hard, the loss of our beloved pastor, Elder John R. Rowe, who came to us regularly, and always heavy laden with the rich gospel of Christ; yes, he who loved and cared for us so tenderly, and watched over us for good, is gone. We will never hear his dear voice again on earth. It seems like we are left here in this wilderness to perish. Our dear pastor came to us through heat and cold, and through afflictions, and now we do miss him so much. It seems hard for us to bear, yet we know that the same God that raised up and sent him is able to raise up and give us another. But, oh, we are such sinful and ungrateful creatures! Will he pity our needy condition! Will he hear our cry, or is his mercy clean gone forever? Has his loving kindness been utterly taken from us?

Brother Gold, we desire the prayers of you, and all the dear saints,

that though our dear shepherd is gone, we may not be scattered, but all cling closely together, and all pray earnestly for the same blessing, and may the good Lord continue his blessing to you and all his dear children, is the prayer of your little unworthy sister in tribulation

MRS. MARY C. CARAWAN.

Lowland, N. C., Dec. 4, 1899.

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## THE CHURCH.

The Primitive Baptist Church was set up by Christ, and has existed on earth ever since. This question is of great importance and should ever show christians that Christ is the King and the law-giver of Zion. A strict observance and an humble submission to his laws is the duty of all who love and serve him. If he is a King and has established an executive body in his kingdom to execute and administer the laws of the kingdom, that body and that alone is the church. I presume it will not be denied by any one that Christ is a King—that he has a kingdom in which he reigns, and his kingdom is called the kingdom of heaven. It is not an earthly institution—not set up by men, but by the God of Heaven. Daniel 2:44. Its laws and its ordinances are all prescribed by the King himself. Man has nothing to do with it, and has no power to alter or amend any of its laws and ordinances established by the King. Will any one say it is through man's instrumentality that this kingdom was set up? I deny it, and the denial is supported by the word of God: Dan. 2:24. A stone was cut out off the mountain without hands. Then human instrumentality is not employed in setting up this kingdom, or forming a code of laws that is to govern this kingdom. But the word came from the Lord, and is

the word of the Lord, and those inspired men published what God prescribed. Holy men spoke as God moved them to speak: hence it was God's word, and not man's. If the Lord Jesus Christ is the King and the only King, and all power of legal authority is invested in Him then every act of man to altar or enlarge the laws is an act of rebellion, and an attempt to dethrone the King. To say that Christ is a King and has set up a kingdom, and has failed to establish the government and the laws and ordinances is to accuse Christ of weakness and folly. This kingdom is declared to be a heavenly kingdom, a spiritual kingdom, and no man can enter it except he be born of the Spirit. As the natural birth brings us into this world under the laws and government established by man, so the spiritual birth brings us into the kingdom of Christ and we come under the laws of the King. We will state that the spiritual birth is regeneration, which brings us into the kingdom and makes us citizens of the kingdom of Christ. See John 3:7. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." Nicodemus said, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born again?" Jesus answered, "Verily, verily, except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of flesh is flesh and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again." In this text the Savior speaks of two births, one of the flesh and one of the Spirit. The fleshly birth, therefore does not qualify a man to enter into the spiritual kingdom.

He can only enter by a spiritual birth, or by regeneration. This birth is not of the flesh, nor the will of man, nor of blood, but of God. That manifests us as the children of God, members of that spiritual family that brings us under the reign of Christ the King. The kingdom of Christ is purely spiritual and invisible. It includes all that have been born of the Spirit, that is truly believing in the Lord Jesus Christ, that love Him with all the heart. All christians, whether they have ever been identified with any particular sect, are in this sense members of the kingdom of Christ and joint heirs to the inheritance promised, Luke 17: 20. He said to the Pharisees when they demanded of Him to know of Him when the kingdom of God would come. The kingdom of God cometh not with observation. There is nothing about it to excite the attention and admiration of the unregenerate, for they cannot see it. No one will say, look there and see it, but the kingdom of God is in you, and its reign is not of an outward sort and power, but one of inward love, and a heart yielding obedience. The subjects of the kingdom are men and women in whom the Kingdom of God dwells with power, filling their hearts and souls with love to the King. Baptism is an ordinance of the kingdom, but believers in Christ are proper subjects for baptism. In the New Testament baptism is enjoined upon none but believers, because none but believers belong to the kingdom of Christ, and are required to render obedience to his laws. Christ is head over all things and the world owes obedience to Him as a universal King, but He is head of His church, and only the members of the body are subject as such to the head. Hence baptism is not the door into the

kingdom, but an ordinance of the kingdom and binds on the subject of the kingdom. The work of John the Baptist was to make ready a people prepared of the Lord. John's baptism was not then an initiatory or a preparatory ordinance, but an ordinance to be administered to those that had been prepared for the Lord by a spiritual birth. Members of that spiritual kingdom owed obedience to his laws and by baptism were made ready to receive the King and enter into an exclusive department of His kingdom, the church, where Christ should organize it, and prescribe rules that were to govern it. John taught that the fleshly birth did not bring them into the kingdom or authorize him to administer the laws of the kingdom to them, for He said to them, do not say within yourselves, we have Abraham to our father. Being Abraham's children according to the flesh did not bring them into the kingdom or authorize him to administer the ordinance of the kingdom to them. God is able of the stones to raise up children to Abraham. It is not the children of the flesh that are accounted for the seed, but the children of promise. John required them to bring forth fruits meet for repentance, or give evidence of the spiritual birth. Philip said to the Eunuch, "If thou believest with all thine heart thou mayest." Faith in Christ is only possible by those born of the Spirit. The child does not obey the laws of its father to make it a child, neither does the subject of a King obey the laws of a kingdom to make them subject, but because children or subjects are such they yield obedience to the parent or the King, and it is the existing of the relation that establishes the obligation; hence the obedience is the answer of a good conscience to

none but those under the obligation.  
C. H. HAYNES,  
Jewell, Pike Co., Ken.

DEAR BROTHER GOLD:—I ask you to forgive me, and before you say, I forgive, I will try and amend my former ways toward you by sending you a P. O. for four dollars, as a compensation for your labor of love and the good I have received at the hands of the editors, whom I hope and believe are moved and actuated by the Holy Spirit, and not by the pitiful sum of money received. May the God of love and mercy cause a restless feeling in the hearts and minds of His children until they are compelled to do as I have, confess, ask to be forgiven, pay up and renew with as many new subscribers as do love the truth. I send you two new subscribers, one a good deacon of Friendship church, brother Wm. O. Moore (at this church many years ago, at an Association, I saw you, heard you preach in company with David Patman,) and the other new subscriber, brother D. S. Etheridge, office for us all, Snellville, Ga. You see I am trembling, and will close, however I feel better about this matter now, and I do believe when I enclose the order and know it is on the way to you I will be entirely relieved, and realize it in my heart. In conclusion I hardly know what to say, but will venture to ask you to remember me at a throne of grace, and may the Lord give all His people a true Spirit of prayer.

Your brother in Christ I hope,  
A. J. WEBB.

#### Remarks:

Brother Webb has shown kindness to me. I desire to thank the Lord I hope, and him too, and others who have done likewise.

It was my desire to put the price

of the LANDMARK to One Dollar a year, and place it in reach of more subscribers. But soon after prices of paper, type and other material of printers that we have to buy advanced a third or more in price. Taking off one third of my receipts, and putting on a third or more of expenses would soon ruin me. Now I do not believe any true friend would want me to do that way. If I love a person I do not want his labor for nothing. As you would that men should do to you, do ye even so them.

Many subscribers say one copy of the paper is worth more than a Dollar and a half.

If each subscriber will pay a dollar and a half I can afford to publish it, provided I have subscribers enough.

We desire to get the subscribers to pay in advance as much as possible. When you get behind it is bad for us.

Get us all the new subscribers you can at one Dollar and a half a year, and keep paid up, and this will be a relief all around.

P. D. GOLD.

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ELDER P. D. GOLD, DEAR BROTHER:—As the subject has been mentioned as to who has seen a revolutionary soldier, I will say that I have seen four, if not five of them, and desire much that I could give a suitable biographical sketch. This question reminds me again how careless, how forgetful and how disrespectful and unthankful we are, and sure enough, like the swine, "never look up to see who threshed down the acorns."

I remember seeing Eld. Joel Ash-

worth who baptized my mother, Hannah Webb, January 1826, seven years before I was born. The ice in Big Reed Island had to be broken away for the purpose. A sister Dickens was also baptized at the same time and place. Elder Leland's song was used: "Brethren, if your hearts be warm, ice and snow will do no harm." I have used the same song on suitable occasions. I have baptized when ice a foot thick had to be cut or broken out of the way. Elder Ashworth never drew a pension as I remember. He is buried in this neighborhood. I do not remember his age, nor any inscription sacred to his memory, but it is and should be enshrined in the hearts of all true patriots of our country who knew of him. The liberty his valor brought yields us gratification when we call the glorious boon to mind.

I once saw Chas Boothe. He had been a subject of the almshouse somewhere east of here. The company of such a place was so unsuited to his age and condition he had left it. He said he was 93 years of age. He was passing through this country when I was quite young. He had my sympathy. I know not how long he lived nor when or where he died. It would seem that any community who would allow such characters to pine away and die in such a place as we hear that some poor houses are, should not be worthy the freedom for which the old soldiers fought and bequeathed to them. But children sometimes allow their aged and worn parents to die in such filth and shame. Both shame and remorse should forever abide with such people and children.

Mr. Boothe related a circumstance that I cannot exactly remember, but will give it as nearly as I can. I think he was dis-

charged and coming home at the end of the war, and almost starved. He called at a tavern for breakfast, but only had 50 cents to pay for it, but the man told him he should not eat at his table for less than one dollar. Boothe said he was bound to eat or die, but the man said he should shoot him if he attempted it. But Boothe threw the fifty cents on the table and ate a wonderful, hearty breakfast of a fat roasted goose, with bread and other things to suit and traveled on.

Burwell Spence was another revolutionary soldier. He was a Baptist all my recollection, and I was told for many years before. He lived to a great age, and one of the most devoted men I ever saw, nearly always at the place of worship any where near him. A great number of his large generation are Baptists. Not many ever went back on his religion, and entered into Babylon. When they profess at all it is mostly the faith set forth in the Bible.

James Gardner was another. I have seen him frequently. I do not think he drew any pension. He lived in sight of Hillsville 'till he died, I think, at the age of 93. He was industrious, and accumulated a good living. His grave or tombstone can be seen from town. A considerable number of his large offspring are Primitive Baptists. Not many of them in this country profess anything else.

I was raised 6 or 7 miles from another soldier of the revolution, but it has been so long ago I cannot say whether I have seen him or not, William Jackson—I do not know that he ever made a profession. I am acquainted with many of his people, they are enterprising and business citizens. At least two of his children were living at last account, well, not many miles away, one son among the oldest of living

men in this country, to enjoy the estate of a free government his father bought at arms, and left him to enjoy.

While we remember these old soldiers of the past, and their graves are with us, wherein their bodies have moldered to dust, and the strong arm decayed, and the brave heart long ceased to beat, we fail to revere their deeds as we should, or mention their merit among those that live and breathe the air of freedom, and worship God under their own vine and fig tree, and none dare to molest or make afraid. Let us thank God for the eagle that they sustained in granting us our religious liberties, and one of the best governments on earth, ask Him to enable us to do all things required as good citizens of our country, and of the commonwealth of Israel.

More explicit statistics can be gotten up than what I have here given. I desire it myself.

ISAAC WEBB.

Snake Creek, Va.

#### GOSPEL BREAD—A DREAM.

I had a dream of or a view of the Gospel bread. It seemed that I had been to my brother-in-law's (W. A. Henton's) to do some work for him, and had got through the work and was on my way home, and when I came to old Pleasant Hill church house the door was open, and I being tired of my turn of tools thought I would go in the house and rest a little. So I went in, sat my tools down at the door, and went up near the stand where I generally sat at meeting times, and sat down, but very soon I lay down on the bench and put my hands under my head, and my hat over my face, and pretty soon I heard it raining a light rain on the roof of the house. I raised my hat and looked up towards the shingles,

and I saw a smoke coming through the shingles, and it gathered into streaks (something like the sun drawing water). The streaks all pointed to the pulpit, (or the Bible on it), and I turned to see where it went, and behold an old Jew was standing in the pulpit, and was in great motion with his hands, and as he would throw his hands he would cut off the smoke with his hands and throw it over the house, and when I looked to see where the bread fell, behold the house was full of people, and they were eating this bread, and it fell all around me, but I did not get a bit. I did not know the old man in the stand, so I awoke. This was on Tuesday or Wednesday night before a regular quarterly meeting at old Pleasant Hill. I had heard of Elder Greenwood before this, but did not know he was coming to Pleasant Hill that meeting. But when I got there the brethren were sitting around him, and he was telling them of some of his travel from the old country. I had not thought of my dream all day, so the time passed for preaching to commence. At half past eleven o'clock, he, with Elder Jackson, went up in the stand. I had not thought of my dream yet. Elder Greenwood opened the meeting, I helped to sing the song, and he went to preaching, but I had not thought of my dream yet; but when he took the stand to preach he made some very peculiar remarks, but I could not understand very well: though my dream is not come to my mind yet. After a little he said, I will make no more excuses. So he opened the Bible to his text, which I shall never forget. See Isaiah 40: 9, the latter part of this verse, "Say unto the cities of Judah, behold your God." Here the motion of the hands commenced. Yea, the smoke came

down through the roof of the house, and the old Jew cut it with his hands, and threw it, yea, even unto me, and I believe I ate the gospel bread that day. I have thought about it since, that it must have been the day of pentecost to me, yet I had no hope, for Jesus was not yet revealed with His right arm extended, bringing salvation to me from a burden of sin and condemnation; but I believe the Lord's people eat of the gospel bread before they receive a hope. Do they, or do they not? Answer brother Gold.

Yours truly,  
J. D. FLY.

Remark:

Ruth gathered hand-fulls dropt of purpose for her before Boaz told her he loved her, or before the day of espousal. She is a type of the Gentile sinner [coming into the gospel harvest feast in the city of bread which is Bethlehem.

Does not the babe receive nourishment of its mother before its birth?

P. D. G.

NOTE—Elder Greenwood was a Jew inwardly, though a Gentile by birth.

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ELDER P. D. GOLD, DEAR SIR:— My burden this morning is so heavy that I feel a great desire to write you; though many, many miles apart. It seems as if one word of comfort from you would help to ease my aching heart. My follies of pleasure have been great. My sins are unnumbered by man. I am today in the shadow of darkness. While I dread the sting of death, still sometimes I think death would deliver me from my trials and troubles of this life

which are many and great. Oh poor wicked man, could I have died when but an infant. I have been in the darkest of del's. I have drunk of the bitter cup of sin so deep. When I promise myself I will do better, and get down on my knees and pray God to spare me, it is but a few days before I find myself in some sin or trouble greater than ever. Oh my God, I often think, is there no end to bitter trials? Must I faint and give up, or must I try to fight the battle through all in darkness, dread and trials. Oh, why do so many others enjoy life when there is no pleasure for me. My pleasures are all sin and cause me great troubles.

#### A FAR OFF WANDERER

##### Remarks :

If my friend is suffering because of his sins is not that a good sign? Godly sorrow for sin worketh a repentance not to be repented of. When we are led to abhor ourselves because we are sinners that is a good sign. To repent of sin as the result of a godly sorrow means such a turning away from sin that shows we hate it. We never are afterward sorry of this repentance. We are glad to be delivered from the power of it.

The Lord's afflicted people all mourn because they are sinners. We would far better have our sufferings here in this present world than to dwell in the pleasures of sin for a season.

Jesus is the blessed Savior of sinners. He pities all that are distressed because of sin, and receives all such. All that call on him truly he saves.

What a blessed and gracious power is that which Jesus shows in receiving poor sinners to himself; and how he comforts them, and the solitary place becomes glad for them.

P. D. G.

DEAR BROTHER GOLD:—I have been requested several times to write what I hope and believe have been the dealings of the Lord with my poor soul, and hope to be given light while I am writing. I feel so unworthy, though I believe it is my duty.

When in the year of 1897 there came upon me a great burden of trouble, a trouble which I could not account for, I knew I had always been obedient to my parents. I felt like all my earthly friends had forsaken me and that I was forsaken by God. I saw myself to be a lost and ruined sinner. Time rolled on and my troubles seemed to grow greater all the while. I would seek for the loneliest place I could find. I did not want to be with any one. I would pray for God to be merciful to me a sinner. Sometimes when I would try to pray it seemed like I could not utter a word and at other times it seemed that I could realize some consolation by trying to pray. I often wished that I never had been born, for I felt to be one to myself, without a friend on earth. I would go to preaching thinking my young comrades would drive away my troubles. They would seem happy and enjoy themselves. I would try to enjoy myself but there was trouble in my heart. In the midst of my troubles my sister and friends would often ask me what was the matter with me and what made me act so odd. I would tell them I was sick for I knew not what else to tell them. I would take medicine, but there is no physician that can heal a poor sin sick soul. I went on in this way for nearly twelve long months and on one Sunday evening there was a number of young people gathered at my home. They all seemed to enjoy themselves but me. I was so weighted down with trouble I did

not enjoy being with them. I went on mourning and praying for the good Lord to be merciful to me a sinner, when these words came to my mind—we know we have passed from death unto life, because we love the brethren—and I thought I did love them. I would go to preaching and look at the members and wish to myself that I was as good as I believed they were. I was mourning over my sinful condition and these precious words came forcibly to my mind, "Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." I was then led to love these people better than before and resolved to offer to the church. I would go to preaching at different times with the intention of offering, but something would tell me it was all imagination. I would then go home and pray to the good Lord if I was deceived to undeceive me, for I did not want to deceive any of those good people. The week before I united with the church I dreamed that I was an infant baby. I believe it was then shown me that I should have to become as I dreamed I was before I could unite with those good people. On Saturday before the second Sunday in December Elder J. R. Rowe was there and I offered and was received and was baptized on Monday following, by Elder L. S. Ross. I think it was the happiest day I ever saw since I have united with the church. I feel like I have done my duty and have felt a great comfort in doing so. Pray for me brother Gold, that I may ever adorn the profession I have made by a

well ordered walk and godly conversation.

I have written lengthy and see nothing good in it, but it contains my hope of meeting the dear saints in glory and sing honor and praise to His holy and righteous name.

Your little sister I hope,  
ELLA CARAWAN.

Rose Bay, N. C.

DEAR BROTHER GOLD:—As I have been requested to write my experience for publication for the benefit of my children and others that desire to see it in print, I will try to pen a portion of it. I wrote a part of it some years ago, but I can never tell it all.

I reckon I was between fifteen and sixteen years old when I first felt condemned on account of my sins. My dear mother, the night she died, called us to her and talked to us and exhorted us to our duty. She told me to seek the Lord, "Seek and you shall find, knock and it shall be open unto you." Right there I saw myself as never before, a justly condemned sinner before God, and I thought everybody knew how mean I was. I felt a heavy weight in my breast. I had been afflicted with some breast disease from a very small child, but I had gotten better of that to some extent. I now thought my disease was coming back and I would be the next one of the family to die; I had lost two brothers and my dear mother, who I believe were prepared for a better world and I was not. I set out to do better, but it appeared to me that I did worse instead of better. I felt like one to myself and no one thought anything of me. I dearly loved my father, but I fancied he did not think as much of me as he did of the other children, and no wonder he didn't, for I was not worthy to be thought well of. I

would try to pray but could find no comfort.

Once while I was kneeling and trying to beg for mercy something seemed to say, "you are too young to pray, the Lord will not hear you; it is a sin for you to try." I thought it was so and I would quit trying, but before I was aware of it I found myself trying again. I could not help it, for I was in trouble and could not tell it to any one for I did not know what was the matter with me. My next oldest brother, who was in his tenth year, was taken sick, and one evening as I sat by him he asked me to take him up; I did so and he told me to lay him down and cover him up that the devil would get him, and when I laid him down he asked me where father was, I told him he was in the field. He said, "Send for him, I want him to pray for me, I am going to die and I want you to pray for me too, sis, (he always called me sis.) I told him I could not pray for myself, that I wished I could; yes you can, he said, and the Lord will hear your prayers." In a short while he died and I wondered why my mother and three of my brothers were taken and I was left. I concluded the Lord had spared me to show me that he would be just in sending me to torment. I was in trouble and bowed down nearly two years, as well as I remember. One morning I went to work in a little tobacco patch Pa had given me and I felt like I could not live long, perhaps not until night. Everything looked dark and gloomy to me. I thought I must go and beg for mercy once more, but looking around I saw no place where I could secrete myself, so I worked on and shed tears of grief and tried to beg for mercy. All at once these words seemed to sound through my

breast as though some one had spoken them to me, "Peace be unto you." My tears of sorrow were then turned to tears of joy and love. Other comforting words passed through my mind such as these, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." Something seemed to say to me "you just thought of that because it suited your case." Nevertheless I felt happy and light and I heard the sweetest music I had ever heard before. It seemed to be above me. I felt like I loved every body, and when I went to dinner and sat down at the table the family had a different appearance toward me which tendered my feelings so much that I arose and went out to hide my tears before I ate anything, I was full enough. That night when I was about to retire I missed my burden that I had felt so long. I tried to breathe in such a way that I might feel it again, but it was gone. I did not take this as a necessary change, I took it for an evidence that I would be a christian sometime. I verily believed I would and was happy to believe it. I would try to pray for conviction and my desire would reach out for the welfare of others. Before I was delivered I was the needy one, that was uppermost in my mind. I went with Pa to one of his appointments and we went one Sunday morning before preaching to see an old sister who was confined to the bed and had not been out in fifteen years only as she was carried out. After prayer she related her experience and said the Lord had spared her for some purpose unknown to her. When she was through talking I was

bound to say to myself, if you are a christian I must be one too. It seemed that I had no doubts about her, but thought if I was a christian it would be all right with me when I died and I would never tell it for fear I might be deceived and deceive others. But I was asked about it in such a way that I had to tell it or tell a lie and I did not want to tell an untruth about it, so I told it before I got home. I did not want to offer to the church until I could live like I thought a christian ought to live; but I have never been able to live free from sin. I heard brother Stadler preach and he explained the plan of salvation so well to me that I was made willing and desired to be baptized, but the feeling of unworthiness kept me from offering to the church until I was whipped up to what I thought my duty. When I did offer I was received and was baptized by my father, Elder Robert Shreve and I have never regretted going to the church yet. But confess I have not adorned my profession as I have desired. I think I can say with the Apostle, "When I would do good evil is present with me." I have nature to contend with yet and I am now seventy years old. I do not look for perfection in this life. If any one should be comforted by reading what I have written give God all the praise for I deserve none at all.

Pray for your unworthy sister in Christ, if one at all,

MARY A. V. HUDSON.

Reidsville, Rockingham Co. N. C.

### BIBLES.

Do not send any more orders for \$1 Bible—as that order cannot be filled. As many as want good Oxford Bibles, self-pronouncing with concordance very complete, can have same at \$1.50 each. P. D. G.

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VOLUME XXXIII ..... No. 3

WILSON, N. C., JAN. 15, 1900.

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## EDITORIAL.

### SCRIPTURE CHARACTERS JACOB NO. 3.

After Jacob had served fourteen years for Rachel, by which he also acquired Leah, he then contracted with his father-in-law to serve longer, and his compensation was to be a certain portion of the flocks, such as should be ringstraked, speckled and grizzled. This was Jacob's proposition which would seem to be an adventure, but in this, his name being still Jacob, his shrewdness does not fail him to his profit and to a proportionate loss to Laban, which he seeks as many as ten times to remedy by changing his wages through a change of stipulations. At first the speckled were to fall to Jacob for his wages, and all the stronger cattle were speckled, then he was to have the ring straked for his wages, and all the choice ones were thus, and again and again did Laban thus change the order of the proposition as many as ten times with the same result. It seems to me that the ten commandments might be involved in a figure like

this. Jacob did not violate his obligations in a single instance, and yet his manner of procedure does not seem to be just the proper way, however, what he did seemed to be altogether superficial, but was attended with the desired effect. Christ kept the ten commandments in their entirety together with the ceremonial and sacrificial law, and yet from the standpoint of the world he did nothing in this and violated them in that. All that men could see and determine of him was that which was common to men and so far as doing that which was lawful and effective his work was contrary to the law and superficial. As the law was spiritual it must be spiritually kept. The work of Jesus to its fulfilling was therefore spiritual and in the Spirit. Are Jacob's cattle a figure similar to the speckled bird? "Mine heritage is unto me as a speckled bird, the birds round about are against her."

The Lord having commanded Jacob to return to his kindred in the land of Gerar to Beer Sheba, he gathered together his household, flocks and herds, and set out on his journey. Yet not without having first gained the displeasure of his father-in-law and his household. Jacob seems to have served his father-in-law as under the law. While he prospered in this service, yet it was not to the honor of his father-in-law, nor to the enriching of his household, but rather to the depletion thereof. Paul profited much in the Jews religion, and as touching, the righteousness which

is in the law, was blameless, yet not to the honor, nor satisfaction of the law, nor of the flesh, nor to his salvation. God's people keep the law in the Spirit through the Spirit, and are blessed in it, but they add nothing to the law by so doing, nor do they obtain salvation, but their service and the manner of it simply prove that they are as men carnal, sold under sin, and instead of filling up the measure of the law and thus enrich it they rather impoverish it, as it were, and thus increase its restrictions and demands.

After a three days journey in his flight Jacob was pursued by Laban and accused of stealing his goods and taking away his daughters as by the sword, and but for the God of Jacob would, no doubt, have suffered loss. But Jacob is an honest man, notwithstanding his name, and confesses his fears and readily submits to a general search for the stolen goods. It has been said of Jacob that there were no strange gods with him, but it was not so on this occasion on the part of his beloved Rachel, however with him it was true. I have no idea that Jacob knew these gods were in the stuff, nor that he trusted in anything but the God of his Fathers. While the children of God are never free from sin and idolatry while here in the flesh, yet there is a sense in which there is no spot beheld in them. Peter was an honest man so far as he could understand the character of his heart and mind, and yet there was that in him that was ready, and

did so deny the Lord as that Peter was so entirely involved in it as to require him to weep as bitterly as though there was nothing in him but a principle to betray, and yet had there been nothing better in him he would not have wept.

There are times with us when we feel to be honest, candid and truthful and are willing to be searched, and feeling to have been searched we feel to be acquitted in our conscience, and for the time being are, however, we afterwards find that we were sinners even then. Sometimes the Lord is in the place and we know it not, and then again there are gods in the place and we know it not, but afterwards in the goodness of God we are shown that such was the case. The idea of the two natures soon to be fully manifested and named in Jacob seems to be involved all along in his life and character, and therefore in this instance. At this time Laban proposed to Jacob a covenant which he accepted and unto which they both entered, and they memorialized it by a heap of stones over which neither was to pass to harm the other. This heap was to be a witness between them that the Lord should watch, and judge betwixt them. Herein the Lord stands as the Living Word dividing between soul and Spirit, or flesh and Spirit as in the two covenants, and between the joints and marrow as between the law and the gospel. Here Jacob's obligations to Laban ceased, as at a certain time in the experience of God's children they become free from the law, and their

sins are separated from them never to rise up against them again, and the law has no more dominion over them. Deliverance for the time seems to be full and complete, and Jacob takes up his journey and soon meets the angels of God, the Lord's host. There seem to have been two camps of these angels, ministering to Jacob two fold thus preparing him for the two fold character of the conflicts just ahead. for Jacob's warfare is not yet accomplished in every detail, yea, in a wonderfully precious sense is only soon to begin. He knows he will have to meet Esau and is apprehensive as to how it shall go with him, but the Lord is with him, and through his fears and apprehensions is preparing him so that in the contest he shall conquer. How humble Jacob becomes, how solicitous, how anxious he is for peace with his brother Esau, and sends messengers and presents of pacification to him, hoping to appease his wrath and obtain his good will. How much like this are the exercises of one being thus taught in the school of grace today, wherein he learns through the operation of faith the blessed earnestness of that glorious salvation of the angels to the wise men and shepherds: "Glory to God in the highest, and on earth peace, good will toward men."

The time is drawing nigh with Jacob when the vision of Bethel is to be confirmed to him wherein he is to overcome the world and as a mighty prince is to prevail with God, but this he does not know,

and therefore he is rather being brought as a lamb to the slaughter and as a sheep dumb before her shearers he feels helpless and dependant, having reason to suspect the manifest displeasure of Esau, and feeling somehow that he cannot and should not escape, he is brought into a terrible strait. Before him, on the one hand, is the world in armed force and the other is the Lord mighty in battle, however Jacob seems only to think of his brother who comes to meet him with an army, and while he seems to resort to former tactics in which there is only a peradventure he divides his forces, family and flocks into two bands, sending one this way and the other that as it were with the hope that one or the other might escape the suspected vengeance of his brother. But there was more in this than was possible for Jacob to conceive. This division had existed all the while since he had been married, and must now be manifested fully and definitely, therefore not only must the family and flocks be divided but Jacob himself become as two bands. He is now at the ford of Jabbok which seems to be a ford in Jordan at which he had crossed with but a staff in his hand about 21 years before on his way to Padan-Aram, and now on his return he becomes two bands, and prays to the God of his father Abraham and of his father Isaac: "I am not worthy of the least of all the mercies and of the truth which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now

I am become two bands." At Jordan is a good place to remember all the way through the wilderness which the Lord our God has led us, and to see and confess his manifold mercies, and pray for the necessary deliverance at the hand of God who only can and does deliver his people out of all their troubles.

Having prayed to God for deliverance Jacob lodged there that night, and took of that which came to his hand a present for his brother Esau, and sent it forward, over before him, and that night, he with his wives and children passed over the river, and having sent them over a certain brook, he was left alone, and there wrestled a man with him until the breaking of the day. This loneliness and this wrestling are familiar in the experience of God's people, and this man who met Jacob met his father Abraham many years before, stayed his hand, communed with him and received tithes of him and blessed him.

P. G. L.

(TO BE CONTINUED)

#### FOUR LIVING CREATURES.

Brother J. P. Dowty has requested my view of Eze. 1: 5.

"Also out of the midst thereof came the likeness of four living creatures; And this was their appearance: they had the likeness of a man."

This wonderful vision appeared to Ezekiel while he was in the captivity in Babylon. The prophet gives the exact time and place of its appearance, and states that the word of the Lord came expressly to him.

Out of the North comes a whirl-

wind—a great cloud and a fire unfolding itself. This must have been a very awe-inspiring scene. People who have beheld cyclones describe them as terrific and most appalling. But this grandeur and solemnity surpasses all that. It comes out of the North, the place where comes the destruction of all noxious and sappy or sickening growth.

The symbol shown gives the prophet some idea of the glory of the God of Israel, and the terrors of his law, and the sweeping destruction there shall be to all idolatry.

God encourages his prophets by giving them visions of power and glory, and this qualifies them to speak of his power, and proclaim that God will deliver every Israelite.

The cloud represents the terrors of darkness and wrath, the fire unfolding itself and bursting out, showing the cleansing, purifying quality of God's judgments.

Out of the midst of the cloud and brightness come the likeness of four living creatures; and their appearance bore the likeness of a man. This represents the gospel ministration. Four creatures living shadow forth such as are called of God to preach the gospel. First the law dispensation set forth by the cloud in the whirlwind, and in this the brightness of life or light shining out of darkness. For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of the Lord Jesus Christ.

The treasure is in earthen vessels that the excellency of the power might be of God, and not of us. This likeness of a man in these four living creatures exalts a man—in the condescension of the Son of God. Lord, what is man that thou art mindful of him, and the son of man that thou visitest him? Jesus was found in fashion as a man, and humbled unto death. His identity with man is the wonder of the ages.

His exaltation of man in the appearance of four living creatures—not dead ones—and the commitment of the dispensation of the gospel to them, displays the enriching character of the gospel.

The city lieth four square, the march of Israel in the wilderness was four square. This shape also denotes perfection. There were four gospels, or rather four reports of the gospel, by Matthew, Mark, Luke and John. There were four living creatures each having four faces and four wings, the faces denoting character and the wings rapidity of movement. Their feet were straight feet, and the sole of their feet was like a calf's foot, round, divided and fitted to tread out the corn. This denotes that they went straight forward, turning neither to the right nor to the left, and as rightly dividing the word, or treading out the corn, they give to each his portion in due season, in all faithfulness feeding the flock of God. They also sparkled or shone in brightness, setting forth the purity of their walk and conduct.

With their wings joined is shown

that they were risen above the world in the doctrine they preached which is from heaven, and in the unity or oneness of that doctrine, for they all proclaimed the same truth; and their motion was upward, and whither the Spirit was to go they went; for they were controlled by the Spirit of God.

These four living creatures had each one four faces, as if fronting every quarter of the earth, denoting that the gospel should be preached in all the world, and denoting the foundation on which they stand is four square or sure; also they denote the perfect character of what they preached.

They four—each one—had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. In front of each one is the face of a man denoting intelligence, purpose, coupled with the infirmities and vanity of man. We are men of like passions with you, said the Apostles. Nor will such overawe those to whom they minister, for it is through man's mouth the Spirit gives utterances. Also suffering and sorrow are expressed by the human face as well as joy and delight. In man's weakness God's power shines so glorious.

On the right side of each creature was there the face of a lion denoting the strength of the doctrine, and its kingly power as above all creatures. It is also the place where God's power and glory are displayed. Judah appears as

the lion, gone up from the prey, or glorious victory. The doctrine preached sets forth Christ as triumphing over every enemy. It does not set forth God as wishing, or wanting, or desiring to do, implying there may be failure. Where the word of a king is there is power. When the lion roars the beasts of the forest tremble. This lion—face or character is on the right side. It is the power of perfect wisdom and perfect truth, and the gospel preacher sets it forth.

On the left side is the face of an ox. Here is patient, enduring labor without murmuring. On the left side, as indicating that the living creature, the preacher, cannot see or understand the purpose of all this. Still he toils and labors on. As a beast of burden what is more laborious or patient than the ox. He may toil all day, and at night be turned loose to pick up what scanty food he may find in the woods, his owner not feeding him much; yet the ox recognizes, knows his owner. The ass knows his master's crib and seeks that, or must have pay, as a hired preacher looks for the money; but the ox knows his owner and seeks to serve him, and labors on until life ends.

These living creatures also had the face of an eagle behind. The eagle sees farther than any other bird, and flies higher. It also has great strength. So the preacher of the gospel has the gift of discerning spirits, of seeing more of the heavenly beauties, and of interpreting the hidden things of God's word, and looking behind and tell-

ing the saints how God has led them in the past, and in glorious flights into gospel realms of light, as if gazing at the sun, and of bringing to the understanding of the saints things new and old.

As for the likeness of the living creatures, or the spirit and image of Jesus in them, it was like the burning coals of fire, and like the appearance of lamps, and this likeness or brightness of Jesus revealed went up and down among the living creatures. Sometimes you can see it clearer than at other times. The preacher cannot control it, but it controls him. How bright this fire is, and out of it goes forth lightning that shines everywhere at times. You have I hope seen the shining of this wonderful gift in the preacher, as Jesus is revealed, and how you love the gift, and you love the preacher too.

How wonderfully active these ministers are?

You hear of men made boards to help send preachers to the end of the world, or to the heathen. They ask the question, how shall they go, except they be sent, and answer, we will send them. On wheels or rail-road cars, and other vehicles we will send them, if you will give us money enough.

Do you ever think of the wheels that Ezekiel saw? A wheel upon the earth by the living creatures with his four faces. Their appearance and their work was as it were a wheel in the middle of a wheel; but both—all—going the same way.

Grace and providence may seem

to cross, but never do they. The God of one is the God of the other. These wheels go upon their four sides and turn not when they go. They can go in any direction without turning out of the way or causing any conflict. The mystery of a wheel within a wheel—a seeming double purpose, yet but one—a famine causing Jacob to send to Egypt after corn, and the appearance of a great loss even of two of his sons, while he long had mourned the death of his beloved Joseph. Yet within this outward appearance of evil an inner wheel was moving to reveal to astonished Israel not only a living Joseph, but a ruling, honored Joseph. All the while these wheels had moved together, and whither the living creature was to go they went.

Paul, the living creature, is pressed with heavy persecution, and his feet are made fast in the stocks. God who moves the wheels of grace and Providence caused a great earthquake at midnight, and the loosened prisoners speak cheering words to the astonished jailor who believes, and now gladly washes the stripes of the Apostles. Peter is imprisoned and Herod has decreed his death. The church is in prayer for his release. The iron gate opens of his own accord, and Peter stands at the gate proclaiming his glorious discharge. The wheels of God's chariots carry him whither he would go.

Paul must go to Rome to preach. How shall he go? His enemies plot his death. The judgment of the Jews is against him. He ap-

peals to Cæsar. He is carried as a prisoner to Rome by his enemies. But the wheels go where he goes, and an open door of Providence is granted him to preach the gospel in Rome.

So in the general and special course of a child of God; seas may seem boisterous, and winds may appear contrary; and often he may feel all these things are against him; but God who rules the times and seasons, and works all things according to the counsel of his own will, causes these wheels of His goodness to go with His people in all places whither the Spirit leads them; and while many things appear adverse and threaten destruction, yet faith in the Lord God keeps us in rest in Him to the end.

P. D. G.

#### LOVING YOUR ENEMIES.

Who can do that? If we love only those that love us what do we more than others? The faith of Jesus leads its possessor beyond the desire or ability of the natural mind. While it is not by our works we are saved, yet if we are not enabled to do greater works than any merely natural man may or does do, we are not saved. The power that works in the Lord's people causing them to work out their own salvation with fear and trembling is the power of God. Unto him that is able to do exceeding above all that we can ask or think, according to the power that worketh within us, be glory for ever.

How wonderful that the Lord's

people shall receive according to this blessed working within them! They, by the grace of God, render obedience unto that faith which overcomes the world. They thus glorify God in their body and in their spirit. With this spirit they love their enemies even as Jesus loved his enemies. For it is the spirit of Jesus in them enabling them to obey Christ.

P. D. G.

#### THE SPIRIT OF JESUS.

By this is not meant the knowledge of all things which he possessed—nor the power he so often manifested in working miracles, but rather the faith or confidence he always felt in his Father, his submission to the will of his Father in all things, the meekness he evinced in not resisting evil, but doing good, lowliness of position, when reviled reviling not again, his purity in being without sin and having no guile, his enduring in patience in all distresses and under all circumstances, and passing unscathed, pure and holy through the severest ordeal ever endured by man. For humiliation and death he came into the world. He endured as seeing him that is invisible. There never was such a self denial, nor self-sacrifice as his. Because of this humiliation unto the shameful death of the cross God has exalted him far above all principality and power, and given him a name that is above every name.

If we have his Spirit it leads us in paths of holiness and peace through tribulation. But how safe and blessed thus to suffer. The

shining of Jesus as his image is reflected in the loving, humble and peaceful character of his righteous followers is the beauty of the most perfect character. P. D. G

"God be merciful to me a sinner." Luke 18: 13.

This language suits me for I am a sinner. David says, "and my sin is ever before me," Psa. 51: 3. This is also true of me. He says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Psa. 51: 5. This is my condition. Surely I am vile. Ah! sinful and vile I am. I have sown to the flesh and of the flesh I am reaping corruption. How dreadful is sin, and the way of the transgressor is hard. Righteous is the Lord, and all my sin is against him: "Against thee and thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest," Psa 51: 4.

Conviction for sin and guilt sets the sinner down in the dust to recognize and deprecate his own wretched and polluted condition, and to ascribe righteousness unto his maker, and take shame and confusion unto himself. In one hour the convicted soul will be taught more of God's holiness and man's vileness than he could ever learn from the schools or lips of men.

How appropriate and seasonable the prayer, God be merciful to me a sinner. Mercy is the theme. Mercy is what is craved. Without

thy sweet mercy I could not live here, sin would reduce me to utter despair. Oh how wretched to be separated from God by sin, but how good to feel that God has separated our sins as far from us as the East is from the West. When the Lord restores unto us the joys of his salvation, and upholds us by His free Spirit how blest are we.

P. D. G.

### BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

### NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

WILAS H. DURANND

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## OBITUARIES.

### ASBURY BLAND.

Asbury Bland, of Bullock Co. Ga. departed this life June 16th 1899, after an illness of 24 days of typhoid fever, aged 39 years 1 month and 16 days.

He was the youngest child of Hiram and Jincy Bland, his father dying when he was a small child leaving the widowed mother to raise her orphan children, and educate them. This she did in credit to herself and children. Asbury being the youngest child lived with and cared for his dear mother up to his death.

He was married to Miss Katie Byrd Jan. 13th 1887. To this union were born four children.

He filled an official position four years in the county with credit to himself and to the satisfaction of his constituents.

He joined the Primitive Baptist church May 14th 1892, at Upper Mill Creek, Bullock Co. Ga., in which he lived a consistent member until called home to live with Jesus in heaven above. He was a good and useful citizen, a good neighbor, a kind husband and father, and a bright light in the church.

He patiently endured his affliction and seemed to be spiritual minded to the last, which to us is evidence that the Lord took him home to rest from all his labors. We all deeply regret his departure, but the Lord doeth all things well. May the Lord give to his bereaved widow and children, and his dear mother and other relatives and friends reconciliation to his death, and may heaven's blessings rest upon them all through life for Jesus sake, and may we all try to imitate his good example in life, and have faith in death as we believe he did, and in the resurrection of the just all come forth to sing praise in eternity to God who loves his people and makes them all to know him, whom to know is life eternal.

KATIE BLAND.

### FUNURE SOUTHALL

DEAR BROTHER GOLD:—By request, I write you for publication, the obituary notice of brother Funure Southall, who was born January 1st, 1814, died July 3rd, 1899, making his stay on earth 85 years, 5 months and two days. He joined the Primitive Baptist church at Lynville, Saturday before the 4th Sunday in Octo-

ber 1873, was ordained deacon of the church by Elder Geo. W. Kelly and others, and was in full fellowship 'till his death. He was married twice, first to Miss Julia Parmer; after her death he was married to Cynthia McGuire, who survives to mourn his loss. I visited him during his sickness, and was present when he died, and preached his funeral before he was buried. He died in the faith. He leaves four children, a good wife and many friends to mourn his loss, yet we do not mourn as those that have no hope, for we hope to meet him one day on the banks of sweet deliverance, where the wicked will cease to trouble and the weary are at rest.

Written by your unworthy brother in the Gospel, I hope,

SILAS O. PLYBON.

### ZELLA MAUD HAWKS.

It has pleased God in his all-wise power to take to Himself Maud, the only daughter of G. W. and America Hawks. She was born March 15th, 1883, and died April 3rd, 1898. She was taken sick with measles and fever the last of March, and lived 18 days after she was confined to her bed. She was never heard to murmur or complain in the least during her sickness, and bore her suffering with surprising patience. When she was first taken she told them she would never get well. It seemed she was impressed that she could not live even before she seemed seriously ill, and in the early part of her sickness she would try to pray for herself that God would have mercy on her. It seemed that her sins burdened her more than anything. She would ask those around to pray for her for several days during her sickness, while she continued to ask God for mercy until 10 days before her death she made a profession of religion. She prayed for herself nearly all the time. It seemed that her burden was greater than she could bear until 10 or 11 o'clock this great burden seemed to pass away, and her whole mind seemed to be bright with the glory of God, and the hope of salvation by grace. It seemed she felt her sins forgiven, and began to pray for many dear friends, several of whom stood by her bed, among those was the doctor, whom she asked God to bless, that he had tried so hard to save her life, but she felt he could not stay the hand of death. She sang "Amazing Grace" with many other beautiful songs, that tell of the wonderful grace

and mercy of God, while she clapped her hands and said, "How sweet death is; sweeter than to live." She spoke of the angels and the sweet rest beyond the grave, while parents, brothers and many friends stood by in amazement, and wondered that one so young and child-like should manifest so much of the glory of God, and the joy of salvation by grace. She had the kindest attention of relatives, friends and physician, who did all in their power, but disease baffled them all. She ever seemed thoughtful of the comfort of others, and would speak of the kindness and tender sympathy of her friends while her face bore the image of meekness and of resignation to the will of God. It seemed that her dear father, mother and brothers, together with many relatives and friends, could never give Maud up, but God's will is not ours, and on Sunday morning, April 3rd, she quietly fell asleep, and we believe her spirit went to God who gave it to live forever. She leaves a father, mother, two brothers and many friends and relatives to mourn her loss, but may God bless those who mourn for her, and may her father and mother be resigned to the will of an all-wise God who doeth all things well, realizing that though a bright face from home is gone, that their loss is her gain, and she has found that long sought for rest where there is no more parting, pain or sickness. May God enable them to look to Him as their comforter and say with Job, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord," is the wish of her Cousin,

MINNIE E. BOYLES.

JUDITH A. WOOD.

Sister Judith A. Wood was born in Floyd county, Va., February 17, 1834, and died August 30, 1899. She was the daughter of John Y. Shortt, a deacon of the Primitive Baptist church. In her eighteenth year she was married to R. J. Wood by Elder Jesse Jones, and lived peacefully together 'till God in his all-wise providence saw fit to break the happy home and take her to Himself, we hope above. She bought an acre of land and donated it to the County Line church, and on her death bed requested to be buried near the new meeting house. Of this union were born two daughters and seven sons. The two daughters were the oldest, and died when they were small.

Sister Wood, with her husband, joined the Primitive Baptist church at Charity, in June 1866, and were baptized by Elder Daniel Connor, Sr. There she worshipped 'till 1869, when she was one of the number to organize County Line church. She also proposed the name for the church. Sister Wood but seldom failed to fill her seat at her meetings. She was an unusually industrious woman, and had great care for her husband and children, and lived to see her children all grown men. She was a kind neighbor, and was very attentive in sickness, and seemed to delight to administer to their needs. The last time that sister Wood was at preaching was on the 5th Sunday in last July when our new church was dedicated, and she was barely able to sit up. It was the last time she was from home. She was not confined to her bed but about two weeks. She was waited on by Dr. A. G. Wood, one of her sons, and he called in two other physicians but they could not stay the hand of death for her time had come and she had to go. She had all of the kind treatment by her husband, children and friends that heart could wish, and she seemed to fully appreciate the kindness shown to her, especially by her sons. I trust it will be a source of comfort to them through life. She was in her mind to the very last, and was willing to go. She fell asleep, we trust in Jesus, about three o'clock in the morning, and after she was dressed I can truly say I thought I could see the very image of Jesus on her face. The next day at the new church house of County Line her funeral was preached by Elder P. G. Lester and the writer to a large and attentive congregation of relatives and friends, and then her body was laid to rest according to her request before she died, there to await the resurrection at the last day. I trust the Lord will be more than a wife unto our dear and beloved brother R. J. Wood, and more than a mother unto his dear children.

ASA D. SHORTT.

SIDDA WEEKS.

In fond memory of my dear grandmother I will attempt to write an obituary notice of her death. She was born in Jones Co. N. C., June 6, 1812, and departed this life October 9, 1899, making her stay on earth 87 years, 4 months and 3 days. She was the daughter of John

Bender and Phama Bender, was married to Isaac Weeks, of Carteret Co. N. C., September 1830, and lived happily together until separated by his death, which sad event occurred on the 16th of April, 1872. There were born unto them 11 children, 5 daughters and 6 sons; 5 sons and 2 daughters survive her. She had 41 grand-children and 58 great grand-children. She lived to see all of her children grown, and since the death of her daughter Rebecca, about 4 years ago, she lived a very lonely life, none of her children being with her except two sons which now remain at the dear old home, where her husband's father raised his family, and they raised theirs. She joined the Primitive Baptist church at Hadnot's Creek, Carteret Co. N. C., many years ago, and was a consistent member until her death, always attending her church meetings unless providentially hindered; but for several years she was not able to go to preaching or anywhere. She was a kind and loving companion, a most devoted mother and grand-mother and a useful and kind neighbor. Her home was ever open to Baptists, and to any one where they always found hospitality.

I have often heard her talk of her blessed hope in Jesus. Seemingly she was one of the good old mothers of Israel, and earnestly contended for the faith once delivered to the Saints. And now her battle is over, her warfare is accomplished and henceforth there is a crown of righteousness laid up for her. While she was decrepit, she never murmured or complained of her trials and tribulations, but patiently waited for the summons of death to call her home. She was sick about two weeks before she died, and retained consciousness until two days of her death. She had all the attention that could be rendered by a kind and experienced physician, her dear children and some of her grand-children and relatives and friends, but none of their assistance could stay the hand of death. She told her daughter Lona that she could not get well, they need not try to keep her, for she saw her loved ones that had gone before and said she would soon join them in that happy land where parting is no more.

May her surviving children and grand-children ever remember her loving words of instruction, and try to obey them, remember her latter days, her tranquil hours, her most loving countenance, and try to

follow her paths, for we feel she is now chanting the praises of her Redeemer. May the God of all comfort cast a mantle of charity over the bereaved, and fit and prepare them to meet their loved one in that celestial city. In the presence of a large crowd of grief stricken relatives and friends she was buried in the family grave yard beside her husband, to await the resurrection morn.

"Why do we mourn departing friends,  
Or shake at death's alarms;  
'Tis but the voice that Jesus sends  
To call them to His arms."

MARY S. MILLS.

APPOINTMENTS.

A. GARDNER,

No Creek.....	Jan. 27
Mt Vernon.....	28
Saints Delight.....	29
Hillsdale.....	30
Wolf Island.....	31
Dan River.....	Feb. 1st
Lickfork.....	2
Pleasant Grove.....	3
Arbor.....	4
Country Line.....	5
Moons Creek.....	6
Cane Creek.....	7
Malmaison.....	8
Mountain Springs.....	9
Banister.....	10
Whitethorn.....	11
Weatherford.....	12
Union.....	13
Galilee.....	14
Strawberry.....	15
Mt Arrarat.....	16
Cascade.....	17
Shady Grove.....	18
Spoon Creek.....	19
Russe's Creek.....	20
Piny Grove.....	21
Rock House.....	22
Conveyance needed,	

W. A SIMPKINS & J. J. HALL.

Durban.....	4th Sunday in Jan.
Whitfield's School House,	Sunday night and Monday.
Mt. Lebanon.....	Tuesday
South Lowell.....	at night
Surl.....	Wednesday
Camp Creek.....	Thursday
Dutchville.....	Friday
Cedar Grove.....	Sat. and 1st Sunday in Feb.

"A soft answer turneth away wrath; but grievous words stir up anger."—Proverbs.

WILMINGTON & WELDON R R  
AND BRANCHES  
AND ATLANTIC COAST LINE  
RAILROAD CO., OF SOUTH  
CAROLINA.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED Nov 19, 1899.	No 23 Daily	No 35 Daily	No 103 Daily ex Sunday	No 41 Daily	No 49 Daily
	A M	P M	P M	A M	P M
Lv Weldon....	11 50	8 58	.....	.....	.....
Ar Rocky Mt...	12 55	9 52	.....	.....	.....
Lv Tarboro.....	12 21	.....	6 00	.....	.....
Lv Rocky Mt...	1 00	9 52	6 37	5 40	12 25
Lv Wiso.....	1 58	10 25	7 16	6 20	2 40
Lv Seima.....	2 55	11 10	.....	.....	.....
Lv Fayetteville	4 30	12 22	.....	.....	.....
Ar Florence.....	7 25	2 24	.....	.....	.....
Ar Goldsboro...	.....	.....	7 55	.....	.....
Lv Goldsboro...	.....	.....	.....	8 09	4 25
Lv Magnolia...	.....	.....	.....	9 40	5 50
Ar Wilmington	.....	.....	P M	A M	P M

TRAINS GOING NORTH.

	No 78 Daily	No 102 daily ex Sunday	No 82 Daily	No 40 Daily	No 48 Daily
	A M	P M	P M	A M	A M
Lv Florence....	9 40	.....	7 01	3 21	.....
Lv Fayetteville	12	.....	9 45	.....	.....
Lv Seima.....	1 50	.....	10 56	.....	.....
Ar Wilson.....	2 35	.....	11 33	.....	.....
Lv Wilmington	.....	A M	.....	7 00	A M
Lv Magnolia...	.....	.....	.....	8 34	11 19
Lv Goldsboro...	.....	5 00	.....	9 45	12 30
Lv Wilson.....	2 35	5 43	11 33	10 38	P M
Ar Rocky Mt...	3 30	6 25	12 09	11 35	1 53
Ar Tarboro.....	.....	7 04	.....	.....	.....
Lv Tarboro.....	12 21	.....	.....	.....	.....
Lv Rocky Mt...	3 30	.....	12 09	.....	.....
Ar Weldon.....	4 32	.....	1 00	.....	.....
	P M	.....	A	P M	.....

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 12 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Re

turning leave Sanford 2 30 p m, arrive Fayetteville 3 45 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 50 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 05 a m and 11 00 a m

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrives Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 3 40 p m, arrive Nashville 10 10 a m, 4 30 p m, arrive Springhope 10 40, a m, 4 55 p m. Returning leaves Springhope 11 00 a m, 4 55 p m Nashville 11 22 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 15 p m. Returning leaves Clinton at 7 00 and 2 50 p m

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY:

— AT —

WILSON, North Carolina.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER Associate Editor, Floyd, Va.

R. ANNA PHILLIPS, CORRESPONDING EDITRESS,  
MACON, GA.

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Price—\$1.50 Per Year.

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## The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—I am indeed well pleased with the LANDMARK. I hardly ever get to hear any Primitive Baptist preaching; each piece in it is enjoyed; some of them as much as I would a sermon. I do hope the brethren will stand by you, and that you may be enabled to continue to send forth ZION'S LANDMARK on its mission of love. I have been often asked by dear brothers and sisters, to write for our papers, but have always felt so small, and feared if published it would perhaps crowd out something more interesting and edifying to the dear children of our Lord, but I have concluded to offer a few remarks from 1st Tim. 4: 1-2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." And I am often made to tremble when contemplating what a serious charge this is to God's ministers, and am led to examine myself and try to see if indeed I am one, feeling my nothingness, and sinfulness; but again I have a lively hope—but to the text. I shall confine myself mostly to the words, "preach the word." If I understand the text, a man may make a great display of fine language, and tell of the wonderful works of such men as Carey, Fuller, Wesley and Luther, and not preach the

Word; may use many Latin, Greek and Hebrew phrases and still not preach the Word; may even quote chapter after chapter of the Bible, and not preach the Word. The Bible is only the written testimony of the Word that we are to preach. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." 1 John 1: 14. So I understand the Word that we are to preach is the living Word. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." So then we are to "preach Jesus the way and the truth, and the life." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. God's message by the angel to Joseph was, "Mary shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins." And His testimony was, "I have finished the work which thou gavest me to do," and "As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given Him," "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." He does not quicken any but them the Father gave Him, "His people." And He says, "No

man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day," "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "For I came down from heaven, not to do mine own will, but the will of Him that sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day," proving that these had all been raised up once in regeneration, and would be raised up again at the last day. And we see how different He taught from many in the world to day, for they preach free agency, and that the Lord wants to save all the human family, but they won't let Him. But the Bible says, "Thy people shall be a willing people in the day of thy power." Saith the Lord, "My ear is not heavy that it cannot hear, neither is my hand shortened that it cannot save." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them" So when we preach the Word we are compelled to preach a perfect and finished salvation. "For by one offering he hath perfected for ever them that are sanctified." Those that are spoken of here as sanctified are not of those that claim to-day to be holy and sanctified, free from sin, etc., but "them that are sanctified by God the Father, and preserved in Jesus Christ and called." And we find the "Christ of God is made unto us wisdom, righteousness and sanctification and redemption; For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." When he had by himself purged our sins, he sat down on the right hand of the Majesty on high."

Jesus said He lay down His life for the sheep, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. Well could the Prophet Isa. say, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" He could well comfort them by telling them that their warfare was accomplished, their iniquities and sins pardoned, all in the past tense. And oh, how different this kind of teaching, from the popular doctrine of today, when people are plainly told that "the Lord wants to save them, but they won't let Him, that He has done all He can do, and that many precious souls are going to hell for the want of money to send them the gospel." But somehow I can't help think this is the kind of gospel the Apostles call "another gospel, which is not another, but a perversion." But he defines what the gospel is, as "the power of God unto salvation to every one that believeth," all the way to salvation, and not the sinner to make the first effort while in the state of nature. But in this there is another fulfillment of scripture. "For their rock is not as our rock, even our enemies themselves being judges" They boldly say that they "will not worship a God that will save one man and damn another." But it seems they are perfectly willing to worship a god that saves none at all: yes, are willing to worship a god that is blind, deaf and dumb, a dead god, a poor weak god that

cannot do anything only as they help him along, a poor bankrupt god. Well my brother, I have written much more than I intended, but yet feel that I have not made a beginning in this grand theme. I leave what I have written to your better judgment. May God abundantly bless you, and your able assistants

Your poor, weak little brother, if one at all, in hope of a better life,

JOHN M. CHRISTAIN.

Pierce, Ala.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I feel a sense of my weakness in writing to one so much greater than I, but if I am one of the least, it is enough for me. Little children need but little at a time. They have not the knowledge to care for the future, as one wiser or greater would. Just so the good Lord gives me daily bread it is all I need. Once in my life I was made to rejoice with only a half loaf. Sometimes very few words in the right Spirit will fill me with rejoicing. When some dear sister drops in while I am full of dark and gloomy meditations, and she puts in a word of encouragement, it makes our hearts flow with love for each other. Then we are made to rejoice in Christ Jesus as our only hope of heaven. Without Him we can do nothing. Sometimes I feel as if I am nothing more than a bit of bark on the great ocean, tossing to and fro, and every wave of trouble and sorrow is bringing me nearer to my God, I humbly trust. I cannot help from trusting in Him. He has been so good and merciful to me, how can I help from trusting in Him, when I feel like He has saved me from everlasting woe. I know there are times I am doubting, but sometimes I feel firm in believing I have been

taught of the good Lord to believe what I believe, for there was a time when I did not believe as I do now. I have been a member of the Primitive Baptists near twenty six years, and the longer I stay with them the dearer I love them, because I believe they are the children of God. I love their warm grasp of the hand, and their smiling faces, looking so full of love to one another. O how thankful we ought to be that the Father of heaven has so blessed us with such a kind, loving pastor as we have to preach for us every month. Indeed it is a wonderful blessing bestowed on us. Brother Lawrence never comes but what he brings food for all, even the little ones outside of the Shepherd's tent. How sweet to think of the crumbs that fall from the Master's table, and oh, how they satisfy our longing souls. Sometimes we feel it is enough. The lamb shall lead his heavenly flock where living fountains rise, and love divine shall wipe away all sorrow from their eyes. No pain or sorrow can reach that blest abode where saints meet to part no more. Where all will be peace and love forever more. O Lord bless poor me to be in that meeting of glory.

Your humble sister I hope,

CHLOE A. BURNETT.

Conoho, N. C.

Remarks :

Elder Lawrence, the preacher referred to by sister Burnett, is a grandson of Elder Joshua Lawrence, the most gifted preacher that ever lived in this country, in the memory of any now living.

Brother Tommy Lawrence is dearly beloved by the Baptists that know him.

P. D. G.

DEAR BRETHREN AND SISTERS:— Fall of broken promises, imperfections and sin, but I hope with love still abounding, I once more attempt to come before you with a little message, whether of comfort or not, God knoweth. This I think I know, if God has a purpose of comfort in it, it will be performed; if not, I hope it will never come before you. I feel weak and incompetent and full of trembling and doubt when I think of writing to the household of faith, and were it not for the power applied, of the words "Out of the mouths of babes and sucklings God has ordained strength," I hardly think I would be writing now. I sometimes have an impression of some kind to write, and it always brings warfare with it. I hope that within me there is a desire to do my duty, to obey and serve God in a right and acceptable way, and to praise and honor His name, but in my flesh is a thorn. I don't want to follow an impression simply because it is one, for I fear it is prompted by the lusts of the flesh, and that it is satan seeking my ruin. Therefore I go to work to "Try the Spirits," and still I am perplexed. I seek an evidence, but I do not receive such bright evidences before I write as some of the dear ones have. Things are revealed to me only as they come to pass, i. e., concerning myself here and its duties. I have always to trust the Unseen if I trust at all. The greatest evidences I ever had concerning the writing and other duties I have done, was after I was done. I have felt a relief, a peace of conscience that I could get in no other way, besides some other evidences that were so sweet to me, which has made me feel that "to obey is better than sacrifice." I have been sorry I didn't write to you last September. It seemed to me that

there were some great and good things I wanted to tell you if I could, also a great deliverance (to me) that I had about that time, but I feared that I would tire you by writing so often unless I could write better matter than I do, so I refrained, and was thrown into so much darkness and gloom that I haven't written but little to my correspondents. I can't tell of anything but a few experimental exercises, and I feel like you are tired of these from me, but dear ones, God has not given me much knowledge, especially to understand His divine word. But I hope that I have been taught by the Holy Spirit that Jehovah is God, and beside Him there is no God. That Jesus Christ is His son and our Saviour and has stood in God's purpose as a lamb slain, as the only pure offering for sin, the only Atonement from the foundation of the world. The work of redemption is complete, the price is paid with Jesus' blood, and He is the resurrection and the life ascended into the Father, and manifested unto us in these last times. His purpose is never thwarted. He worketh all things after the counsel of His own will. He is the maker of all, and He cannot make anything mightier than Himself. Therefore when He says in the scripture, "but ye would not," and "ye will not," it is not because poor, puny man has the power to withstand Him, no! no! but because he has not the power or the principle of love to come. He hasn't got the will, therefore he "will not." Man is but as grass, and the glory of man as the flower of grass; it vanisheth away and continueth not. Our nature is full of corruption and lying vanities, yet I have ever to be taught this lesson, for I am sadly afflicted with worldly lusts, the pride of

life and anon I find myself trusting, loving and living after the flesh. Oh! what an unworthy being I am. Unworthy and unthankful of blessings I receive. When my heart is full of praise and thanks they are but a dust in the balance compared to His great mercy toward me, for surely His watchful eye has attended my every step from my first mortal breath. He has not suffered His faithfulness to fail, and though He has, and yet leads me through dark, stormy waters and I drink the gall of bitterness and earthly woe at times, yet for my soul's good. I am carnal, and so subverted that I at times take "bitter for sweet, and sweet for bitter." They are needful for me, or I should never be found in the valley of humility, a sweet, sweet place for God's little ones to dwell, for there are springs of water, and fruits luscious and healthful. Is there He visits them with comforts, 'twas there they were, reaping when the Ark of God was brought to them. For several months this year I could not enjoy preaching like I used to, I did not have an experienced mind on the scriptures, and I wanted to pray and could not. I said I was too low down, but dear ones when I found myself I was not too low, unless it was the wrong kind. I wasn't low enough,—that was the trouble, but God took me low, right down into the very depths, deep was calling unto deep, and I cried for help, help for my unbelief—then I was delivered and I traveled in the lovely valley of humility several days. Such faith as I seldom experience was given me, and I had a foretaste of the promised rest. I could see that we must ever journey onward, for here we have no continuing, no abiding city, but oh, I thought I had a glimpse of the city to come

whose builder and maker is God. How it strengthens the hope to look back upon such times, and not these more than the rough places, and full of danger over which the Lord has led my wayward feet in safety. Now for some time I have had a great desire to tell God's people everywhere to entreat me not to leave them, but to pray earnestly for me that I may never reproach the dear cause of Christ, nor ever renounce the precious doctrine which we hold, but that God may ever keep me in love and fellowship with you, though I am a poor sinner, and almost a wanderer on the earth.

Let the Primitive Baptists strive to keep near together in love, yes, let us love one another and love our Lord, and honor our profession by an orderly walk and godly conversation, so that the world may know us, and that we are sincere. We do not expect the world to love us, the world hated our Lord, but let us not give them cause to reproach us. I know our flesh is weak; were it not we would not be commanded to watch. In it we find the greatest foe. I think I know what David felt when he said, "Cleanse me from secret faults." Because His mercy endureth forever I am not consumed.

I am making this too lengthy, but to my neglected correspondents (if this is published) I wish to say that I am not wilfully neglecting them. My mind has been too barren to write even if I had not been burdened with so many cares and much work. Miss Johnson and I have a large school and our time is limited. Will write as soon as I can, and if you will pardon and pray for me please do so. I would appreciate a letter from any who wish to write. Dear ones, of my home church, I wonder if you can hardly consider me one of you,

I am such a little one and am away so much, but dear ones, such is my life. My heart, I trust, is with you often, and I long to meet with you all at the dear old place of worship I am among good and loving Baptists, which I enjoy very much, and I hope feel thankful for; still my mind often turns back to Cedar Grove, where I was first gathered into the fold and clasped the hand of fellowship from the dear saints. It seems like a hallowed spot to me, and oh! may God bless you all and lead you in and out in peace. I desire that you pray for me that my faith fail not, and that I may be kept by the power of God through faith, unto salvation, ready to be revealed in the last time.

Dear ones, I have had no special subject on my mind. I felt my mind going out to God's people, and have penned these lines, and if they never come before you, I feel like you will not miss anything; but if they do come before you, remember me in love if you can.

Affectionately,  
EMMA HINES.

Banner, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have often thought I would write to you but have failed until now. I wish you could have been to the Yellow River Association. It was a good meeting. We had able preaching. The next session of the Association will be held with the East Atlanta Church, in Atlanta Ga. I went to the Euharlee Association near Rome Ga. It was a good meeting.

On August 6th, Utoy church held her 75th Anniversary. I read the historical sketch of the church to a great many people that day. There were 42 visiting brethren and sisters in the Communion and Feet-wash-

ing with the church that day. I have thought I would write off the sketch and send it to you, if you think such a sketch would do to be put in the ZION'S LANDMARK. (Please send it.) On July 21st, the Union meeting began at the West Atlanta church; it was a good meeting. July 22nd, the following Elders met with the East Atlanta church at 3:30 p. m. W. C. Bryan J. T. Jordan, T. J. Head, S. H. Whatley and W. T. Almond and ordained brother D. M. Mathews to the work of the ministry. There are several of the children of God coming home to the churches near us. May the Lord ever bless you is the prayer of your little brother.

S. C. HUFF.

Atlanta, Ga

DEAR BROTHER GOLD:—I am sorry you cannot afford to publish the paper for \$1 a year. Of course you ought not to publish it at a sacrifice, and I do not see how any lover of truth can afford to be without it, even at \$1 50 a year.

I truly wish you could spare the time to come to see us, but can't afford to ask you to waste your valuable time to visit one so weak and worthless as I feel to be. I think you are doing a noble work, and humbly hope the Lord will sustain you in it for a long time to come. Lovingly your brother,

W. R. WHICHARD.

Remark.

Brother Whichard is a godly man. It would much please me to visit him. I am much occupied. It seems that I have all I am able to do.

It would be a great pleasure to me to publish the LANDMARK at \$1 a year. But cutting off one third of the price, and adding one third more for cost of publication is a ruinous business to me financially.

P. D. GOLD.

## JESUS IS THE CHRIST.

DEAR BRETHREN GOLD AND LESTER:—According to the course of nature the time of my departure is drawing near when my labors will be at an end. During the forty-eight years of my ministry, now going on forty-nine years, I have constantly affirmed that Jesus is the Christ in whom there is life, light and immortality. And that there is none other name under heaven given among men whereby we must be saved, see Acts 4:12. I believe that Jesus is all that is revealed to the sinner when he or they are made alive from the dead. I think that the God Head dwelt in him bodily, or all the fulness of the God-Head bodily, see Col. 2:12. So I think when the sinner receives Jesus as the Saviour he receives all that there is in the God-Head, Father, Son, and Holy Ghost, and that he cannot have a knowledge of Jesus without having also a knowledge of Christ, for Jesus is the Christ, see Matt. 16:24. Also John 20:31 reads thus, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name," (not their name) If I have rightly understood some of the brethren they seem to think one can know or have Jesus and not know or have Christ. I feel to hope that if this meets the eyes of any brother who holds this view, that he will pardon me for expressing a different view. For I confidently believe that if I have Jesus I have the entire Saviour Jesus Christ. I have just completed the count, and if I have read and counted correctly in Matthew we have the name Jesus 161 times, Christ 20 times, Christ Son of the living God 1 time, Jesus the Christ 2 times, and in Mark Jesus 96 times, Christ Jesus 1 time,

Jesus Christ 1 time, and Christ 8 times. In Luke we have Jesus 96 times, Child Jesus twice, Christ 12 times, Christ Jesus the Lord 1 time, Lord Jesus 1, Lord's Christ 1, and Christ of God once. In John we have Jesus 244 times, Jesus Christ 2 times, The Christ 17 times, and Jesus is the Christ 1 time, and in the Acts of the Apostles we have Jesus 39 times, Christ 11 times, Lord and Christ 1 time, Jesus Christ 10 times, Lord Jesus 3 times, Lord Jesus Christ 5 times, a Saviour Jesus one time, Jesus is the Christ one time, Jesus was Christ 2 times, Christ Jesus once and Lord Jesus 8 times. In Romans we have Jesus three times, Jesus Christ 14 times, Lord Jesus Christ 11 times, Christ 42 times, Christ Jesus our Lord 1 time, Christ Jesus five times, Jesus Christ our Lord 4 times, and Lord Jesus twice. In 1st Cor. we have Jesus 2 times, Christ 44 times, Jesus Christ 9 times, Christ Jesus our Lord 2 times, Lord Jesus Christ 10 times. Christ Jesus 3 times, Lord Jesus 3 times, and Jesus Christ our Lord 2 times, and 2nd Cor. Jesus occurs 6 times, Jesus Christ 4 times, another Jesus (11th Chapter) 1 time, our Lord Jesus Christ 4 times, Christ 38 times, Lord Jesus 3 times, Son of God Jesus Christ 1 time, Christ Jesus the Lord 1 time, and Lord Jesus Christ 1 time. In Gal. we have Jesus Christ 13 times, our Lord Jesus Christ 3 times, Christ 18 times, Christ Jesus 9 times, Lord Jesus 1 time. Ephesians we have Jesus 1 time, Jesus Christ 3 times, Christ Jesus 6 times, Lord Jesus Christ 2 times, our Lord Jesus Christ 6 times, Christ 27 times, Jesus Christ 2 times, Lord Jesus 1 time, and Christ Jesus our Lord 1 time. In Philippians it is recorded thus; Jesus 1 time, Jesus Christ 9 times, Christ Jesus 8 times, Lord Jesus Christ 2 times, Christ 17 times,

Lord Jesus 2 times, and our Lord Jesus Christ 1 time. And in Colossians Jesus one time, Jesus Christ 1 time, Christ 19 times, Lord Jesus Christ 1 time, our Lord Jesus Christ 1 time, Christ Jesus 2 times, Christ Jesus the Lord 1 time, and Lord Christ 1 time. In 1st Thessalonians it is thus, Jesus 3 times, Lord Jesus Christ 2 times, our Lord Jesus Christ 7 times, Christ 3 times, Christ Jesus 2 times, Lord Jesus 1 time. And 2nd Thes. Lord Jesus Christ 2 times, Lord Jesus 1 time, our Lord Jesus Christ 8 times, and Christ 1 time. 1st Tim. Jesus Christ 3 times, Lord Jesus Christ 2 times, Jesus Christ our Lord 1 time, Christ Jesus our Lord 1 time, Christ Jesus 5 times, Christ 2 times, our Lord Jesus Christ twice. 2nd Tim. Jesus Christ 3 times, Christ Jesus 7 times, Christ Jesus our Lord 1 time, our Saviour Jesus Christ 1 time, Christ one time, Lord Jesus Christ twice. In Titus it is thus, Jesus 1 time, Lord Jesus Christ our Saviour 1 time, our Saviour Jesus Christ 1 time, Jesus Christ our Saviour 1 time, and in Philemon it is Jesus Christ 1 time, the Lord Jesus Christ 1 time, Lord Jesus one time, Christ Jesus 2 times, Christ 1 time, Jesus Christ one time, and our Lord Jesus Christ one time. In Hebrews we have the name Jesus 8 times, Christ Jesus 1 time, Christ 8 times, Jesus the Son of God 1 time, Jesus Christ 3 times, and our Lord Jesus that great Shepherd of the sheep, 1 time. James has Lord Jesus Christ 1 time, and our Lord Jesus Christ, the Lord of glory, 1 time. 1st Peter has Jesus Christ 8 times, our Lord Jesus Christ 1 time, Christ 10 times, Christ Jesus 1 time. 2nd Peter has Jesus Christ once, our Saviour Jesus Christ 1 time, Jesus our Lord 1 time, our Lord Jesus Christ 3 times, our Lord and Saviour Jesus Christ 3 times. 1st

John has Jesus Christ 7 times, who is a liar but he that denieth that Jesus is the Christ one time, His Son Jesus Christ twice, whosoever believeth that Jesus is the Christ is born of God 1 time, and "who is he that overcometh the world but he that believeth that Jesus is the Son God" 1 time. In 2nd John we have Lord Jesus Christ the Son of the Father 1 time, Jesus Christ 1 time, and Christ 2 times. 3rd John the name of Jesus, nor of Christ does not appear, but in Jude Jesus Christ is mentioned twice, and Lord Jesus Christ 3 times. In Revelation we have Jesus 6 times, Jesus Christ 6 times, Christ 4 times. Lord Jesus one time, our Lord Jesus Christ 1 time. Then if I have made no mistake the name of Jesus occurs 656 times in the New Testament, and Christ 279 times, Christ son of the living God one time, Jesus the Christ 1 time, Jesus is Christ 1 time, Christ Jesus 58 times, Jesus Christ 93 times, Lord Jesus 24 times, Jesus Christ our Lord 7 times, our Lord Jesus Christ 43 times, Son of God Jesus Christ 1 time, Jesus was Christ 2 times, a Savior Jesus 1 time, Lord Jesus Christ 4 times, His Son Jesus Christ 1 time, Child Jesus 2 times, Christ Jesus our Lord 3 times, Christ Jesus the Lord 4 times, Lord Jesus 11 times, Lord's Christ 2 times, Christ of God one time, Christ Jesus our Lord 1 time, Lord and Christ 1 time, Lord Jesus Christ 36 times, Lord Jesus Christ our Saviour 1 time, Jesus Christ our Savior 1 time, the Lord Jesus Christ 1 time, Jesus the Son of God 1 time, our Lord Jesus Christ the great shepherd of the sheep 1 time, our Saviour Jesus Christ 1 time, Jesus our Lord 1 time, our Lord and Saviour Jesus Christ 3 times, Jesus is the Christ 2 times, and Jesus is the son of God one time. I have

some fears that in making the recapitulation I may have made some mistakes as I have been hindered several times since I commenced to recapitulate. But I have made no intentional mistake. I have not gone to all this trouble in order to gain the mastery over any brother who may have differed with me upon this subject. I hope my desire is to glorify God if I can, for if Jesus is not the Christ, then I own that I have been preaching wrong from the time I commenced until now. I think that all the descriptive names or titles such as Christ, Christ Jesus, Lord Jesus Christ, our Lord Jesus Christ and Christ Jesus the Lord, &c., all center in Jesus—who was the promised child Jesus. And so I have preached and so I believe. I think that grace reigns through Jesus Christ, the one Mediator who is God with us. I think Jesus is the very Christ, for Matthew tells us that Jesus asked his disciples whom do men say that I the Son of man am? Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets, they answered. He (Jesus) saith unto them but whom say ye that I am? And Simon Peter answered and said, "Thou art the Christ, the Son of the living God," see Matt. 16. Now the questions was put by Jesus. Peter declares that Jesus was the Christ. Jesus was the name given by the Angel, see Matt. 1: 21. Jesus was born of the Virgin, so it is clear that as Jesus was Christ, that he born of the Virgin was the very Christ. So they have Jesus—have Christ with all the graces that are in Him. A knowledge of Jesus is a knowledge of Christ with all the names that are applied to Him, yea, have all that is in the God-head, and there is wonderful grace. Read Matt. 16: 17-20 inclusive. Then read

Matt. 1: 17. Read Matt. 2: 4. Read Luke 2: 26. "Simeon was not to see death until he had seen the Lord's Christ." And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after the custom of the law." 27th verse, "he, Simeon, took him in his arms, and professed a willingness to die, for he had seen God's salvation. Now I ask, did he not hold in his arms Jesus, and holding Jesus was he not holding Christ? Evidently he was; so it is clear to my mind that Jesus is the Christ. When some of the disciples went back and walked no more with him, (see John 6: 69) "Then said Jesus unto the twelve, will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God." John 6: 67-69. Simon Peter, it seems to me, is a good witness, and he affirmed for all the apostles that Jesus was the Christ, the Son of the living God, and not one of the Apostles said nay. So I think and so I teach. "Phillip opened his mouth and preached Jesus." See Acts 9: 35. Now Phillip did not tell the Eunuch Jesus now, and Christ afterward. He, Phillip seems to have known only Jesus, and it is reasonable to suppose that what he preached was acceptable to God from what followed, "And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the scriptures, opening and alleging, that this Jesus whom I preach unto you is Christ," Acts 17: 23. Then it was Jesus who was crucified, and being Jesus it was Christ crucified, for it was only the one person. So the apostle declared that "we preach Christ crucified, (we know

that Jesus was crucified,) unto the Jews a stumbling block, and unto the Greeks foolishness," &c. See 1 Cor. 1: 23. Also at 30th verse we read, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, he that glorieth let him glory in the Lord," 30, 31 verses "For other foundation can no man lay than that is laid, which is Jesus Christ." 1st Cor. 3: 11. So then beloved in the Lord, it is clearly shown in the scriptures that Jesus is Christ, and that they that have Jesus have Christ, and consequently have life, and having life Jesus who is Lord is entitled to have all the praise, honor and glory, now and in the world that hath no end. Then let us ever sing while here,

"Jesus lover of my soul,  
Let me to thy bosom fly.  
While the raging billows roll,  
While the tempest still is high.  
Hide me, O my Saviour hide,  
'Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last"

May the grace of our Lord Jesus Christ be with you all for Jesus sake.

J. C. HALL,

Gogginsville, Va.

ELDER P. D. GOLD, DEAR BROTHER:—Please find enclosed one dollar, for which give me credit on my subscription to ZION'S LANDMARK and oblige. I am very much pleased with the paper. I have read it now two years, and take much comfort in reading the communications, as many of them are from those I once knew in old Virginia, especially do I love to read the communications of my dear old father Elder J. C. Hall. May God's blessings rest upon the household of faith for Christ's sake Yours truly,

WILLIAM J. HALL.

Wellsville, Kansas.

DEAR BROTHER GOLD:—I feel like I want to write you a few lines if it is God's will to direct my pen and the spirit of understanding, but I am so low down in my feelings it seems that there is nothing good that dwells within this poor worm of the dust, for it is all of God; nothing good that I have done, but it is all of grace. It seems to me that I want to tell you and my brethren and sisters how wonderfully we have been blessed with the gospel being preached by and through as I believe the true servants of God and how wonderfully the effect seems to be upon the heart of man. The great work of the Holy Ghost is still going on, for the voice of the turtle dove is heard in our land. I hear of and do witness occasionally some poor weary traveler coming to the shade of the rock of salvation, seeking rest to their souls and relating to their friends what the good Lord had done for their souls, where they may rest a short while and go on rejoicing on their way to that eternal rest that awaits for the children of God. Brother Gold, it seems that I would be glad to comfort some weak brother or sister, but I feel so vile, so corrupt, so much sin dwells within and to experience such wonderful blessings of an all wise God in saving such a poor worm of the dust as I am, if I saved at all saved by grace through faith. nothing good that I have done. Brother Gold, I have been reading some of the Primitive Baptists of the date 1854, and there I find recorded the life of one dear old brother who I recollect of seeing and hearing him proclaim the glad tidings of the gospel of our Lord and Saviour Jesus Christ with so much candor and love for the cause of Zion here in his own words. In his great desire he seems to be carried away in the Spirit: he

felt that he was not in the flesh but was in the suburbs of the celestial city. Oh my soul, just think what a faithful old soldier of the Cross the faithful brother was, old Elza Taylor. There are some living who can testify to his soundness of doctrine, and how strong was his faith in the Primitive Baptist doctrine. He was born in Pitt county, N. C., on the 4th of March 1774, and died Jan. 30th, 1850. He joined the church at Falls Tar River August 1801, (from the biographical sketch, met to worship God in a log house.) I can't find the number who worshipped there at the time of brother Elza Taylor joining the church at the Falls, but in 1842 the number in fellowship was 57, few in comparison to what it is now. In 1803 the brother with 79 others were dismissed from the church at the Falls, Tar River, and united with a new constituted church at Town Creek (or Union) and there performed his duty, not shunning to declare the whole counsel of God. It seemed that the Spirit of God was upon him and in his heart that there was a greater work for him to do yet. But the time had not yet come for God to put him in the full possession of the power to perform that duty that burned in his heart, therefore on the 16th day of May 1803, he commenced to exercise his gift of the glad tidings of the gospel. This faithful brother in Christ was not ordained until the 16th day of May 1852, then the church called him to the pastoral care and the Lord blessed his latter days better than his first. Brother Gold, it seems that this dear old brother is on my mind and how faithful he was and how strong his faith was up to the last. I thought it might be a crumb for the weak and might strengthen our hope, he being very old and held out to the

end and fought a good fight, therefore there is a crown of righteousness laid up for the faithful.

Brother Gold, the end of the year is near at hand. I thank God that it is well with us as it is, and that He has spared our unprofitable lives, knowing that He has blessed us in the past, trusting that He may continue His blessings upon us. I pray the Lord to bless you in your work in Zion and give you a long life in the ministry. Brother Gold, pray for us when it goes well with you and all the true house of faith.

Your brother in Christ if one at all,  
H. G. WORSLEY.  
Rocky Mount, N. C. Dec. 30th, 1899.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—At times I have had great impressions to write to you, but knowing as I do my total deficiency in all things I fear to make the attempt. But trusting in the Lord (as I hope) to lead and direct me, I will write a few lines leaving it entirely with you to do with as you please.

First, I must tell you what a great pleasure and comfort the LANDMARK is to me, how the brethren and sisters are brought to know the Lord, and of their trials and troubles in this life, and their hope of a life to come. I often feel strengthened and encouraged reading the experiences of God's dear people, most of whom are strangers to me in the flesh; yet I hope we are known to each other by the Spirit of Christ. While others around me are going to their respective places of worship on the Sabbath day, my time is generally spent in reading its contents. I do not have the pleasure of the company of the Baptists much, as there are but few near where I live.

I see and hear a great deal said

about working in the Lord's vineyard establishing works of their own righteousness, mission funds, Sabbath schools, &c Some say they worship a God with body parts and passions. But none of these things move me. Christ, the Almighty conqueror says to His people, "Fear not." In the furious tempest that sometimes meets them in the path of duty, their hearts quail and all appear to be lost. His glorious presence shines amid the darkness. "Fear not" he exclaims. When we see the Savior in the storm upon the sea chiding the fears of his disciples, and stilling the winds and the waves, we see a type and a promise of His future presence with His people. How full of consolation! With us in His own proper person. The government is still upon His shoulders. He will not give His glory to another. He does not rule by proxy. He needs no vicar on the earth. His real presence is with His people. He is fulfilling His own gracious promises, "Lo I am with you always, even unto the end of the world." Happy art thou O Israel, who is like unto thee O people saved by the Lord, who is the sword of thy excellency, and the shield of thy help. God is with His people, He is their covenant God, and cares for them. As a father pitieth his children, so the Lord pities them that fear Him. He has purchased them with His own blood. They are His peculiar treasure, the lot of His inheritance. Therefore no weapon that is formed against them can prosper. To banish distrust from their hearts He pledges Himself never to leave them nor forsake them. Then, dear people of God, does not Christ dwell in you the life of faith, the life of love, the hope of glory? Is he not working in you both to will and to

do of His own good pleasure? Be strong in the Lord and in the power of His might. "Fear not." He is thy shield and thy exceeding great reward. Though the earth He removed out of its place, and the mountains be cast into the depths of the sea, the Lord of hosts is with us, the God of Jacob is our refuge.

Brother Gold, I have written this for relief, if there is anything that is not consistent or does not meet with your approval throw it aside, and all will be well.

Your sister in hope of eternal life,

SARAH M. SAULS.

Remark :

Such matter is too precious to be thrown aside.

P. D. G.

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#### NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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Brother R. D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment. Price 25 cents a box.

Apply to me also if you desire it.

P. D. GOLD.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.  
 P. G. LESTER.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII..... No. 3

WILSON, N. C., FEB. 1, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter

## EDITORIAL

### SCRIPTURE CHARACTERS JACOB NO. 4.

I have intimated that it seems to me that this man must have been the Prince of Life, the God-man—the Mediator, the one who is of two, betwixt two, and in two, the Christ Jesus of the Patriarchal dispensation. As the God-man he was as truly man as he was verily God, as the Mediator he was of God and of man, and was betwixt them, and as the Saviour, intercessor, and preserver he is in them both, and as the Prince of Life he has power with both and prevails to the salvation of sinners, to the praise of the glory of the grace of God.

This wrestling was altogether unlooked for by Jacob, and was entirely arbitrary on the part of the man. One peculiar feature about it is that the man did the wrestling and Jacob did the prevailing. In proportion to the power with which the man wrestled Jacob prevailed. The glorification of sinners saved is commensurate with the reign of Christ in their salvation. Just so

certainly as he must reign to the conquering of the last enemy which is death so certainly must sinners for whom he died be saved from that death. As Christ prevails and reigns over sin and death so his people prevail over them through him and reign in righteousness by him and with him. Notwithstanding Jacob prevailed he received a wound from the effect of which he never recovered, but carried all the days of his life. During the struggle the angel had touched Jacob upon the sinew in the hollow of the thigh and it shrank, whereupon as he crossed the brook Penuel—"the face of God," and the sun shone upon him he halted upon his thigh. He had come to the end of his strength. The angel had touched the seat of his personal strength and destroyed it, and as he makes the wonderful transition as across the face of God, as changed from glory to glory as by the Spirit of the Lord, the Sun of Righteousness shines upon him as the light that lighteth every man that cometh into the world, and as the light that maketh manifest and the real and true character of the effect of the struggle through which he just passed was revealed; and he enters into a kind of experience somewhat like unto an analytical review of those scenes through which he had passed during the twenty-one years of his sojourn in Padan-aram; and the remainder of his life is taken up in the effects of the conquests and victories of peace, fraught with a warfare in which all possible op-

posing elements rose up in their times and seasons and entered the fray until the fulness of Heaven and hell and all they mean had been fully developed and the one lifted up unto infinite height, and the other hurled down to the lowest depths from which Jacob is brought forth and revealed as the Israel of our God, with the eternal God as his refuge and the everlasting arms underneath. The children of God are born from Heaven, or above, and "unto God the Lord belong the issues from death."

Not only did the sinew of Jacob's thigh shrink at the touch of the angel; but it was also out of joint. There comes a time in the experience of every child of God when he becomes disjointed and is made to feel an utter inability to get himself together in thought, word, or deed. Up to this time he feels to be able to do something meritorious toward his salvation and in the service of God, but forever afterwards he is ready to confess that he is a worm and no man.

At the dawning of the day the angel said to Jacob: "Let me go, for the day breaketh." This character of wrestling takes place in the darkness and must cease with the coming of the day. "Weeping may endure for a night but joy cometh in the morning." Jacob said: "I will not let thee go 'till thou bless me." Every child of God remembers a time when his prayers, groans and struggles were, as it were, involuntary, irresistible, imperative and potential to the obtaining of the blessing beyond the slightest

possibility of a failure. Sinners must be saved, even as Christ must reign. "And the angel said: What is thy name?" Jacob may wrestle and prevail with God, but he cannot prevail over his sins, he cannot escape the exposure of his character which is couched in his name, which must be divulged. "What is thy name?" What a flood of light comes with this question. How heart-searching it must have been. Opening up, bringing out and setting forth in minute detail Jacob's entire life, full of the awful blackness of his sins, which he must confess, and he said: "My name is Jacob—I am a sinner, a supplanter." And when he had reason to suspect the most dire vengeance of God to be pronounced upon him, he received the blessed heaven born assurance that his name should no longer be called Jacob—a sinner, a supplanter, but Israel, a soldier of God, a prince with God prevailing through grace unto eternal life by Jesus Christ. From this time on the life and character of Jacob are distinctly two fold, each bearing the significant names—Jacob and Israel.

As the Lord's portion is his people and Jacob is the lot of his inheritance, as it was with him even so it is with them. They are two-fold in their life and character, possessing two distinct and contradictory characteristics. So diverse are these two in one it is not possible for that one to believe to his comfort in the evidence of sonship with God and joint heirship with Christ, and like Jacob he feels to say:

"All these things are against me," and yet at times he is able to discern between him that serveth God and him that serveth him not as to join with Israel and say: "It is enough."

The term man is used in different respects with reference to the man of God. We have the outer man and the inner man, the old man and the new man, the man of sin and the hidden man of the heart, the natural man and the spiritual man. In the experience of the man of God we hear him say as he grows old in years: "I see more clearly and certainly as the days go by the utter dissolution of all things of earth, and I find myself growing stronger and stronger in the doctrine of salvation by grace and the final preservation of the saints to glory, and the eternal and everlasting perfection of the children of God and their house eternal in the heavens." And thus as the outer man perisheth the inner man is renewed day by day. When Jacob spoke of himself to Pharaoh he said: "Few and evil have the days of the years of my life been," but when he came to die Israel said to Joseph: "God shall be with you and bring you again into the land of your fathers."

The term "old man" has reference to the former manner of life, and the "new man" to the after life of Jacob, reckoning from the time his name was changed. While he has in his members the elements of ungodliness and worldly lust yet having denied them he is not to allow them to suggest how he shall de-

port himself, but they are to be put off and beaten down and brought into subjection to the elements of a higher order of life of heavenly birth, and thus he puts off concerning the former conversation, or citizenship—the old man, and by confession unto salvation and taking upon himself the ordinances of the church, even the yoke of Christ, he becomes renewed in the spirit of his mind, and in a sober, righteous, godly life he puts on the new man.

That man of sin which must be revealed implies all that is opposed to God as is manifested in man. God only can reveal this man, and he is pleased to embrace the natural life time of men in which to fully reveal him and destroy him in the end. He was in Peter to deny Christ, but Peter could not know it, nor believe it until Christ revealed him, whereupon Peter wept bitterly. That was indeed bitter weeping, but was not Peter benefited through Christ by it? Peter must see the Christ before the rulers of the power of the darkness of this world, and having finished his denial of his Master, Jesus turned and looked upon him and the hidden man of the heart was revealed. What a blessed, merciful revelation. Could Peter again say: "I know him not"? No. Let the rivers be turned back, the mountains removed, and the heavens fall, and the sea and the dry land be consumed and above all let Peter weep—"Jesus wept."

"He wept that we might weep;  
Each sin demands a tear:  
In heaven above no sin is found,  
And there's no weeping there."

P. G. L.

(TO BE CONTINUED.)

DEAR BROTHER GOLD:—Elder S. H. Durand, of Pennsylvania, has just made us a visit during which he preached twice at our church here in Macon, beside others around. Truly he came “in the fullness of the blessing of the gospel of Christ,” for he preached nothing from the stand, but Christ and Him crucified—the full, complete, all-sufficient Saviour of lost sinners—the manifest children the Father gave the Son; and not only to the edification and instruction of the brotherhood who were so fortunate as to hear him, but also to their strengthening and comfort in the Holy Spirit. Not one, save myself, in all this country had ever met him before; then how glad I was that his visit and preaching was to mutual faith and love in Christ and His gospel.

I do believe the imaginary differences between Primitive Baptists on certain questions are more visionary than real as often clouded by sectional prejudices and phrases.

Now I believe in what is termed our “time salvation” or what Jude called “our common salvation” and Paul our “own salvation.” While Elder Durand did not refer to this or “mooted” questions in the stand, we freely discussed it in private conversation to which brethren more or less listened and finally Elder Durand said we were agreed. I have not changed in the least; so will tell you my position and argument in part to which he agreed, and perhaps all others: He said he

thought we—believing thus contended that the carnal mind could, and did thus work out this salvation. I said not so: I had never heard a Baptist speak of it but what knew the carnal mind was not nor could be subject to the law of God. I said, my soul, if quickened from a death in trespasses and in sins and made alive in Christ, can say the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me; “and this me is the one—the new or inner man—to whom Christ is the hope of glory also. And this me is the one who may “live after the flesh and die”—die to peace and communion with God and all spiritual joys in time, or for the time; and this is the same me that is in continual warfare with the carnal mind, and who, through the Spirit may mortify the deeds of the flesh—the carnal mind—and live as saved from the above death and consequences, and to this love, joy and peace in the Holy Spirit. So you see the carnal mind, nor the Spirit alone does this work, but we do it—we through the Spirit do it. Our eternal salvation is the Lord’s salvation and a special salvation as that it is by one—the Lord—and once for all. While the salvation we are commanded to work out is our common salvation; not only common as not special, but also as worked out in common by each one and confined to this life or time. None but those already manifestly saved by the Lord’s eternal salvation are commanded to work it out, for that God works in you to will

and to do. Yes, this will to work in obedience to the Lord is then in us, and the inclination to do is there; yet we often resist, quench, grieve this Spirit as that we leave undone the things we would do and do the things we would not:—we have got the will and the do in us but how to perform them outwardly and literally, we find not. When the council wanted to know of Peter and John by what power the lame man walked! he said not by us, but in the name of Jesus of Nazareth. Elder Durand said there was no difference between us on this or predestination. Therefore what a double blessing was his visit among us. Still, a brother who had not heard this conversation seemed inclined to nurse his sectional or other prejudices, and doubt the gospel propriety of extending official invitations of full fellowship to those who differ from us on certain things, was free to say so to me after Elder Durand had gone. It grieved me. I thought of Jesus, and of those for whom he died scattered and scattering, and that they who gather not with him scatter abroad. I said the precedent of invitation was as unto the Lord who would gather together in one, better than your position inviting persecutions, that just such now called for general persecutions as a remedy; that if Elder Durand with the denomination, was outlawed as Paul, and we heard he was taken up in Atlanta and beaten with rods to the extent of the law and then thrust into prison or down a declivity, for dead, we

would never even think of these things he referred to, and only of him as a precious brother enduring such sufferings and shame for Jesus sake and the gospel's sake, and that we would go to him at the risk of our own lives; then you would say as I now say, God bless Elder Durand and comfort him in proportion as he endures for the gospel sake. Now we all love him in fullest and sweetest fellowship in Jesus Christ. In same for you.

R. ANNA PHILLIPS.

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#### ADAM THE FIGURE.

A figure represents substance, but is not a reality.

When the Lord made Adam he placed him in the Garden of Eden to dress and keep the Garden. <sup>Gen.</sup> He caused all the animals to be named by Adam, but there was not one of them fit to be his companion. They were all beneath him—inferior to him—none of them were suitable to be with him as a companion. This shows the superiority of man in his creation over all the beasts of the field.

We sometimes see men now so fallen that they love beasts of the earth as though they were their companions. Men and women sometimes love dogs more than they love truth.

The Lord provided a suitable companion for Adam, not by choosing any animal of the beasts of the earth, but by a special, peculiar and after creation such as has never been known before or since. The Lord provides an helpmeet suitable to Adam. Causing a deep sleep to

fall on him—an emblem of death—wherein Adam was not only inactive but altogether ignorant of what the Lord was doing, he takes a rib from the man and makes a woman, and also brings her to the man. Adam is not only entirely pleased, but he loves this creature and calls her woman as taken from man, the female of man, the fruit bearing part of man, the truly responsive creature to all the loneliness of man. For the Lord God had said that it was not good for the man to be alone.

Adam uttered the law of his relationship and affinity for his wife when he said, this is now bone of my bones and flesh of my flesh—therefore shall a man leave his father and his mother, and cleave to his wife, and the two shall be one flesh.

There never has been in nature such another marriage as this one. No other man has ever married a woman that was of himself as Eve was of Adam. What does this prefigure?

We have stated that the figure is not the substance, though if it did not shadow it forth it could not be a figure. Jesus who was to come, at the time of Adam's creation, was typified in Adam and the church of Jesus Christ in Eve. This great mystery of creation and marriage concern Christ and the church.

Shall not Abraham seek a bride for his son Isaac, a type of Jesus the promised seed? Shall not the Lord God of heaven and earth prepare a bride for his only begotten Son, and bring that bride to him;

We find from the scripture that the church of Jesus Christ was chosen in him before the foundation of the world. As the material of Adam's wife is of him—the woman of the man—so the bride, the Lamb's wife is of Jesus Christ. As the Lord God took the rib from Adam and formed a woman, so the Lord God formed the church of God in Christ Jesus. But of God are ye in Christ Jesus. Then he that sanctifieth, and they who are sanctified, are all of God, and therefore Jesus is not ashamed to call them brethren saying, behold I and the children which God hath given me. Thy maker is thy husband. There is no more endearing relationship than that of husband and wife in the bible sense of that term. It is closer than parent and child, for a man forsakes father and mother both for his wife, as she is bone of his bones and flesh of his flesh.

The father arranged the marriage after the bible order of faith, see Abraham and Isaac. God brings the bride to Jesus who loves his church. Why should he not? His Father gave her to him. She is betrothed to him in loving kindness and faithfulness and tender mercies forever. Many scriptures set forth the love of Christ for his church. Jesus gave himself for her. No greater love than this could be found. His delight is with her. She is his glory, and he will present her before his Father's throne with exceeding joy.

Who knows the greatness of the love and delight Jesus has in his

bride, and what honor he puts upon her. Back-sliding she has been. Woe to the man she has been. All his grief comes to him because of her. As Samson's grief came to him because of and through his wife, so Jesus must bear all her guilt and feel the pangs of her unfaithfulness. Yet he loves her, and love is stronger than death, and many waters cannot quench it.

The reproduction of man is accomplished through his wife. The glory and strength of man appear in his children. As arrows are they in his quiver of triumph. Happy is he that hath his quiver full of them. They are the heritage of the Lord.

Jesus shall see of the travail of his soul and be satisfied. All the grief is borne by him, all the fruit is found in him. In him is both husband and wife. It is in the travail of his soul he shall see to his satisfaction.

While in nature the church is weltering in her own filth and blood, or has destroyed herself, yet he so puts his beauty upon her, and she is so joined unto him in Spirit that they are one. She abides in him to bear fruit. He creates the fruit of the lip. His Spirit is in her. He works in her both to will and to do of his good pleasure. The church is created in Christ Jesus unto good works, which God hath ordained beforehand, that she should walk in them. He works in her that which is well pleasing in his sight through Jesus Christ, to whom be dominion and power, honor and glory forever.

Here is a family, the whole family of God. Children that will not lie. They bear the image of their Father. They are born of God, therefore born of incorruptible seed.

This family is to the praise of the glory of God's grace. Jesus is glorified in them. They shall speak with the enemies in the gate. He spreads a table for them before the enemies. They show forth the incorruptible character of immortality.

How unlike they are to Adam's children, a seed of evil doers where sin reigns unto death. These are the children of light and of the day. They are the opposite of Adam and his offspring. As by the disobedience of Adam many (all his seed or offspring) are made sinners, and so death passed upon all of Adam's unborn offspring, before a single one was conceived in the womb, (because they all sinned): so by the obedience of Jesus Christ many (even all for whom he died and rose again) shall be made righteous; for they were chosen in him before the foundation of the world, and they are the children scattered abroad everywhere in the loins of Adam all over the earth in nature, and therefore it is expedient (the provision and remedy of wisdom that finds out all witty inventions) that one (Jesus) should die for the many and the whole nation perish not. For God deviseth means whereby his ransomed shall not be expelled from him.

Is it to the glory of God that Jesus should fail to see of the tra-

vail of his soul? What pleasure would it be to a parent to find some of his children irretrievably lost? Has not Jesus received of his Father power over all flesh, to give eternal life to as many as the Father hath given him?

When he shall say, Father here am I, and the children whom thou hast given me, shall one be absent? Will that be a marred family? Shall the Father hear the intercessory prayer of Jesus, "Father, I will that they whom thou hast given me be with me where I am to behold my glory?" Then shall not these heirs of God and joint heirs of Jesus Christ be glorified together with Jesus?

Adam is a complete failure—shall not Jesus be a glorious success? The figure is nothing of reality. Shall Jesus be anything but reality?

Adam's marriage is dissolved in death. Shall not the marriage of Jesus be forever enduring in the resurrection?

Adam's offspring bear the image of their father, and sink into death. The children of Jesus shall bear his image and shall therefore be glorified together with him in the resurrection, and an unbroken family shall ever be with the Lord.

P. D. G.

#### ASSOCIATIONAL NOTICE

The Pig River Association meets Friday before first Sunday in May, 1900, at Gill's Creek, Franklin Co. Va., ten miles North East of Rocky Mt. Va.

A general invitation is extended to brethren and friends.

On Saturday and 3rd Sunday in November, 1899, we the undersigned, met at Happy Home Church, in Burke county, N. C., and went into conference for the purpose of ordaining brother A. H. Nance to the ministry, and brother Stanley to the office of deacon, and finding them sound in faith and practice we set them apart to the sacred office by prayer and the laying on of hands by the Presbytery. This church is composed of few members, surrounded by many that oppose the truth, but we found one good and great man with his lovely wife living near the Happy Home Church, that opened their hearts and doors to us which made us feel in debt to them. His name B. J. Temple, address Hickory, N. C.

We would be glad the Lord's preachers would visit them. There are good people in this country striving to set up the truth.

Names of Presbytery:—Elders A. J. Taylor, J. M. Royal, J. W. Keaton.

Deacons:—W. A. Bently and Wm. Stanley.

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ELDER P. D. GOLD, DEAR BROTHER:—My dear wife is dead. She died the 10th day of December, 1899, being 67 years and 22 days old. Her disease was tumor of liver. I want to see you and tell you of my grief and sorrow, but there is joy mingled with it.

Please state the death of my wife in our comforting paper, the LANDMARK, so the Brethren and sisters can bow down with me.

L. P. ADAMS.

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I have a large number of obituaries on hand, and will publish them as soon as I can well do so.

P. D. G.

NEW MEETING HOUSE.

Dear brethren in the Ministry :  
We have built a meeting house for the exclusive use of Primitive Baptists, 2 miles from Bentonville, N. C. and 7 miles from Oak Forest. The place is named Corinth. Our time is Saturday and first Sunday in each month.

We request our brethren to visit us, and hope our travelling preachers will make appointments there. The neighborhood appears to be interested in preaching.

S. F. BASS.

UNION MEETINGS.

The next session of the Toisnot Union is to be held with the church at Castalia, N. C., Saturday and 5th Sunday in April.

The next session of the Back Creek Union is to be held with the church at New Chapel, N. C., Saturday and 5th Sunday in April.

CHANGES OF ADDRESS.

Elder T. J. Bazemore's Post Office is now Kirkwood, Ga.

Elder S. F. Bass' Post Office is changed from Blake to Bentonville, N. C.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

Orders for printing of all kinds will receive prompt attention at our office. No matter what you may need we can supply you. Estimates cheerfully furnished. Price low and satisfaction guaranteed.  Minutes of Associations a specialty. Address,

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OBITUARIES.

HARVEY FRANKLIN GLANCY.

He was born January 20th, 1871. He was the son of Wm Glancy and Wealthy, his wife, and was their only child. On October 21st, 1891, he was married to Rebecca T. Hardy, our daughter. The fruits of this marriage are three children, one son and two daughters. Harvey died on September 8th, 1899. His disease was consumption in its fast form.

In some senses he was a remarkable man. Religiously he was an infidel, often saying that he didn't believe there would be any more of man after death than there was of the beast. But his case seemed to be represented in the language of the Psalmist, "It was good for me that I was afflicted, for before I was afflicted I went astray, but now have I kept Thy word." Two days before he died he called me to his bedside and asked me if I could send his body to Newport for burial when he died? I told him if it was his request I would make arrangements to do so. I then asked him if the Lord took him from us now what was his hope for the future? He said, "I have a good hope for the future. I know I have been a bad fellow all my life, but God has been good to me and has given me an assurance of my happiness with Him, and I have no doubt about my life hereafter. That is why I pray to go. My sufferings are so great here. I would be glad to stay with Becca and my little children, but I cannot stay and I want to go, for all my sufferings will be over when I go." To the best of my recollection the above are his very words. We all believe he had a hope about four weeks. At that time he said to his father, "I want to hear some good singing." Referring to Sunny Side, where I was preaching at the time, he said, "I wish I could go to preaching, they have some good singing over there." I never saw any one suffer more or bear their suffering with less murmuring. I was by him almost constantly for twelve days preceding his death. He died perfectly conscious, wide awake and happy. After he had breathed his last breath he looked in my face and a gentle smile passed over his face and all was over.

His father and mother took him to Newport, where on the 10th, at 11 o'clock a. m., he was laid to rest until the Lord

shall awake him in His likeness. He leaves an aged father and mother, widow and three little children and a host of others to mourn their loss, but in the full assurance of faith that all is his gain in Jesus Christ our Lord.

The Lord remember us in His mercy.

L. H. HARDY.

LYDIA TEMESIA GLANCY.

DEAR BROTHER GOLD:—Three months and eight days ago my daughter was bereaved of her husband, H. F. Glancy and at 6 p. m., on December 20th, the messenger death came again and took from us her sweet daughter Lydia. She was four years, six months and twenty-seven days old.

I feel sure I never was acquainted with a brighter child. She was very firm in character for a child. Two weeks and two days ago she bade her mother, brother and baby sister, uncle and aunt good bye and came with her grandmother and myself to visit our people here in the East. She seemed to be perfectly well and I never saw a child have a better time until last Friday, when she got up complaining of an aching in her forehead. She had some fever that day, but revived and persuaded her grandpa Glancy to go with her to her papa's grave. By Saturday morning her disease had fully developed into a case of congestion of the brain which grew worse very fast. We telegraphed for her mother, but long before she came the child had lost consciousness and never knew that her mother, brother and sister had come.

Of course her sufferings cannot be told, but the end came and the Lord took her to Himself. We feel our loss very sharply but we feel that God knew best and she is delivered from many snares which beset those who grow up into womanhood on earth. We feel to say, "Thy will be done" and to be still and know that He is God and doeth all things well.

Your brother in much sorrow,

L. H. HARDY.

NANNIE E. J. BOARD.

Sister Nannie E. J. Board, the beloved wife of brother Benj. F. Board of Franklin county, Va., who was the daughter of the late Mr. Guinn Dudley and Eliza E. his wife, was born October 20th, 1844, and married to Wm. Board, Feb. 3rd, 1867; by Elder John R. Martin, she being in her

22nd year. She and her husband lived happily together. There were born unto them 10 children, 6 boys and 4 girls, one of the girls, Eudoxey L., died June 27th, 1899, leaving 6 boys and 3 girls, with the devoted husband to mourn the death of the devoted wife and mother, which event took place Monday, October 30th, 1899. Sister Board was of a very quiet, aimable disposition, and enjoyed the love and esteem of all who were intimately acquainted with her; lived peaceably with her neighbors so far as the writer ever heard, was an industrious, saving, and kind and affectionate wife, always, striving to honor and please her husband, a fond and doting mother, ever striving for the comfort of her family. The writer was frequently at the house of this brother and sister and was always received and treated with the greatest respect and kindness, but how sad to know that she is no more to cheer that home again. But God has thought it best to take her to Himself, and all must be still and know that He is God. Sister Board obtained a hope in Christ about seventeen years before her death, but felt so weak that she never could unite with the church until May, 1898, when she and her husband related their experience to the members of the arm of Little Creek Church at Black Rock, in Franklin county Va. Both were received and in the same month, the day after they joined, both of them were baptized by the writer in Maggodee Creek with three others. Shortly after this event the arm at Black Rock was constituted into a church known as Black Rock. Sister Board was in the constitution. None were more esteemed by the church than she and none probably at any church are more devoted to the church than she was. She loved the Primitive Baptists and the doctrine they preached. She was a Baptist indeed, and quietly rejoiced in the doctrine of grace. She probably was not absent from her church meetings at any time after she joined the church, living only a short distance away. She lived the life of a devoted christian. Her home was a pleasant one. Though not rich as to temporal things, she had a comfortable living, and delighted to have the brethren and friends around her. Her disease was paralysis. In the early part of her sickness she was somewhat restless. But before she died was as calm as a summer's morning. Sister Sarah Divers was with her during part of

her sickness and at her bed side when she died. She said that while she stood and looked at her calm, serene face as she lay and breathed her life away, that she could but think of the words of the poet:

"Jesus can make a dying bed  
Peel soft as downy pillows are,  
While on his breast I lean my head  
And breathe my life out sweetly there."

Thus passed away this lovely sister, affectionate wife and loving mother, after all that a skilled physician and loving friends had done, all that mortals could do to stay the hand of death but to no purpose. God said come and she must go. The writer was sent for to preach her funeral, but being from home and not returning in time there was no funeral service and probably there will be none. Our heart goes out in sympathy for the family. May the Lord give them all the spirit of resignation to his will, and that comfort that human sympathy however keenly and sincerely felt, can never give.

I have written this poor sketch by request of brother Board. Hope he may be satisfied with it, and be assured that he has the heartfelt sympathy of one who has had the same shaft to pierce his own bosom.

J. C. HALL.

ANN E. HOPKINS.

Ann E. Hopkins was born Jan. 4th, 1823, and was reared by good, honest parents, and at the age of 16 she was married to E. B. Hopkins, and was a good wife to him, and a good mother to her children. Out of eleven children there are only two living to mourn the loss of a loving mother. She was received in the Primitive Baptist church on Saturday before the 3rd Sunday in July, 1872, and was a faithful member until death. She died December 12th, 1899

R. L. HOPKINS.

Lowland, N. C.

ABNER T. & JESSE F. CARTER.

Children of John T. and Mary S. Carter. My two dear little darlings are gone to their glorious home, far from mother's sight, never to return again; but my blessed Jesus will keep them safe in his arms. Dear little babes with Christ and his angels remain, while your poor mother and father are toiling on. I know they would not wish this vain world exchange, but to give them up seemed like death to

us. But we will give them up as best we can, for it was the good Lord's will to take them. He gave them and he took them at his own good time. Blessed be the name of the Lord, for his mercies endure forever.

MARY S. CARTER.

## APPOINTMENTS.

A. W. PATTERSON.

Bethany.....Wednesday after 4th Sunday in February.  
Cross Roads.....Thursday  
Chapel.....Friday  
Memorial.....Sat. and 1st Sunday in March  
Upper Black Creek.....Monday  
Contentnea.....Tuesday  
Wilson.....Wednesday  
Upper Town Creek.....Thursday  
Pleasant Hill.....Friday  
Falls.....Saturday and 2nd Sunday  
Williams.....Monday  
Lawrences.....Tuesday  
Deep Creek.....Wednesday  
Kehukee.....Thursday  
Mt. Zion.....Friday  
Conoho.....Saturday and 3rd Sunday  
Hamilton.....at night  
Spring Green.....Monday  
Williamston.....Tuesday  
Smithwick Creek.....Wednesday  
Bear Grass.....Thursday  
Flat Swamp.....Friday  
Great Swamp.....Saturday and 4th Sunday  
Cross Roads.....Monday  
Conoeta.....Tuesday  
Tarboro.....Wednesday  
He will need conveyance.

J. E. ADAMS.

Dunns.....Sat. and 3rd Sunday in Feb.  
Mingo.....Monday  
Barbry's Chapel.....Tuesday  
Reedy Prong.....Wednesday  
Hickory Grove.....Thursday  
Oak Forest.....Sat. and 4th Sunday  
Hannabs Creek.....Tuesday  
Clement.....Wednesday  
Rehoboth.....Thursday  
Fellowship.....Sat. and 1st Sunday in March  
Conveyance needed,

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## CONDENSED SCHEDULE.

## TRAINS GOING SOUTH.

DATED Jan. 14, 1800.	No 33 Daily		No 85 Daily		No 103 Daily ex Sunday		No 41 Daily		No 49 Daily	
	A M	P M	P M	P M	P M	A M	P M	A M	P M	
Lv Weldon....	11 50	.....	.....	.....	.....	.....	.....	.....	.....	
Ar Rocky Mt...	12 55	.....	9 52	.....	.....	.....	.....	.....	.....	
† v T sb ro....	12 21	.....	.....	6 00	.....	.....	.....	.....	.....	
Lv Rocky Mt...	1 00	9 52	6 37	5 40	12 25	.....	.....	.....	.....	
Lv Wi so.....	1 58	10 25	7 16	6 20	2 40	.....	.....	.....	.....	
Lv Seima.....	2 55	11 03	.....	.....	.....	.....	.....	.....	.....	
Lv Fayetteville	4 30	12 20	.....	.....	.....	.....	.....	.....	.....	
Ar Florence....	7 25	2 24	.....	.....	.....	.....	.....	.....	.....	
Ar Goldsboro...	.....	.....	7 55	.....	.....	.....	.....	.....	.....	
Lv Goldsboro...	.....	.....	.....	7 01	3 25	.....	.....	.....	.....	
Lv Magnolia....	.....	.....	.....	8 09	4 35	.....	.....	.....	.....	
Ar Wmington	.....	.....	.....	9 40	6 00	.....	.....	.....	.....	

## TRAINS GOING NORTH.

	No 78 Daily		No 102 daily ex sunday		No 82 Daily		No 40 Daily		No 48 Daily	
	A M	P M	P M	P M	P M	A M	P M	A M	P M	
Lv Florence....	9 45	.....	7 45	.....	.....	.....	.....	.....	.....	
† v Fayette ille	12 20	.....	9 45	.....	.....	.....	.....	.....	.....	
Lv Seima.....	1 50	.....	10 50	.....	.....	.....	.....	.....	.....	
Ar Wilson.....	2 35	.....	11 33	.....	.....	.....	.....	.....	.....	
Lv Wilmington	.....	A M	.....	6 50	9 45	.....	.....	.....	.....	
Lv Magnolia....	.....	.....	.....	8 20	11 16	.....	.....	.....	.....	
Lv Goldsboro...	.....	5 00	.....	9 27	12 28	.....	.....	.....	.....	
Lv Wilson .....	P M	A M	P M	P M	P M	.....	.....	.....	.....	
Ar Rocky Mt...	2 35	5 43	11 33	10 30	1 16	.....	.....	.....	.....	
Ar Rocky Mt...	3 30	6 25	12 09	11 11	1 58	.....	.....	.....	.....	
Ar Tarboro.....	.....	7 04	.....	.....	.....	.....	.....	.....	.....	
Lv Tarboro.....	12 21	.....	.....	.....	.....	.....	.....	.....	.....	
Lv Rocky Mt...	3 30	.....	12 09	.....	.....	.....	.....	.....	.....	
Ar Weldon....	4 32	.....	1 04	.....	.....	.....	.....	.....	.....	

†Daily except Monday. †Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 05 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Re

turning leave Sanford 2 30 p m, arrive Fayetteville 3 41 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 00 a m and 11 00 a m

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 a m, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 10 00 a m, 3 40 p m, arrive Nashville 11 10 a m, 4 30 p m, arrive Springhope 10 40 a m, 4 55 p m. Returning leaves Springhope 11 30 a m, 4 55 p m Nashville 11 12 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 02 p m. Returning leaves Clinton at 7 00 and 2 50 p m

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

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NO 7

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# Zion's Landmark.

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J. H. O'Connell  
1891

PUBLISHED SEMI-MONTHLY

— AT —

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

P. D. GOLD, Editor, Wilson, N. C.

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R. ANNA PHILLIPS, CORRESPONDING EDITRESS,  
MACON, GA.

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Price—\$1.50 Per Year.

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Wilson's Landmark Print, Wilson, N. C.

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

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If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Since writing my short business letter to you this morning, in which I alluded to the interesting account given by brother Charles of his interview with Satan, the current of my thoughts has brought me to these words of the Apostle, "Yet not I, but the grace of God which was with me." So far as I can judge by any experience of my own, and by what I can know of the exercises of others, the more the Lord's people do of the works of obedience, the more they have to say in praise of the riches of God's grace. Two or three of my correspondents of late have asserted that works of obedience are not of grace in the same sense that being born again is of grace. This has led me to observe how absolutely in the experience of loving souls from day to day, and in the testimony of all the inspired writers, all that is righteous in the works and walk, in the "heart and lip and life" of a child of God, he fully and unreservedly ascribes to the grace of God, and he would feel it an untruth, and a sin to take any of the credit of it to himself. This, I know, is not according to the wisdom and reasoning of the world; but neither is the experience of spiritual things according to the wisdom of the world. The moment one begins to reason according to the understanding of our natural minds he will only see that a man can do right or wrong, according as he wills to do, and that if he does right he is en-

titled to, and will receive the credit of it. The person himself will reason that way concerning himself, when considering this subject abstractly, as he considers any worldly subject. But when he has called to the Lord "out of the depths," having deeply and sorely felt "the plague of his own heart," and has seen and felt how utterly destitute he is, that is, his flesh, of any good thing, and then has been brought into paths of righteousness and obedience, he is lost in wonder, love and praise, as he realizes how gloriously grace has reigned in his case. At such a time he has not one word to say in commendation of himself, but has more than he can ever express in praise of grace. He cannot say to any one, "If you will be obedient as I have been you will enjoy the comfort I do"; but he rather feels like saying to every poor, despairing soul, "Behold the wonders of grace that has brought so vile a sinner as I into paths of obedience, and be encouraged." I thought of that good man who stood looking at a drunken man, and said, "But for the grace of God there is John Bunyan." Then I thought of Paul, when it was necessary for him to tell of his labors as more abundant than those of the other Apostles; he hastened to disclaim any merit or credit to himself in the matter, but took the strongest language to ascribe all to grace: "It was not I that did the good work. I am as poor as the poorest of you all; yea, less than the least of all saints,"

and am not worthy to be called an Apostle. And even now, when I would do good evil is present with me. How to perform that which is good I find not. Behold, then, in me the unspeakable wonders of God's grace. Not only did he call me out of darkness, and out of the most terribly sinful state, by his grace, and give me a hope of deliverance from that body of this death by the riches of his grace, through Jesus Christ our Lord; but his grace, which is with me, and not I, has done these abundant labors." That is my understanding of what Paul tells us, and that is the way I feel about the subject.

For our sins, our transgressions, our lack of merit, our wanderings, our failure to do our duty, we are justly to blame, and when in our right mind we feel that blame, and do not have a thought of laying the blame upon the Lord, even though we believe that all our times are in his hand, all events at his command. But when we are obedient (truly, from the heart), and are walking in the order of the gospel, we do not think of assuming to be better than another, do not think of taking credit to ourselves for our good works, but are humbly thankful to our dear Saviour for the grace and love that have constrained us in all this gospel walk and work; for we know that if left to ourselves we should have been as far away from truth and righteousness as any one can be. So we have to say with David, "He leadeth me in the paths of righteousness for his name's sake."

Brother Gold, if this is according to your experience you may give it a place in the LANDMARK.

Your brother affectionately,

SILAS H. DURAND.

Southampton, Pa., Jan. 17, 1900.

ELDER GOLD, DEAR BROTHER IN CHRISTIAN LOVE:—It has been on my mind for some time to write you my experience, if not deceived. But I am so weak spiritually and imperfect I have put it off from time to time, fearing I may be misled, for I understand one can't write unless the good Spirit is leading them. When I was about sixteen years old some terrible feelings of fear took hold of me, and I could not tell what it was. Thus it went on for some time, and in my seventeenth year I was married and become unconcerned as to what would become of me if I died then. The trouble came back on me. There was a protracted meeting going on of the missionary order, and I attended some. I saw my relatives going to the mourner's bench, as they called it, so I went too for some time, and their teachers told me to exercise faith. I worked to the end of my strength with all my carnal views, and saw I was doomed, for the teachers' talks and my carnal confidence in self were of no avail, so prayer in earnest came to me, and I said Lord, save me, for I have done all I can do, and then there was a space of time I have no memory of. When I opened my eyes the most beautiful light I ever beheld shone in my soul. I then rose to my feet and rejoiced in a Saviour's love, and was not ashamed to own my Lord. It seemed my feet were not on the floor, that I was in the air rejoicing with the angels. I loved every one then, and they all looked pretty to me. I went to my aunt's that night to stay all night, and went to her bedside to tell her I had found Jesus precious to my soul, and the tempter was there too. I could not utter one word to her. She said she saw my countenance was changed, and knew I was changed. They gave an op-

portunity for joiners so I went and joined them and was dipped under water with a host of other poor blind souls. I stayed close 3 years with them and never attended but two meetings that I remember. I felt no desire to worship with them. I went to old Baptist meetings and loved them, so I was at a meeting on the Sandy Ridge. Elder Wm. Sutherland preached and gave an invitation for joiners, and the first thing I knew I was up and gave my hand, and told a part of what I have written, was received in their fellowship and was baptised the next monthly meeting at Dump's Creek church by Elder John Duty. Ever since I have had the assurance that the old Baptists are the favored people that the Lord spoke of, but whether I am one or not is the trouble with me. Why am I tossed to and fro, and have so many doubts if I am one? I do know that there are no enjoyments in this unfriendly world outside of sitting in heavenly places in Christ Jesus, and hearing the glad tidings of great joy and salvation by grace proclaimed by a God-called and qualified man. The doctrine of predestination, election and choice is where I base my hope of heaven. If I was not embraced in that covenant of grace, ordered in all things and sure, I am gone world without end.

Your unworthy and weak sister  
in christian love,

PHEBE KISER,

Rock House, Va.

ELDER P. D. GOLD, ESTEEMED FRIEND:—If you will bear with my broken manner of explaining myself I will try and be brief, that I may not detain you longer than really necessary. I would not approach you again, but at times the great power that has induced me to act and speak as I have in

regard to the power and mercies of God seems to burn within me with such great force I cannot find rest, and again it seems that I am driven by this power to speak notwithstanding the darkness and trouble I have undergone since experimentally witnessing the three articles that have been sent to you, and also after my withdrawing from the church there grew upon me a great darkness. I caught at every natural means within my reach, hoping that the darkness might through them be dispersed, but I found no relief and grew worse, even my health gave way in a greater degree. It seems fearful to admit, but a portion of it was dissatisfaction because my experience had reached the press, and had not been more eloquently expressed, or, in other words, my nature loved the fashion of this world, while there seems to be a grief, or a lamentation for the church. Oh, what a great consolation it is to be taught that God leads us by a way we know not, and snatches us as a brand from the burning brink, for we were children of wrath even as others. I had been deeply impressed with this same pride in substance under the shadow of the demands that is given that we should not be ashamed of the Gospel of Jesus Christ. Under this shadow I saw it and tried to avoid the sin, but it was still in my haughty nature, and I really had no power to avoid it, and there was no way for it to be cast out only through the mercy of His grace as the evil one swayed over me. I felt that my life was darkened even unto death. In this condition I remained several weeks, when at last by the manifestation of His Spirit and through the mercies of His grace I saw a flash of light while it seemed that the Spirit bore witness that I had

bore witness that I had through and by His mercy been lifted from the pit. I felt it go forcibly. I remarked to my sister that I had been lifted from the pit, or I am on the edge of that pit for several days. My spiritual life, as well as my natural life gradually seemed to revive until there seemed to arise within me a Spirit that seemed to be uncontrollable, that commanded me to bear witness of the true faith, which was, I felt, bound to be the Primitive Baptist, for I felt as if it had been revealed to me through the supreme power to such an extent I dared not further refuse. While I had accepted evidence it seemed given to me to write it, that it should be published with the article I last sent you, I will not dwell on the great pressure or weight that followed. I referred to it in my last writing. At this time my improvement was more permanent again I hope. I also felt the spiritual life revive. In this way I was awakened until I hope I was enabled to witness by an eye of faith the gospel blaze, which I cannot remember of ever even thinking of it in this light until it was revealed to me. Neither can I believe it is possible for us to receive the things of God in any other way but by revelation. As I viewed it in a natural point it reminded me of a light borne by a man through the dark, but in a spiritual sense as I hope I felt it applied by the electrified power of divine grace to my soul, how grand, how eloquent, and sublime was the scene. Its supreme brightness and hope of glory was wonderful, all bitterness was swallowed up by victory of His grace. My love seemed to be caught up and borne away in a great degree from this world, while I felt to be awakened to a love that was need for the church, that was saved in the

purpose of God and is enclosed in His covenant. Oh, the grandeur and wonderfulness of this enclosure and love, the arm of earth or flesh cannot reach it. The world and all its brightness grew dark before this mighty grace,

"My soul mounted higher,  
In a chariot of fire,  
And the world was put under my feet."

While with a wonderful sensibility did I feel the weight of this scripture, for under these circumstances I feel that my soul had been taught to witness it with that sweet peace that is given through His grace which is not as the world giveth, "For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Yes, this new, yet old profession of faith that has been revealed to me, I believe, by the divine Spirit, must be right, for God called me and revealed it when I knew it not—and was shut from the sound of the gospel. Again it was like the first sweet, pardoning manifestations of my sins when I had been laboring under the burden of sin for years, feeling it from time to time with more force until at last it grew of a longer duration and so dark my soul despaired, and as my soul was I hope lifted by the power and mercy of His grace I saw by an eye of faith the blessed angel hovering over me, while there was a supreme light that seemed to light up my entire soul as well as around me with a new and inexpressible happiness. From this point of infant happiness

I seemed finally to have slept until I was awakened by His mighty power to realize my faults—the sin of my depraved nature, wherein I inherited by and through the fall of Adam, and as the Lord spoke to me at one time by the power of His Spirit I felt to be dumb as if I had never spoken. Although my husband called me, I had no inclination to answer while this sentence ran through my mind with extreme power and force. The sheep lieth dumb before its shearer's; my heart burned while Jesus spake and glowed with sacred fire. He stopped and talked, and fed, and blessed, and filled the enlarged desire.

Brother Gold, I experienced and wrote this after the last piece I sent to you with a slight exception, but of late my imperfections look so black before me after I complete the articles and the Spirit leaves me that tempts me to write them I dread to send them. Do with it whatever you think proper, for the remainder of my days I desire to be led by those who followed in the footsteps of Christ and with Ruth, my soul feels to plead, entreat me not to leave thee, nor from following after thee.

"For this hope of perfect love,  
It lifts me up to things above.  
It bears on eagle's wings,  
It gives my raptured soul a taste  
And makes me for some moments feast  
With Jesus, Priest and King."

Your friend,

ALICE Y. HORNER

DEAR BROTHER GOLD:—Sister Cobb, a very worthy member of Town Creek, kindly insists that I write out my experience for the dear readers of ZION'S LANDMARK. Perhaps the dear sister would not request me to do this if she knew how how unworthy I felt myself as a contributor to the columns of this paper in which so many who are

rich, in bright experiences of grace, write to the edification of the saints. I trust however, that what I shall say may cause some dear brother to rejoice with me in the hope of a salvation which is wholly of the Lord. Sometimes I feel that my hope, if I have one, is of small consequence, then again when it pleases God to lead me beside still waters and direct my steps into blessed paths of peace, I would not be bereft of this (at times very minute hope) which now seems great, for thousands of worlds like this sinful place of abode.

I cannot tell, as some can, just to the hour or day when I first felt relieved of my troubles concerning my soul's welfare, and sometimes the thought of this greatly troubles me, and then it is that the following scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth": so is every one that is born of the Spirit, serves as a mighty bulwark, and again I am made to rejoice, trusting I hope, all to Jesus who cannot err, but always guides aright that soul who implicitly trusts all to His keeping.

I became troubled about my soul when quite a youth, and would often try to pray to God for guidance, but my prayers seemed to be of no avail. Finally one day after I had been much concerned, I was riding with a Methodist minister. I had by this time grown up to manhood and was telling him about my troubles. Said he, "Johnnie, you only need to join some church and then all will be well with you." But said I, I don't feel that I can afford to do that, I don't feel that my sins are yet forgiven me. I had always tried to lead a moral life, and he knew this, therefore he said to me,

"you need not look for any great change to take place with you, because you have always been a moral and good boy, and if you join the church you will not only benefit yourself thereby, but many others who have watched your morality all along, may be led to follow you in this step." I thanked him for his clever opinion of me, but I still felt that I was unfit to go to any church, and failed to see how one like myself could lead others to Christ, when I myself could not go, as I so much desired. After we had parted I thought much about what had passed between us, and this thought of his sprang up anew, "if you join the church you will be a more useful citizen in every way." I then and there made up my mind that I would very soon do as he had requested. Finally, after much prolonging of time, I sought membership in the Methodist church in the village where I was raised, and for a while felt much better. In this same village, however, is a dear Old Side Baptist church, where my dear mother's membership has been since I can remember. To this church I had gone in company with her to her regular meetings, from my earliest boyhood days, and to me it was a hallowed spot. I had not been long among the Methodists before I found myself wending where mother always rejoiced so much to worship, and I found pretty soon too, that the crumbs there dropped from the Master's table were far more palatable to my spiritual appetite than any gathered elsewhere, and when I would thus feast my weary soul, O how I longed to be a Primitive Baptist. I had always had the utmost respect for this dear people of God, and shall never forget what mother said to me when I told her that I wanted to join the Metho-

dists. Said she, "You have always been so nice about getting me around to my meetings, but I now feel that my son will not care to do this longer, and like others who differ with the Primitive Baptists, he will become in a measure disrespectful toward them." But in this she was mistaken. She, perhaps did not know that I revered this people very dearly, as my actions at that time seemed to prove otherwise. I do not wonder that she should justly rebuke me. I remained enrolled with the Methodists some more than six years, and notwithstanding I was not long since assured by a minister of that persuasion that the Primitive Baptists would soon become extinct, I am rejoicing because I believe that Jesus, who reigns supremely, has listened to my humble petition and granted me that rest of soul which I have been unable to find elsewhere. If I have any evidence that I am a child of God, that evidence is manifested in my love for the brethren. I feel that I can never praise God enough, for leading me home to my friends. What a comforting thought that I can now join with mother and sister in partaking of the glorious emblems of the precious body and blood of our Lord and Saviour Jesus Christ. I feel that I have said enough unless I could do better. I cannot close however, without reference to the happiness that has been mine since uniting with the church at Old Sparta the last Saturday and Sunday in December. What a glorious meeting that was. I can never describe the joy that was mine when dear brother Lawrence led me down into the river where mother and sister Fannie had long before delighted to go, and baptized me into the fold with them. No Christmas was ever before fraught with such joys, and that favorite of

all hymns with me,

"Awake my soul to joyful lays,  
And sing thy great Redeemer's praise.  
He justly claims a song from me,  
His loving kindness, O, how free,"

comes nearer suiting my desire to  
praise Jesus, than anything my  
mind can conceive of just now.  
This hymn throughout is full of  
grandeur to me.

Wishing you to remember me at  
a throne of grace, I am your brother  
in hope of eternal life,

J. E. MOORE

### DO I LOVE THE LORD ?

For ten days the above question  
has been in my mind with more  
force than ever before and it has  
caused me much anxiety and made  
me look deeper in the matter of  
love than I had been used to do.

The Lord has said, "If a man  
love me he will keep my words,"  
and "If ye love me keep my com-  
mandments."

Christ loved His people. This  
He manifested in every act of His  
life and His death.

If I love him will I not show it  
in my outer life as He showed in  
His outer life that He loved us?  
Paul tells us of charity. This is  
love manifested or acted out in  
such a way that the party loved  
gets the benefit of it. The Lord  
loved us ere the world began, but  
while in a state of nature we are  
perfectly ignorant of that love.  
By his presence revealed in our  
hearts by His Spirit we see what  
He did for us in His life, death and  
resurrection from the dead. Here  
is love that does us good, love re-  
vealed, charity. No sounding  
brass nor tinkling cymbal in this.

If I love Him how shall my love  
be known? Will words tell it?  
Then all the world loves God for  
they so profess. No, it is not ex-  
pressed in words. It is told in do-  
ing the words of the Lord.

While they were eating the Lord  
said to Peter, "Lovest thou me  
more than these?" "He referred to  
the natural food they were eating.  
Here was a test. It is a test now.  
Did Peter love the Lord? He  
said so, but does the Lord stop with  
Peter's confession? No. He com-  
mands, "Follow me." That is  
prove what you say by leaving  
these things and walking in my  
love. Did Peter do this? Yes,  
and felt interested about John too.  
He said, "What shall this man  
do?" "What is that to thee?" is  
the prompt reply. Peter could not  
lay off John's work nor do it, if it  
was not done it was not Peter's  
lookout. Whether he lived or  
died it was not unto Peter. His  
business was to look after that  
which the Lord had assigned to  
him. This well done and he had  
both given out and yet had the  
evidence that he loved the Lord.  
The answer of this was like the com-  
mandment given to him previously.  
John did not get Peter's inheri-  
tance in that which he did before  
the Lord.

"Do I Love The Lord?"—still  
sounds in my heart. We might  
emphasize the question still more  
heavily, for it is continual. I have  
said to the Lord's people, I love  
thee. If I love them I must love  
Him, for no man can love God  
whom he hath not seen and not  
love his brother whom he hath seen.  
If I love them do they know it?  
My saying so is no evidence to  
them that I love them. Even some  
who are dead in sins will make that  
as a confession. If I love them will  
I not seek their company and con-  
versation above the company and  
conversation of every other one?  
We have many things by which  
these things are tried. If I love  
Jesus better than the things which  
are designed to serve and comfort  
the body will I still cleave to them

or to Him? Will the necessities of my body so engage my attention that I will neglect the love of Christ? or will I, like Peter, leave the fishes and follow Him? If brother John does not go and if I do not know what he is going to do will I not go? Will I not do the bidding of Him I love? If my neighbor is more successful in life because he adheres closer to the affairs of this life than myself, yet will I not do the bidding of my Lord if I love Him? If I love Him more than these will I not leave them and follow him?

I left the things of the world and went to the church and professed before them that I loved them. Have I proven this to them for these twenty six years by showing that I love their companionship and their heavenly conversation more than the world? If I truly love them more than my worldly affairs will I not leave my worldly matters to meet with them when they meet? stay with them when they stay? Their meetings are long and I cannot wait so long for my dinner, or I must go and attend to looking after my company, do I love Jesus more than these? I could sit and hear a good smart political speech two or three hours but an hour preaching Jesus is long, do I love Jesus? I could stop my work and go to a show, a picnic, even on a good day, a rainy day, a hot day, a cold day, my work would not hurt much in a day. Jesus is to be preached not half the distance from me but my work is pushing, my hands would loiter around and cheat me out of my money and I must see after these things. Do I love Jesus? It costs me and those for whom I am responsible ten or twenty dollars to get ready, spend the time and go to a place of amusement, but two dollars a year is a big price for me to pay in all

church expenses. Do I love Jesus or His people? A fair is coming off not more than fifty or one hundred miles away, it will not cost much to go for rates are cheap and board will not be very much and I will see how the world is progressing and learn something, I will go. I go and I come home delighted, have got paid for my money and my time, my eyes and my ears have been fed and I talked and laughed and saw old friends &c. Next month there is going to be a gospel sermon preached not many miles away, but I have heard that preacher before, he is a good preacher, I would like to hear him but I am so pushed with my work, it is a good tobacco season, or it was, and now I have a big lot bulked down and it must be taken to market or I am going to lose it. That preacher will need some help or he ought to have some help, but then mine is a good excuse, the rest will go, a few any how and if he gets a dollar that will do for this time and I will go to market. Saturday is our church meeting any way and I will try to get back by that time and if I don't I will go on Sunday, that's the big day any way and I can see more folks? Do I love Jesus more than these? This question is serious to me. And now if I can well afford to do these things, go to town on church meeting day and never go near the church house, loiter around the street and enjoy the gossip, go to all these other places of worldly show and amusements and spend time and money that way, but because my church is a cheap one I never spend much time and very little money for this cause it is a sure evidence that I do not love the Lord Jesus Christ. God is my Father but I do not love Him, Jesus is my elder brother and husband but I do not love Him, the

church is my home which He hath prepared for me but I do not love her. He has chosen me out of the world but I have gone back in my love. He has redeemed me from my vain conversation but now I find myself in love with it. Oh, poor fallen man that I am! Who shall deliver me from this state?

The Lord bless us that this worldliness shall pass and that our bodies, souls and spirits may all be devoted to Him.

"Do I Love The Lord?"

Your brother in hope,

L. H. HARDY,

Roxboro, N. C.

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"Where is the God of Elijah? Where is Elijah? and where is Elijah's raven?" Owing to my protracted sickness from the 9th day of Jan. 1900, I have been confined to my room over three weeks, and could not lie down, had to sit in a chair day and night to breathe. I was at work in Virginia, and took severe cold that obstructed my lungs so that my heart became weak, and dropsical symptoms developed. I have been under two doctors going on two months, and still am. My whole family are now confined to the house unable to work, from vaccination. Small pox is in our city. Business is demoralized, and my expenses going on the same. The above are the facts in the case. I lay the case before the Lord in prayer, and before the brethren and friends through the LANDMARK. If any feel to sympathize with me in this time of affliction and necessity, and feel it purposed in their heart to assist me to go through our afflictions until we can get able to work, it will be a great blessing to me and greatly appreciated. If any feel disposed to send a helping hand, do so at an early day. Elijah was quarantined in a cave

and thought perhaps he would starve, but the Lord sent him meat by the ravens. But now days the Lord sends by the brethren at times I believe. I am not Elijah, but I hope I serve Elijah's God. "Where is the God of Elijah?"

Yours to serve in the gospel,

L. I. BODENHEIMER,

Lock Box 82, High Point, N. C.

Remark :

Now is a good time, it seems to me, to help brother Bodenheimer, for he is in need. He is sick and destitute. If you cannot visit him in person, if you will visit him with a dollar or two, or what is in your heart and hand to give, it will help him much. P. D. G.

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DEAR BROTHER P. D. GOLD:— My wife thinks more of your paper than any she has ever taken, for her health is bad and they are of more comfort to her than anything she can get, for she reads them over and over. I would to God we could see each other, for I am satisfied that you are called to preach the gospel, and I do hope our good Lord will bless you in publishing on your good paper, for it is of much comfort to us. I must say it does contend for the right way or I cannot see the right. I am one that does believe that when God's gospel is preached it is not offensive to any that want to do right, or that is the way I see it. I do think fighting has done more harm to our churches than almost anything among us; for when we can look at ourselves aright we have no time to fight. When it goes well with you remember us in your prayers that we may keep in the right way, for we need help from God every day we live. I would be glad if it be the Lord's will for you to come to Old

Brushy Creek church once for I would love to hear you preach. I will close, hoping that the good Lord will bless you in your trials.

Your brother as I hope,  
JOHN B. PAULK.

Mystic, Ga.

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DEAR BROTHER GOLD:—Enclosed please find three dollars to pay for ZION'S LANDMARK, from Oct. 15, 1898, to Oct. 15, 1900, one dollar and fifty cents a year. Don't want it any less. I consider it cheap at that price. I have been reading it now perhaps 25 years, and I don't know but longer than that. It has always been a welcomed visitor, and very often large bunches of delicious grapes are found among its leaves that are sweet to taste.

Very truly yours,  
A. J. AUSTIN.

Kitty Hawk. N. C.

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DEAR BROTHER GOLD:—I have the experience of a dear sister I would be glad to see in your paper which she had written a short while before her death which occurred Sept. 8, 1888. She often spoke of writing to you for publication, and it has been pressed on my mind since to send what she had written to you that it might come back to her deeply bereaved friends she has left to mourn their great loss.

This evening I will relate a few of my hard roads which I have been traveling for some five or six months. My life seemed to be no pleasure to me at all. All my pleasures were vanished from me and nothing but sin and trouble were staring me in the face, and I began to think where must I go, and what must I do to get rid of those awful feelings? I felt that everybody and every thing was against me and I was just sinking

down to the last degree, and felt that my husband and little children had turned their backs on me, and I was left there alone to die. I began to try to ask God to have mercy on me, but felt that I was neither heard or cared for, and I was obliged to die in that awful condition. I then began to feel like I wanted to join the Baptist church and be bapitized, and I said to myself, if God would bless me to health and strength enough that on the next meeting I would offer my unworthy self to the church, but the nearer the time the worse I felt about it: but again I thought it would give me some relief. I went there with that intention, but when the door of the church was opened I felt that my sins were so great I was so over burdened with grief that I could not bear the attempt. I went back home with much trouble on my mind. The next day when the door was opened I could hardly stand back, but still felt too unworthy to offer myself; but our minister saw that I was in much trouble and began to ask me some questions. I could answer but few of them, and when he asked me if I did not sometimes feel like my mother, father and husband had all forsaken me I was so over burdened with grief I could not answer him at all, but felt that they all were both near and dear to me, but they could do me no good at all, for my case was far beyond their reach. I just felt unless God would take hold of me that I was completely lost. They all recieved me in the church which gave me some relief, but still went on with a heavy heart. A few days after that every thing became dreary with me again, and I was in much trouble. I thought I would lie down and take a nap of sleep, and while I was a sleep something came unto me and said in a

low tone, a rise and go with Jesus, he will embrace you in his arms. I awoke all at once as if all my burdens were gone, and I felt as though I could almost fly in the air. I felt as though I was altogether a different person, and was singing "Amazing grace how sweet the sound, That saved a wretch like me," and felt as though I had been lost and was showed the everlasting home with God and his angels. May he be with us in all our troubles, and stand by us in the dark hours of death; and when my body is cold and silent may he be with the dear ones I leave behind, is the prayer of your most humble servant.

S. E. McDOWELL.

ELDER P. D. GOLD, DEAR SIR:— It was the Lord's will on April 21st, 1899, to take from us by death our father Robt. Jones, and only parent, our mother having died seven years before. It has been a sore and sad trial to us, but since it was the Lord's will we try to hope it was for our good, but oh, it has been a sore chastisement. Our parents were both very much devoted to the LANDMARK. The day before mother died she wanted to be propped up in bed and then asked me to bring her the LANDMARK. The Bible and LANDMARK were mother's daily companions. Begging an interest in your prayers and hoping you may be spared to publish the glad tidings of free grace, I am the bereaved daughter of Robt. Jones,

ANNIE E. JONES.

Rock Hill, S. C.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 3

WILSON, N. C., FEB. 15, 1900.

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EDITORIAL.

SCRIPTURE CHARACTERS  
 JACOB, NO. 5.

The scriptures do not say in so many words that there is a spiritual man, but speaking to men Paul said; "Ye are not carnal but spiritual," therefore they were spiritual men. There are two Adams, one is of the earth and therefore natural, and the other is from heaven and therefore spiritual. One is earth, the other is Spirit. The multiplication of one produces that which is natural and the multiplication of the other that which is spiritual. These two merged, as it were, unto one, constitutes what is commonly termed, by faith, the child of God, and hence the man of God. This man is] composed therefore of two natures each emanating from its respective head, the one of this life and the other of that which is to come. And these are the two with their respective lines of descent and inherent characteristics that make up the Jacob who is also called Israel.

While Jacob is now entering

upon a long service of warfare, a service to end only with his natural life time, his heart seems to be full of peace and good will toward even his enemies, and therefore he sent and hastened upon his brother Esau gifts, in order that he might be at peace with him. So it is with every child of grace, who feels his sins forgiven. On earth, peace and good will to men is his purpose of heart. Sometimes I hear one say: "I loved every body," but I don't think that is correct in the sense that we love the brethren. We love God and his people and thus feel to owe no man anything but to love one another and wish others well. The children of God would appear to a great disadvantage if they did not have and hold, as men, the confidence and esteem of the better elements of the world. So Jacob must be at peace with his brother. But there was one thing Jacob did not desire of his brother nor could Esau by any means do, and that was to aid Jacob on his way in some material sense. Jacob increased as he went and he well knew his flocks and herds and his wives and little ones could not hold out to travel according to the scientific, mechanical and methodical schedules of men, therefore he only desired the favor to be let alone, that he might lead on softly according to the strength of his tender following, the young of the flocks, and his little ones. Let the church show herself friendly to the institutions of the world and she will very soon have to refuse proffered help. The re-

ligiously inclined portion of the world greatly desire to aid the church in some substantial way, but Jacob declined everything but good will, and so does the church. "He that believeth shall not make haste." There is a growth in grace and in the knowledge of our Lord Jesus Christ but this is after the old fashioned manner. Modern text books and divine's helps add nothing to the progress of the church, neither is there any device of satan which can for a moment retard her onward march.

After a time God appears unto Jacob again as he came out of Padan-Aram and blessed him, and said unto him: "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel." This seems to be in confirmation of what occurred at the wrestling with the angel, and God said unto him: "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee." God also here confirmed to Jacob the covenant he made with his fathers. And Jacob was again at Bethel and set up a pillar as he had done there years before, and poured oil upon it. The place where the Lord speaks to his children and establishes and confirms them in his blessed covenant of electing, sanctifying and saving grace is Bethel. Jacob here became a nation and a company of nations, as "what will ye see in the Shulamite, as it were the company of two armies." The Lord said by the Prophet that he

would sprinkle many nations, and I daresay these nations which were to be of Jacob are those thus sprinkled.

Having gone a little way from Bethel, Jacob comes to Ephrath where in the birth of Benjamin his beloved Rachel departs this life. How soon are our joys succeeded by sorrows, and in the midst of life we find the sentence of death within us, and in the place called fruitful how barren we feel. This is the place of bread and yet how lean Jacob's soul must have become with Rachel taken therefrom. This is Bethlehem, the birth place of David, and of our Lord. Here Jacob buried Rachel, and of which it was said: "In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they were not." Bethlehem is said to be the house of war and of bread. The meat and drink of Jesus was to do the will of his father, and that was a constant warfare from the manger to the grave. In this great conflict Jesus became manifestly to his people the bread of life, and it is in this warfare that they partake of that bread which came down from heaven of which if a man eat he shall never die. At first it is to one the bread of affliction but afterward yields the peaceable fruits of righteousness.

Jacob finally pitched his tent in the land and midst the scenes of his youth. In his absence his mother, whose nourishment, care

and solicitude for him had never failed in his youth, had departed this life and consequently this avenue of supply had failed forever. Though the children of God are sinners even after having been born again, yet there is a state or condition from which they have been translated into which they never again come, and from which they obtain no sustenance, aid or comfort.

Jacob began to multiply and spread abroad, and so did his troubles. Envy and jealousy sprang up in his household, and his favorite and beloved son was sold by his brethren and sent into Egypt. These wicked sons it seems knew how to deal with their father and for the time being hid their crime, so they dipped Joseph's coat of many colors in the blood of a kid and brought it to their father Jacob, not to Israel, and said: "This we found, know now whether it be thy son's coat or no; and Jacob said: "It is my son's coat, an evil beast has devoured him, Joseph is without doubt rent in pieces." How ready Jacob was to jump as it were, at a conclusion. Are we not that way? How often do we pass judgment without knowledge, and for a season mourn over our supposed loss when in point of fact we have lost nothing except for the time being in a sense, and are not permanently really and truly bereaved. The effect however for the time is the same as if the ground of our sorrow was truly founded. For many years Jacob mourned the death of

Joseph, who though dead to him for the time, was alive, and yet he suffered to all intents and purposes all that was necessary at the hands of his brethren to constitute them his persecutors and murderers, and to make him according to the predestination of God the merciful Saviour of much people alive, including his father and his brethren. With wicked hands Christ was slain, and yet he laid down his life, and took it again.

In process of time there came a sore famine upon the land, and Jacob became sorely pinched with hunger, until finally bread failed in the land, and Jacob having learned there was corn in Egypt, sent his sons thither to buy. But the governor of the land of Egypt accused them of being spies, and held one of them bound until the others might prove they were true men and brethren, by bringing their younger brother down. They promised to bring him, but Jacob refused to let him go, lest evil befall him as did his brother Joseph, and his gray hairs be brought to the grave in sorrow. Israel chided them for telling they had a brother. But they were in a strait, they had to tell more than was pleasant to them. The conduct of the governor was such as to painfully remind them of Joseph, and they felt assured that they could not again see his face nor get any more corn unless Benjamin should go, and thus they assured their father. And Israel said: "If it must be so now, take a present in your hand, and take the lad,

and God Almighty give you mercy before the man." How sound, consistent, reasonable and prevailing are the arguments and suggestions of Israel. He always shows soundness of judgment, is true to his faith and belief at all times and under all circumstances, he looked at both sides of the question or matter before him and exhibited the character of the golden rule. His decisions were the result, we might say, of calm, deliberate and thorough investigation which afforded him a true and perfect insight to the subject under consideration. He did only such things as were indispensably necessary, and at the proper time. What he did was willingly done and the doing of it was the conclusion of the matter. He did nothing hastily, and repented of nothing that he ever did, whereas Jacob was to the contrary of all this.

The sons went down to the man and took Benjamin with them, and the man made himself known to them as their brother whom they had evilly treated, and sent wagons to bring their father into Egypt where they told Jacob that Joseph was alive. His heart fainted, for he believed them not, but when he saw the wagons his spirit revived, and Israel said: "It is enough, Joseph my son is yet alive. I will go and see him before I die." It seems that Jacob was ever ready to believe something that was against him, and to enlarge upon it, and to draw conclusive judgments from it and set them against himself, and when these things which were good

for him were presented they were too good, too much and unreasonable. Whether the Primitive Baptists are the people of God or not, how much they are like Jacob who also is called Israel. There seems to be more besetting things in the way they take than is the case with any other people. They have more trials, conflicts, temptations and afflictions, wars without and fear within—than any other nation or people, in fact they are the only people under the sun, as a denomination, who seem to have and to endure the afflictions of the gospel of Christ according to the power of God by whom they are saved. And yet there is not another people in all the world that is so thorough in the knowledge of the truth of the doctrine of God, and more firmly rooted and grounded in the faith, and more fully established in the true principles of the doctrine, ordinances and discipline of the gospel than they are, and yet they do not claim to know anything as they ought to know it, and are fearful they are not themselves what they ought to be. They will gather together and pray and sing and preach that they are fearful they are not what they profess to be, that they have the shadow and not the substance, that their hope is not genuine, that their love is not such as comes from God, that their faith is not that of God's elect, that their conviction was not sufficiently pungent commensurate with their sins, that they do not know they are christians; and yet there are not brains enough in the

world to devise nor oratory to so portray to the least of these little ones the grounds of his fears as to confirm him in the thought that they are true, and that therefore his doctrine is false, his faith is vain, his hope is a delusion and his religion a trap and a snare, and that there is not a better estate for him beyond this life. To the world they are a contradiction to themselves, proving that their profession is a delusion, whereas to the church they are a vindication of themselves, proving that their hope is in God, and their confession is unto salvation which is in Christ Jesus the Lord.

P. G. L.

(TO BE CONTINUED.)

### SIGNS AND WONDERS

Except ye see signs and wonders ye will not believe.—John 4: 48.

Now Jesus said this of a certain class and therefore it is true.

How many who have undoubted evidences of having "passed from death unto life" will not believe; and that because they had seen no signs and wonders as accompanying evidence? that is no great marvelous and miraculous manifestations, as seeing a great light from heaven and hearing a voice or words with supernatural power, etc., in connection with a change. They were simply more or less burdened with the guilt of sin, then some how were relieved, and they loved the brethren and the doctrine, and desire above all things to be fit to join the church and be baptised; but as lacking these signs and wonders

they would not confess belief. Some will say this burden gradually left them, they know not how or when, and because no miraculous manifestation showed them how and when, they will not believe. Others who can claim a particular time; yet because there was no supernatural signs confirming it from heaven, will not believe. No, in both cases, because there were no great signs and wonders from heaven whereby they might believe—yes, whereby they might know it of God they will not believe. But if so, then they would believe and be baptised. How many have I talked with who had all the necessary scriptural evidences of being born of the Spirit, who would tell me they had been burdened with a sense of condemnation for sin, and that it had been removed by some means; and that they believed and loved our doctrine, and loved the brotherhood, and personally more in proportion as one bore the image of Christ—how they did love such!—and that they felt a drawing desire to the church and to baptism; and what a blessed privilege it would be if they were only fit subjects for such—how they desired above all things to be fit, but alas, they had no experience of grace as christians have, they had seen no special and miraculous manifestations, (signs and wonders) of a spiritual birth in their case: and that they seemed to think all born of the Spirit had seen and hence absolutely essential to belief or faith. Others have said they could not say for certain they

had ever been convicted for sin—it did not seem they had ever suffered enough on account of sin, or as they believed others had, but from some cause they felt wretched and lost, and then in time were relieved, they could not exactly tell when or why; nor how they came to love the Lord and his people, and wanted to live with them. I said in substance to one such, “then you believe in Christ and salvation by grace?” “Oh no, I believe in salvation by grace, but not in Christ as a believer; as that I have had no such undoubted evidence, that I expected, and think, all christians have.” But you may think they must necessarily see signs or wonderful visions and dreams to be born of the Spirit. Do you see any such experience in the Testament? Yes, Paul, whose far greater works, sufferings and trials demanded such. But none of the other Apostles had such: the many thousands who believed and were baptised had not such. It is said they that “gladly received the word” were baptised. Acts 2: 41. For without a spiritual birth they could not have gladly received the gospel. The Spirit of Christ is that of the gospel; you must have the same spirit to receive it, and this is imparted alone in the spiritual birth. If you gladly receive it, it is because you have the same spirit. But no, because you have had no marvelous, undoubted evidences you will not believe. You want a great rock-rending storm of thrilling emotions, or an earthquake raising the dead, or fire

consuming all sin and fear and doubt—you want to see these mighty outward demonstrations in your experience and in the church to confirm the Lord in them. Like Elijah, you have hid in a cave, or feel to be an isolated case—none like you. But the Lord commands you to come out and stand on a mount and learn that he is in none of these wonderful demonstrations in nature, but in “a still small voice,” (1 Kings 19: 12),—the unspoken voice within you—a voice as the kingdom of God within you “that comes not by observation”—a still voice and small, yet powerful in springing love to the Lord and his people, and promptings to fulfill his ordinances; the voice of faith longing for the courts of the Lord. Therefore come out of the cave of felt isolation, and know that there are seven thousand who have no better or brighter experience than you have. Come out on Mt. Zion and show the coin of your faith and let her read and interpret the superscription in faithfulness. It is all a mistake about the church requiring a great long wonderful experience of visions, dreams, &c. An evidence or token or repentance toward God, and faith in our Lord Jesus Christ is all the church or the Bible requires. How often have a few broken words revealed this and gained full fellowship.

Now it is to only such as have these and yet are fearful to lay hold on them—claim them and bring them to the church in that they saw no “signs and wonders”

so to speak, in receiving them, and therefore hide back, as it were, under the mistaken idea that such are necessary to a genuine experience of grace, such as the church requires as I writing. Such as have not these, we do not want to apply to the church: more membership of such would injure the church and be a great injustice to themselves, especially in bringing them to a position they were not capable of filling; nor can there be feasting and communion in Spirit or agreement in walk. Yet some such may, and I suppose do come in, but without these secret fears, these spiritual tremors and misgivings of fitness. How different from those I would now encourage—those born of the Spirit yet are doubting and fearful because they have nothing to testify to it but the “still small voice” within them: and who because within doubt as feeling to lack outward and seen signs in confirmation. I would show them the way of God more perfectly. I dearly love and would help such as babes.

P.

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DEAR BROTHER GOLD:—Please give me the best reasons for no Sabbath Schools, scriptural, historical and traditional, that you know. You know that Sunday School advocates claim that the teachers of the law were the, or among, the earliest Sunday School teachers, that Nehemiah was a great Sunday School superintendent and that the instructors of the law in his day were Sunday School teachers, that the modern Sunday School was a continuation of the Bible

School of the Synagogue, and that Jesus recognized the school by his presence and by teaching, and they attempt to prove that Protestantism was propagated first and principally by the Sunday School.

I am your most unworthy brother in Christ,

J. E. DEBNAM.

Remarks:

We consider that Sunday School Teachers teach the law—not the gospel—but do not teach the law lawfully.

When Christ was on earth the teachers of the Synagogue were among his bitterest enemies. They cast out of the Synagogue the blind man whose eyes Jesus opened because he favored Jesus, John 9: 34: And the Jews agreed that if any man did confess Christ he should be put out of the Synagogue, John 9: 22

Paul and the other apostles were also persecuted very much by the Synagogue teachers. When the Apostles met to consider whether believers must depend on or keep the law of Moses to be saved, it was decided that they should not, and they said Moses hath in every city those that preach him being read every Sabbath day in their synagogues. Acts 15: 21. That is the Disciples of Moses taught him, but the Apostles taught and preached Jesus

Now the Sunday School friends are welcome to all the comfort they can get out of that.

We know that neither Jesus nor the Apostles authorized Sunday Schools. We know they teach contrary to Christ—and salvation

by grace. We know that many of the teachers do not profess to be believers in Jesus, and we know that it is a carnal or worldly institution having worldly motives.

But the cry now is, it is so unpopular to oppose Sunday Schools. The man who now does not endorse Sunday Schools is of course very unpopular. But who was more hated than Jesus, and he said to his disciples, ye shall be hated of all men for my name's sake.

The whole world is shouting, great is the Sunday School, and the denominations generally are sacrificing to it.

P. D. G.

#### NO DIVIDER.

Sister Maggie Britt requests my view of Luke 13: 12-14.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

"And he said unto him, Man, who made me a judge or a divider over you?"

One of the company—that is of the multitude—not one of his true disciples, said, Master, speak to my brother that he divide the inheritance with me. His desire was that Jesus should be the judge of money matters or property, and compel his brother to divide an estate with him. If one is near to Jesus in Spirit, and truly following him, he would prefer to give rather than receive worldly goods. The more one truly submits to and follows Jesus the less he loves money or worldly goods, and the more he gives to others of his labor, time, property, or whatever he has.

If one professes to follow Jesus

in order to obtain worldly gain he is accursed.

Christ's kingdom is not of this world, therefore he is no divider or judge over men in secular matters. There are worldly men appointed for this business; but the Lord Jesus is no judge or divider over the matters of this poor world.

Jesus cautions his followers to beware of covetousness, or the desire to obtain the worldly goods that belong to another. One's life does not consist in the abundance of the things which he possesseth. Christ is the life of his people. We are rich in faith if Jesus is our hope and life. Then we shall not want our brother, nor any other, to divide the inheritance with us, but would prefer to give to him or to others of this world's goods, because then we love our brother, and not the goods of this world which he owns.

Then we are happy. These are the meek that inherit the earth. We then have all and abound, and no man calls any of his possessions his own.

True happiness is where the world cannot find it, nor does it know where to seek it, nor does it desire it. But the pearl of great price when found is so precious that he that finds it sells or parts with all he has, and obtains that pearl.

P. D. G.

The following is copied from a pamphlet entitled "Choice Extracts From the Pulpit":

"Some genius has invented a machine which represents a curious

collection of children's toys. One set consists of an old woman with a wash tub, a windmill all set for work, a mason with a trowel, a big rooster with his wings ready to flap and his throat ready to crow. And naturally all the children who see it ask, "Wouldn't it be fun to see all things move?" Now the children might stand about forever wishing and hoping and praying for that end, but it would do no good; but just deposit the money in the little slot left for it, and behold the mason begins to work, the windmill to turn, the old woman to rub her clothes, and the rooster to crow. The money started the whole machinery. So it is with the church. If you want to see the work of the church move, drop in the money!"

Remarks:

We are often slandered because we tell the truth on these worldly denominations that love money so much, and put in so many pleas to obtain it. They say give us money enough and we will convert the world. Drop in the money if you want to move the world and the worldly church.

P. D. G.

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PLEASE NOTICE.

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When you wish any changes made in your paper, such as changing Post office, stopping paper, renewal, &c., state the Post offices.

If you wish your paper changed give both the old and the new Post offices. If you want your paper stopt give the Post office. If you want it renewed also give the name you want renewed, as well as the Post office.

You can tell whether I have received money you sent for yourself by noticing how much your date is advanced.

If you send money for others I send you a receipt. If your name has these figures following it—1 Jan. 01, it means you have paid to 1 Jan 1901. If it has 15 Dec. 99, it means you have paid to Dec. 15, 1899. P. D. GOLD.

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### NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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### ASSOCIATION NOTICE.

The next Session of the Mayo Association will be held, the Lord willing, with the church at Buffalo, Stokes Co. N. C., 10 miles west of Stoneville, commencing on Saturday before the 3rd Sunday in May. We feel to invite brethren from the different parts to visit us.

J. J. JOYCE,

Prestonville, N. C.

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MARRIED—Jan 30th, 1900, at the residence of the bride's mother, M. B. Basemore to Sadie D. Liverman, by W. N. Norman.

Brother R. D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment. Price 25 cents a box.

Apply to me also if you desire it.

P. D. GOLD.

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Sister Mary Parker has been dead some time. She is relieved of all her deep suffering. P. D. G.

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### OBITUARIES.

CHLOE ROBERSON.

It is a feeling of duty though it is sad, to make the attempt to write a few lines in loving memory of my dear children. Chloe was born in Martin county, N. C., Feb. 14, 1879. She was a vigorous, growing babe, and soon reached the age to be the happiest child playing with her toys I ever saw. I often thought if she lived to be old she would remember her toy days were the happiest days of her life. She soon developed into womanhood, and became much interested in doing her duty both towards her Heavenly Father and in this life. We moved from Martin county to Jones county in January 1892, where the family now live. In the winter of '95 she asked me and her mother to let her go to work in the knitting mill at Newbern, as several other girls had gone from the neighborhood. Finally we agreed and let her go the first of March. In May she joined the Missionary Baptist church in Newbern. I had heard her say several times if she ever joined the church she expected to join the Primitive Baptists, but she changed her mind, as they told her there was not but little difference between the two. I have been told that when she gave in her experience she excelled anything some of them had ever heard. She soon became in a very nervous condition. August the third she was taken considerable worse, and on the next morning at about three o'clock she died with heart failure. She told her sister in her sickness that she was glad she had been baptized: she had an anxiety to be baptized ever since she was eleven years old. She told her mother if she died she

would be better off. While it is so sad we hardly can doubt but what she is better off.

Her father,

JOHN A. ROBERSON.

ALMA WATSON.

Alma was born April the 12, '72 and died August 14th, 1899. She was our oldest child, and was married to E. J. Watson, April 11th, 1894. She was sick quite a while. She said, "I am bound to die, I can't live much longer." When she would appear a little better she would talk about who she wanted to go to see when she got able to visit, and would thank me for going most every time I went to see her. She never had professed religion but seemed to be in love with the Primitive Baptists, and had often talked of offering to join the church. She suffered a great deal during her sickness, but bore it with great patience, never seemed to fret at anything but very little. Her husband waited on her with much kindness, doing and having done for her all that he well could. She told him a week or two before she died that she dreamed of going away up high on a ladder, and she saw the prettiest place she ever had seen, the prettiest streets that ever could be. She seemed to love her husband and showed more love towards him to the very last moments of her life than any one I ever knew. She left two children, Paul, the other one is named Pearl.

In much sorrow and trouble, her father,

JOHN A. ROBERSON.

ELENER HARRIETT.

Elener was born Feb. 28, 1875, and died August 20th, 1899. She was married to M. T. Harriett, Jan. 5th, 1898. She leaves one little boy, born Thursday before she died. She was very industrious, and while growing up she loved to go to school, was able to teach at an early age. She was a missionary Baptist. I thought she was more interested in her church affairs than any of the other members. She and Alma had become more in love and sympathy with each other for the last year or two than they had ever been before, and seemed to be much concerned about each other in their last days. Her husband is a very clever man. They lived near us. We could see them passing in the room. They really seemed to appreciate each other very much. I had of-

ten thought she and Alma had married as near to suit me as they ever could have done. Their husbands were not drinking men nor gamblers. They depended on their own resources for a living. They could not stay home after their loved ones were taken away. There were many sad hearts over their death. We know they all carried as good a name as any one we ever hear of: but whether they are saved or not we cannot know.

In much trouble, her father,

JOHN A. ROBERSON.

ELIZA ROBERSON.

Eliza Roberson was born Jan. 18, 1877. In her childhood days she was very frail, often attacked with croup, but as she grew up seemed to out grow it. She was anxious to do what is right and pleasing to her parents. She never professed religion. She loved to go to church and admired good behavior. On one occasion she rebuked me and her mother for not being members of the church, saying it was a poor come off of us not to be in the church, having as many grown children as we did. She seemed to like the Primitive Baptists best of any denomination. About two weeks before her death she was picking cotton with her younger sister. She came to the house, while her grandmother was visiting us, and told her and her mother that she had been with Chloe who had come after her, though it was Lucy she was with: but it seemed like it was Chloe. During the week before the 3rd Sunday in October, 1896, she was taken with chills. On Friday she was taken with a yellow chill. She asked her mother if she knew she had another home. Her mother told her no. She said. I have: it is away up yonder, and I am going to it. Her uncle Noah Roberson was with her and heard it. Sunday morning about 8 o'clock she seemed to drop off like one going to sleep. Surely it was a sad time with us then. It was the saddest trouble I had ever seen. I never had missed any one so much as I missed her. There were many friends that were grieved at her death, and seemed to sympathise with us. I believe she was as near pure in heart as any one I ever saw.

Her father,

JOHN A. ROBERSON.

J. M. BENNETT.

The subject of the above was the second

son of Mr. W. W. and Martha Bennett. He was born Aug. 22, 1863, was happily married to Miss Ella Lawrence, Oct. 21, 1886. Unto them were born seven children, one of whom died in infancy, another, a bright little girl of seven years, died of membranous croup just five days before her father.

The circumstances of his death are peculiarly sad. On Dec. 14, 1899, while out hunting with a party of gentlemen, one of their guns was accidentally discharged, the whole load entering Mr. Bennett's left thigh. They did not think it was serious at first, but they got him home and summoned four doctors as quickly as possible. They decided there was no hope for him save in amputation of the limb, and scarcely none with that. He lived only a few hours after the operation, having lost so much blood it was impossible to save him. He breathed his last about 3 o'clock on the 15th, and was laid to rest at Sardis the next day, by the child he loved so well.

He leaves a heart broken wife, five little children, an aged father and mother, two brothers and one sister, besides numerous friends and relatives to mourn for him, but not as for one whom we have no hope. We have evidence for believing that he is safe in the arms of Jesus, and united with the loved ones who had gone before. He was a devoted husband and father, a dutiful son and a true friend.

We all feel that we have lost a friend indeed, one who always turned a willing ear to the distressed and afflicted. Too much could not be said in his praise. May the Lord be a husband to the widow, a father to the fatherless, comfort his parents and prepare them all to meet him where there is no more sorrow, pain and death.

M. BENNETT.

Simpson's Store, N. C.

WILLIAM DAVID WOODARD.

He is dead. What a sad word to the widow, father and mother, brother and sister B. C. Woodard, and many other relatives and friends. Indeed he was the best boy to his mother, sister Woodard, I ever knew. Why can't all boys be so loving to their parents. David Woodard, for so he was called, was born Sept. 28th, 1871, and died Oct. 8, 1898, making his stay on earth 27 years and 10 days, was married to Miss Ida Brown, the adopted daughter of brother and sister

Alex Brown, 15th of March, 1896, by two children were born.

David had all the attention that the beloved physician, Dr. Sraughn, of Princeton, kind father, mother, other relatives and friends, which were many, could do for him, but that bad fever, the typhoid, baffled them, and so he must die. David is much missed. We feel it. I am freely shedding tears now. He did much for the Primitive Baptists. I believe he loved that people. He was very kind to the writer. Yes, I have known him from childhood up. His father could always feel safe to leave home to go to far off meetings and associations, to which he was often appointed, when he could leave David at home. But now David is gone to his eternal home.

"Must friends and kindred droop and die,  
And helpers be withdrawn?"

David was a helper, but the will of the Lord is done, and as the Lord works all things according to his own will none must say, "Jehovah what doest thou?" But let us rather say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Done by the request of the widow, Mrs. Ida Woodard. May the Lord be a father to the fatherless and husband to the widow.

S. H. BRADY.

DAISY PITTARD,

Daughter of S. T. and Katie Pittard.

The death of Daisy came as a shock to our community who had learned to admire her many noble qualities. She died on Nov. 27, 1899, at her home near Prospect Hill, N. C., aged 19 years. She was a sweet girl, genial, kind and won friends with all. She died with a hope of eternal rest, and expressed a desire to see Elder L. H. Hardy, but failed to see him. We feel mingled with pain at the loss of our dear one, but the Master plucked that flower and we held our peace. But her mighty soul has found a congenial home amid the eternal glories and sublime joys of the world of spirits. The familiar face and form we will miss as she was loved by all. My pen lingers as I think of the far away resting place of our Daisy. But to her sorrowing father, mother, sisters and brothers we bid hope to meet her in the beautiful beyond. Yes, fond loving parents, we hope you will meet your Daisy. For the christian religion teaches us to

believe that when our good friends die they go to heaven. Daisy chose to look to God when young, expressing a hope and not fearing to die. How beautiful the life that blossoms into religion in youth that it may have light at noon and peace at sunset, but misses the morning glory on the hills, and the dew that sparkles on grass and flowers. The call of God to the young to come to him early, is the expression of love infinite in its depths and tenderness. Yes, Daisy has reached the still waters and her soul is at rest in the arms of God. Oh, sweet, sweet rest.

ONE THAT LOVED HER.

APPOINTMENTS.

J. F. SPANGLER & J. D. COCKERAM.

- Stuart.....Monday night, Feb. 16
- Concord..... 3rd Sunday and Saturday
- Bell Spur.....Monday
- State Line.....Tuesday
- Harts.....Wednesday
- Snow Creek.....Thursday
- North View.....Friday
- Buffalo.....Saturday
- Stoneville.....Sunday

J. E. ADAMS.

- Durham, Thursday night before 2nd Sunday in March.
- Burlington.....Saturday and 2nd Sunday
- Big Meadow.....Tuesday
- Sandy Creek.....Wednesday
- Mt. Tabor.....Thursday
- Pleasant Hill.....Friday
- Suggs Creek.....Saturday
- White Oak Springs.....3rd Sunday
- Cottons Creek.....Monday
- Bethany (Anson Co).....Wednesday
- Lawyers Spring.....Thursday
- Philadelphina.....Saturday and 4th Sunday
- Cool Spring, S. C.....Thursday
- Mill Creek.....Sat. and 1st Sunday in April
- Gill's Creek.....Tuesday
- Mt. Pleasant, Sumpter Co.....Thursday

T. N. WALTON & J. B. DALLAS.

- Moons Creek.....March 13
- Rock Academy..... at 4 p. m.
- Pleasant Grove..... 14
- Wolf Island..... 15
- Hillsdale..... 16
- Browns Summit..... 17
- Gilliams..... 18
- Arbor..... 19
- Lynchs Creek..... 20
- Prospect Hill..... at 3 p. m.
- Wheeler..... 21
- Roxboro..... at night
- Shiloh..... 22

A. W. PATTERSON.

- Bethany.....Wednesday after 4th Sunday in February.
  - Cross Roads.....Thursday
  - Chapel.....Friday
  - Memorial.....Sat. and 1st Sunday in March
  - Upper Black Creek.....Monday
  - Contentnea.....Tuesday
  - Wilson.....Wednesday
  - Upper Town Creek.....Thursday
  - Pleasant Hill.....Friday
  - Falls.....Saturday and 2nd Sunday
  - Williams.....Monday
  - Lawrences.....Tuesday
  - Deep Creek.....Wednesday
  - Kehukee.....Thursday
  - Mt. Zion.....Friday
  - Conoho.....Saturday and 3rd Sunday
  - Hamilton.....at night
  - Spring Green.....Monday
  - Williamston.....Tuesday
  - Smithwick Creek.....Wednesday
  - Bear Grass.....Thursday
  - Flat Swamp.....Friday
  - Great Swamp.....Saturday and 4th Sunday
  - Cross Roads.....Monday
  - Conoeta.....Tuesday
  - Tarboro.....Wednesday
- He will need conveyance.

J. E. ADAMS.

- Dunns.....Sat. and 3rd Sunday in Feb.
  - Mingo.....Monday
  - Barbry's Chapel.....Tuesday
  - Reedy Prong.....Wednesday
  - Hickory Grove.....Thursday
  - Oak Forest.....Sat. and 4th Sunday
  - Hannabs Creek.....Tuesday
  - Clement.....Wednesday
  - Rehoboth.....Thursday
  - Fellowship.....Sat. and 1st Sunday in March
- Conveyance needed,

P. D. GOLD.

- Meadow, Wednesday after 4th Sunday in February.
  - Autrys Creek.....Thursday
  - Sparta.....Friday
- Elder J. B. Bass will be with me on Wednesday. Shall need conveyance from the Meadow.

“Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.”

LOYD'S PRIMITIVE BAPTIST HYMN BOOK—PRICES.

Plain sheep binding, single copy, by mail 60 cents. Per dozen, by mail \$6.00. Morocco binding, plain edge, single copy by mail, \$1.00. Per dozen by mail \$9.00. Morocco binding, gilt edge and gilt cover, single copy by mail \$1.25. Per dozen, by mail \$12.00. No less than half dozen will be old at dozen rates. Books sent to any part of the United States or Territories, postage prepaid, cash in advance. Send money in Registered Letter, or Money Orders, or by Express. Address Alvin CLARK, local and general agent Wilson, N. C.

WILMINGTON & WELDON R. R.  
AND BRANCHES  
AND ATLANTIC COAST LINE  
RAILROAD CO., OF SOUTH  
CAROLINA,

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

DATED Jan. 14, 1890.	No 33 Daily		No 35 Daily		No 103 daily ex Sunday		No 41 Daily		No 49 Daily	
	A	M	P	M	P	M	A	M	P	M
Lv Weldon....	11 50		8 58		.....	.....	.....	.....	.....	.....
Ar Rocky Mt....	12 55		9 52		.....	.....	.....	.....	.....	.....
Lv Tarboro.....	12 21		.....		6 00		.....	.....	.....	.....
Lv Rocky Mt....	1 00		9 52		6 37		5 40		12 25	
Lv Wilson.....	1 58		10 25		7 16		6 20		2 40	
Lv Selma.....	2 55		11 03		.....		.....		.....	
Lv Fayetteville	4 30		12 26		.....		.....		.....	
Ar Florence....	7 25		2 24		.....		.....		.....	
	P M		A M		.....		.....		.....	
Ar Goldsboro..	.....		.....		7 55		.....		.....	
Lv Goldsboro..	.....		.....		.....		8 09		4 35	
Lv Magnolia...	.....		.....		.....		9 40		6 00	
Ar Wmington	.....		.....		.....		P M		A M	

TRAINS GOING NORTH.

	No 78 Daily		No 102 daily ex Sunday		No 83 Daily		No 40 Daily		No 45 Daily	
	A	M	P	M	A	M	P	M	A	M
Lv Florence....	9 45		.....		7 45		.....		.....	
Lv Fayetteville	12 20		.....		9 45		.....		.....	
Lv Selma.....	1 50		.....		10 56		.....		.....	
Ar Wilson.....	2 35		.....		11 33		.....		.....	
Lv Wilmington	.....		A M		.....		6 50		A M	
Lv Magnolia...	.....		.....		.....		8 20		11 16	
Lv Goldsboro..	.....		5 00		.....		9 27		12 25	
Lv Wilson .....	.....		P M		A M		P M		P M	
Ar Rocky Mt...	3 30		5 43		11 33		10 30		1 16	
	3 30		6 25		12 09		11 11		1 53	
Ar Tarboro.....	.....		7 04		.....		.....		.....	
Lv Tarboro.....	12 21		.....		.....		.....		.....	
Lv Rocky Mt..	3 30		.....		12 09		.....		.....	
Ar Weldon....	4 32		.....		1 04		.....		.....	
	P M		.....		A M		P M		.....	

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 05 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Re

turning leave Sanford 2 30 p m, arrive Fayetteville 3 41 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 00 a m and 11 00 a m.

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 am, arrives at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 10 03 a m, 3 40 p m, arrive Nashville 11 10 a m, 4 30 p m, arrive Springhope 10 40, a m, 4 55 p m. Returning leaves Springhope 11 30 a m, 4 55 p m Nashville 11 12 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 02 p m. Returning leaves Clinton at 7 00 and 2 50 p m

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

VOL. 33.

MARCH 1, 1900

NO 8

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# Zion's Landmark

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PUBLISHED SEMI-MONTHLY

— AT —

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

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PRICE--\$1.50 A YEAR.

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ZION'S LANDMARK PRINT.

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## SOMETIMES.

I sometimes think it's too good to be true,  
When they talk about life's fair river,  
Of that country so bright, where there is no night,  
In that beautiful, that blest forever.

### CHORUS.

No matter what the world says, no matter for its frown,  
No matter for its storms, no never,  
For Jesus being true there's a glory waits for you,  
In that beautiful, that blest forever.

I sometimes wish when I'm weary and sad,  
That the golden gates were nearer,  
But I know I can wait for a joy so great,  
For to me will the crown be dearer.  
I sometimes ask when I think of the end,  
Will the Lord on me have pity?  
Will he bid me come to that dear, dear home,  
In his own everlasting city?

I sometimes grieve when the friends I must leave,  
For the bond is so hard to sever,  
But the thought is sweet, that at last we shall meet,  
In that beautiful, that blest forever.

O I sometimes think of the dear old saints,  
On the banks of Jordan's river,  
Who with weary hearts are waiting to depart,  
For that beautiful, that blest forever.

And I sometimes pray on my toilsome way,  
For the faith of a true believer,  
Whose hope shines as bright as the stars of light,  
In that beautiful, that blest forever.

ELDER P. D. GOLD, DEAR BROTHER:—Elder Andrew Z. Phillips asks me to give an account of my travel in the ministry, through ZION'S LANDMARK, which in a limited way I will endeavor to do. When I was 18 years of age I dreamed that Eld. Wm. Lawson, who was pastor of several Baptist churches in this country, told me that when he should fall asleep I would have to use the hymn book and bible and stand in his shoes, (that is, fill the position he was then occupying. I did not claim to have a hope at that time, and was puzzled over the matter. It seemed, according to the course of nature, that the time would not be long, and I was yet in my sins, and felt like I was the chief of sinners. It seemed to me that there was an impassable barrier between me and such a work. I thought such meditations quite premature. I had read that he that desireth the office of a bishop desireth a good work. I cannot say that I never desired the qualification and position of a bishop, but not contrary to the choice and call of God, if I knew my heart. This made me fearful it had originated from a fleshly hankering after a thing which was none of my business. As I had no hope I could see no consistency in it. I thought I must be crazy to think of such uneven yoking of things. I resolved to acknowledge it to be an emanation of the flesh, and regard it no other way. As I knew I was a wretched sinner I was much

troubled. I often thought of pilgrim's leaving the city of destruction and his old sinful companions' insinuations of the flesh, calling him to come back. He put his fingers in his ears and ran on, crying life, life, eternal life; without which I could never reach heaven. I would have given all, had it been mine, for eternal life, not knowing it was by the light of eternal life that I saw myself a sinner. When hope was given I felt free from sin and all trouble. My joy was more than I could express. I thought I was made free from sin both soul and body. I was very anxious at times to talk about it, but would keep it concealed when I had an opportunity to talk about it. I still remembered that "He that desireth the office of a bishop desireth a good work." I believed it was a good work, no better work was ever assigned or committed to man. But I was not qualified for it, was sometimes fearful that my sins were not forgiven. I feared that it was only a fleshly emanation haunting me. I tried to live down such impressions. I would say to myself, I am not fit. I dreamed I was following my old avocations until their springs run dry or become distasteful. I was led away from them and made to turn back from my earthly friends and brethren, and carried to a living fountain, the streams whereof make glad the city of God. I saw the spiritual building arising, being built of lively stones. It was heavenly to see these stones, sinners saved by grace appearing and being placed in the building by virtue of these waters. These sinners without number were emerging forth plumb and squared for the building. This mercy to sinners so overwhelmed me the cares of life were not worth considering. I was told to labor in the vineyard.

I said, I have nothing wherewith to labor, nor do I know how to perform. It was said to me, "He was led as a sheep to the slaughter, and like a lamb dumb before his shear-er, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation." I was given the implements to labor with and guided to the work. I commenced as directed to remove the mist and sand from the pebbles, and light began to shine among them, and they were made to shine as a light golden amber, just as the house in which they were placed as a component part. The golden glitter, the beams of the sun nor the colors of the rainbow can ever equal. By my labor they received clearer light, and anxiety and sadness changed to a scene of delight. I now believe it to be the gospel which reveals to them the righteousness of God, and they realize more fully they are under grace instead of condemnation. I was desirous to know my duty. I was afraid I was unfit for the church and my prayer was, Lord, show me what I must do. One night a part of a song came into my mind:

"Come ye children of the kingdom,  
Follow him beneath the wave,  
Rise and show his resurrection,  
And proclaim his power to save."

I awoke, got up and read the poem. I felt willing to profess and be baptized, but the last requirements I did not feel able to fill—"But proclaim his power to save" still impressed me. I was married and had a little family, and was willingly obligated to care for it. But, "Freely you have received, and so freely give," came forcibly to my mind. I reasoned every conceivable way against it. Though it would not be considered order to ask a blessing at the table or pray in the family circle or in

public unless I was baptized, I joined the church at Fellowship, 1st Saturday, Dec. 1857, and was baptized next day. Now the barrier as to order was removed, but I was so weak and doubtful the cross was heavy. I commenced prayer in the family, was called on by my neighbors and the sick. The war came up, I was exempt being a judicial officer, but rather a subordinate military officer was required to repair to camp with our company, where they insisted on my going on with them, for they had elected me to positions before and wanted me with them more than ever. I heeded their petition, thinking that it might test the purpose of God in me. That if he purposed for me to preach he would keep me from harm, and if I was mistaken in the matter and not called, it would be a blessing to the church if I should die, or be slain in battle. I did not court death. I was far from it. But I think of any man or brother trying to preach without being called and sent of God, that his death would be a blessing to the church, for his labor is grievous and hindering.

One day, while a soldier in Georgia, I was lying on my blanket face downward, considerably troubled, but had none to blame but myself. It seemed that the war was made very horrible to me on account of my disobedience. I knew I need not promise God good performance unless I meant it earnestly. I seemed as if solemnly sworn and said: If I am permitted to try to preach, if these impressions continue I shall undertake the calling. It seemed to be spoken to me that a missile of war should never harm me, if so I might know that I was not called. I came home after the war ended, and was mowing, felt well and

lively, when these lines came into my mind:

"The harvest fields are waiting,  
The laborers are few,  
And Zion, she doeth languish,  
O Shepherd, where are you?"

I felt to say, or did say, here am I, send me. I then thought that a call to the ministry was like an experience, it had rather a certain close. I went to see Elder T. S. Vass, a member of the church where I belonged, and he said he would bring my case before the church. I told him not to do so, I might be out of the notion myself by that time, and if I was impressed I would tell it myself and have no mistake. I could not feel excused. It still sounded in my mind, "He was taken as a sheep to the slaughter, and as a lamb dumb before his shearer, so opened not his mouth. In his humiliation his judgment was taken away and who shall declare his generation?" When church time came I told them my state of feelings and was permitted to speak in the bounds of the church. This was first Saturday in September, 1865, commenced next day, was licensed June 1866 and a letter written in 1867, calling for a presbytery to ordain me, but it did not come 'till March, 1868, when I was ordained to the full functions of the gospel. Two churches called me for pastor at once—New River and Pilgrims Rest, afterward, Little Vine, Concord, Laurel Fork, Stewart's Creek, Fellowship, Harmony, Bethel, and assistant at New Hope, of Elder Thomas Dickens. I have had the care of seven churches at one time, have the care of five at this time, and am Moderator of the New River Association. The extensive field has afforded me good opportunity to hear many precious experiences, and baptize more than I now remember. The highest num-

ber of one day is 14, and every number below that except 13, have baptized at seven churches this year, on one occasion as many as eight. I have felt unworthy of the position and labor, but it seemed of necessity laid upon me. I thank my God that it is so. I may have been somewhat disobedient, but I am failing, probably could not have endured more labor than I have performed. I am now 66, and have been a member 42 years, and in the ministry 34 years. I wish I could have been more faithful and successful, had it been right, but I am very thankful it has been so well as it has and is. I have often desired to know my whole duty and to know what the Lord would have me to do. I am not able to labor much of late, but once gave more of my time to the ministry, almost regardless of the weather. I have traveled considerably in the night, thinking at first to make a call on some friend for lodging, but at a late hour I did not wish to disturb their repose and trudged on for miles with weary animal and restless body, mind and limbs, have often passed the hut of the poor and heard their music and song, and seen the reflection of light through the apertures and would think "Home, sweet home." Father, mother and children, if it was ever so humble, enjoyed the happiness of home. When I reached home to greet a weary wife and children, it was gladness and respect, but as I had not labored those weary hours for them I felt unworthy of the kindness they bestowed, for if there were any best pieces or particles they were reserved for or offered to me. Sometimes getting down-spirited I would fear I had run before I was sent and it mattered not how much trouble I had brought on myself I was the only one to

blame, but was sorry it imposed so great a burden on my family, for my neighbors were at home and at rest and saving all their time while I was at such trouble and expense. They often did not care enough to know I was away from home. I have often had evidence of seals to my ministry in the experiences of the brethren and sisters. I have attended six of our churches in New River Association since our fall association, and each of them has received additions to report to our association next fall, and signs are good for more. I have had some assistant laborers. It required 156 miles travel and 13 day's time per month. I have many devoted friends, and some bitter enemies, but so far the Lord has delivered me.

ISAAC WEBB.

Remark:

I do not think that any lover of truth that ever heard brother Webb preach ever doubted but that the Lord has called him to the work of the gospel ministry. What a lovely, useful, glorious preacher he is to me. Brethren and friends, do not allow him or his to suffer for the necessaries of life in his old age.

P. D. G.

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DEAR BROTHER LESTER:—I will write you a part of what I feel have been the dealings of the Lord. Some eight or ten years ago I dreamed of the judgment day coming. I saw the black clouds gather thick and fast over me, and I thought I would go down to everlasting torment to be burned in that dreadful fire, but all at once the clouds banished and I saw a band of holy angels coming toward me. Oh, I felt so happy that I ran to meet them, shouting, and I

awoke; and ever since that time I have been begging the Lord to save me. I would go to the Missionary meetings, and go to the mourner's bench, but I could not get any relief. And then I would take a part in all kinds of games. Oh, how I would grieve over what I had done, and in this way I went on for five or six years. Then my dear father and mother both took sick and died May, 1895, in one short week. Oh, sad indeed it was to return to our home without father or mother, no one to comfort us and talk to. Then I felt my lost condition more than ever. I felt that my doom was an everlasting torment. I felt like I had not a friend on earth nor one in heaven. All that I could say was, "Lord have mercy on me a sinner." I thought that I was going to die, and how I dreaded death; just to think I had to die in my sinful condition and be lost forever. I went on this way one year and my brother-in-law was sick, and I went to see him. It was just a night or two before he died. I started home that morning alone. It was a beautiful May day, the dew drops were sparkling on the trees, and the little birds were singing their morning songs, but all had lost its sweetness to me. All at once it appeared to me that my trouble left, and all was beautiful. I came on to town and there was a revival going on, and the people were testifying and telling what they had been doing. There I felt so impressed that I told what I thought the Lord had done for me. Before I got home my face burnt with shame, for I thought I had been deceived and it was all of myself, but that night when I retired before I went to sleep it appeared that my room was full of angels, and I heard the sweetest singing. It seemed like I was a little child

and mother was singing to me. I slept sweetly and awoke next morning feeling that I would not give my little hope for all this world. Then I wanted to be baptized, but I was undecided what church to join. I had one brother and sister that were Missionaries, and two sisters that were Primitive Baptists. I attended a sanctified meeting, and thought I could do something by talking to the people, and I went to my brother, and he just laughed at me. I was in very much trouble and that night when I came home I prayed to the Lord to teach me the right way, and I dreamed I was surrounded by angels and they told me that I could not save my brother, if it was the Lord's will he would be saved, that I could do nothing.

Then I could say, "Thy will be done," not mine, and I wanted to join the Old Baptists, but I felt so unworthy that I thought they would not receive me. I went to hear them preach every time I could, and the more I went the more I wanted to go. I dreamed one night that there was a funeral at home, and I was mourning and shedding tears, and Elders P. G. Lester and Asa D. Shortt were there, and there was the prettiest light shone down from heaven and I could hear sweet voices singing, "How firm a foundation," and I awoke with the words, "what more can he say than to you he has said." I felt more impressed to join the church than ever. I went to the church the 4th Sunday in April, 1898, and when the church door was opened to receive members I offered and was received by telling a part of what I have written and was baptized the next day by the pastor Asa D. Shortt. When I came up out of the water I felt so happy that I almost praised God aloud, but I kept my

lips sealed. I have been satisfied with my church unworthy though I be. I feel much interested in the cause and would gladly receive any encouragement from any that would feel disposed to give me even a word. I feel to be the least of God's little ones, if one at all, and ask all of the brethren and sisters to remember me at the throne of grace.

Your unworthy sister,

LYDIA RUSSELL,

Floyd, Va.

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### EXPERIENCE.

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About fourteen years ago I lost my husband. This sad event produced such a serious impression upon my mind that I began to pray to God to have mercy upon me, a poor distressed sinner. I felt to be a sin-sick soul. I begged the Lord for Christ's sake to have mercy upon me, if it was his will, and to pardon my sins. I struggled hard night and day to find Jesus. I was in a helpless condition, but was brought to mercy's door and knocked and Jesus opened to me, and I viewed a new world, heaven bright, and the angels hovering over me, and the fountain of glory was opened to me, and Jesus spoke peace to my soul. There I received a precious hope that Jesus was mine and I was his. This was about 9 o'clock at night. I woke up all that were in the house. They came to me and begged me to be quiet. But not so, I had to praise my Lord aloud. I praised him for his goodness, and my glory in Jesus. My joy was day and night. I felt satisfied with my change. Before the change came I was so restless that I had no rest day or night. I was a sin-sick soul for about twelve months. About three days I seemed to be in the heart of the earth like

Jonah in the depths of woe. But when I was delivered it was a time of joy with me. And it has often been the case since I felt this great change. I often, as I hope feel the love of Jesus shed abroad in my heart, which is a feast to my soul. I went before the church at Lynville and related the reason of my hope to them in September 1898, and was not asked any questions, but received for baptism. This was the 16th of October 1898. Just one year after I received a hope I was baptized. I feel satisfied in my own mind that a change has been wrought in me, but it was for nothing good that I had done. I am satisfied that if I am saved that it is all of grace. God is entitled to all the glory. I deserve none, and take none of it to myself, and can give no one any credit but God. For if I have any religion Jesus Christ revealed it to me. And I shall never forget while my memory lasts when Jesus was made precious to me.

#### Remark:

Our dear brother, Elder John C. Hall, sent the above experience, by request of sister Lucy A. Wood, of a precious sister that cannot read a word.

P. D. G.

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DEAR ELDER GOLD:—We had preaching at Hughesville on the first Saturday and Sunday in February. I know I am not deceived when I say we had a feast of fat things (on Saturday we were especially blessed) every spirit in the church seemed blended together with one deep common emotion praising God. Glory and thanks to Him for the sweet communion He allowed us to have, but I am not going to write a letter now. One we all love had a letter read to the church he had received from

another dear precious brother, and Elder E. V. White thought it ought to be published. I have taken it upon myself to have it done and hope you will feel willing to do so.

Your brother in hope of life eternal,

J. L. BALL

Woodburn, Va.

MR. RICHARD MARSHALL, DEAR BROTHER:—I missed you at our two last Valley meetings. I inquired about you but no one seemed to know the cause of your absence. Dear brother, I am afraid the afflicting hand of the Lord was upon you or some of your family, why you were not able to be with us, and it has come into my mind to write you, although I know I am nothing but a poor sinful worm of the dust, and not fit to write to any of the Lord's children, for my thoughts are only evil, and that continually, which shows me the depravity and sinfulness of my own heart: but dear brother, we know that Jehovah still reigns omnipotent, and that he is able to subdue all things unto Himself, even these vile and wicked hearts of ours. Therefore dear brother, our only hope is that Jesus has finished the work for us, and will bring us off more than conquerors through Him that loved us and gave himself for us, (if indeed I shall be found among that happy number.) We are told that our dear Redeemer learned obedience by the things he suffered; and my dear brother, I know from experience, that in our suffering, our mind and feelings are drawn closer to our dear Lord, as the Apostle has said, "What shall we then say to these things, if God be for us who can be against us. He that spared not His own Son, but delivered Him up for us all. How shall he not with Him, also

freely give us all things?" For whom he receiveth he chasteneth, and scourgeth every son whom the Lord loveth. If ye endure chastening God dealeth with you as with sons. for what son is he whom the Father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Therefore, dear brother, let us cultivate patience, knowing that whatever the Lord does is right, and for His glory, and our good. Let us praise and adore His holy name, for he is good and His loving kindness has followed us all our days. Unworthy as we are, the good Lord has spared our unprofitable lives to the present time. There is a passage of scripture that I have thought of a good deal lately, and it is this: "He that believeth on the Son of God hath everlasting life." Do we believe on Him? Is there any other name or thing that we place our salvation upon? No, no, dear brother, for we know that our vile and sinful hearts are too wicked to trust to our good works to save us, for if Christ is not our righteousness, justification and redemption, we are lost and there is no hope for us, and we have no right to open our mouths in complaint, for we know there is no good thing in us, and that we are constantly rebelling against the Lord our God who has been so kind and merciful to us. Paul says of the Lord, "He will have mercy on whom he will have mercy and whom he will he hardeneth," and further saith, "it is not of him that willeth, nor of him that runneth, but it is of God who showeth mercy." So then, dear brother, let us rejoice that this is so, and my prayer is that Christ our Lord will make us perfect in every good work to do his will, working in us that which is well pleasing in his

sight, through Jesus Christ to whom be glory forever and ever. Therefore as much as in us lie let us humble ourselves under the mighty hand of God that he may, if it is his will, exalt us in due time. Therefore unto us who believe he is precious, but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner.

My dear brother, I must bring this letter to a close, or I fear I shall weary you. I would be glad to hear from you if you feel like writing. And now may grace and peace be multiplied to you, and all the Israel of God.

Your brother in hope,

BENJAMIN WHITE.

Coolestville, Md.

ELDER P. D. GOLD, ESTEEMED BROTHER:—Please change my address from Cecil, N. Dakota to Cando, N. Dakota. I wrote sister Cora L. Akers, but got no reply. I hear she has gone to North Carolina. I would be glad to hear from any of the Baptists. I am now in a strange land, isolated from all that is dear to me religiously. I have not met an Old Baptist since I have been in this state, (six months). The LANDMARK is all the Baptist doctrine I get. How precious it is to me to read the good pieces it contains. I feel so hungry and cold sometimes for bread of life. How I would love to hear some of the brethren preach, especially yourself and brother J. C. Hall, pastor of my home church in Virginia. I wrote to brother P. G. Lester some time ago a part of the dealings of the Lord with my soul, as he once requested, but have never heard from him. Will you please give me his address through the LANDMARK. I addressed him at Floyd, Va. Probably he is gone from there. Should he see this in

print will he please write to me. Love to all the Baptists.

A lonely little sister, I hope in Christ,

CALLIE R. HECKMAN.

MY BROTHER IN HOPE:—I will try to tell you all what I hope the Lord has done for me. The first of my trouble was in 1898. I was in some trouble before my sister died, but after that my burden got heavier. I did not know what was the matter with me, nor what to do. All of the family seemed to be better than I was, and I felt like I was too mean to stay with them, and I wanted to leave home; but when I would go anywhere I could not stay there long at the time, and would go back home and think I would stay there, and then my burden would all leave me for a while, but would soon come back again, and I would think I was too mean to live here in this world, and was afraid to die. In a little while after that I heard some one call me. I did not know who it was, though I did not answer nor say anything, but looked around to see if I could see any one around about any where. I did not think it was in the house, because it sounded to me like it was over the house, but I went in the house and asked if any one of them called me. They said they did not. I went out of doors again and thought it over a while, and it gave me a lot of trouble that stayed on my mind a good while. Then I dreamed, I dreamed we were all in a room, and I was sweeping the floor, and papa got up and got his hat and told us we must come, he was going to heaven, and told us we must come to see him, and I told him I was coming too, and he went on, and Osie, my sister asked me where papa was going? I told her he was going to heaven, and she com-

menced crying, and I told her to hush—he was going to a good place: did not she want to go? I was going and that remained on my mind a long time, I could not get it off, and after awhile I told sister Mollie about it. She told me that was a good dream, and it ought to give me a good deal of comfort, and so it did for a while. After she told me that I was so glad that I told her for a while, but I soon got sorry that I told her. I went on in that way until I came down here in Spring Garden neighborhood. I was very well satisfied for a while, then I got so I could not sleep, nor do anything. I went to sister Oaks and thought perhaps I would find some comfort there, though I tried to keep any one from knowing it. I would go to preaching and when I would get there I would wish I was at home. I thought it would do me more harm than good. It came to me while sick, and the Bible lying on the bed, why don't you read the Bible? I took it up and opened it, and it opened at a chapter I thought suited me exactly. I had read several chapters when I saw mama coming to the house. I put the Bible down. She came in where I was and asked me how I felt, I told her I did not feel any better. She went on where sister Mollie was. I began to think about her and thought she was the best woman I ever saw, and I was the worst that was in the world. In 1899 I thought I was going to die. There was not a day passed over my head but what I thought about dying. I thought I never would be any better off, for I thought I was a poor lost sinner. I thought I did not have a friend in the world. I was one alone. Sometimes I would go to hear brother Bray preach, and he would tell my feelings so much better

than I could, and I thought he could tell it all right to me. I would go back home sometimes and think I would not go any more, but when the next meeting day would come I could not stay at home. I would think I was bound to go to preaching. I was in that condition for a good while. I was in so much trouble I would think sometimes I would tell mama all of my troubles, and before I would get to her to tell her I could not tell her to save my life, and something would say to me, if you don't tell her now she will know it after a while. A little while before I professed a hope, if ever I have, I dreamed of being baptized and going into a large river of water, the prettiest place I ever saw: myself and another girl went in together. The water was just as clear as it could be, and when we came out of the water we went up to heaven, and when we got there it was still prettier. I thought I was the happiest poor mortal that ever lived. I went on in that way for some time. In about two months I laid down one day and went to sleep. I was with brother Bray and sister Oaks and mama, and two of my sisters. They asked me to sing. Brother Bray led. They sang and I sang for them. The song was,

"Thou dear Redeemer, dying lamb,  
We love to hear of thee.  
No music's like thy charming name,  
Nor half so sweet can be."

When I awoke I was singing, "I am a stranger here below, and what I am 'tis hard to know." I got up and came down stairs and it seemed to me I could not hold my tongue. My burden was all gone, and it seemed that I was as light as a feather. I could not stay in the house. I wanted to be out of doors all the time. Every thing looked so bright to me. If I could feel all

the time like I did that day I would be so rejoicing. Then the next I wanted to join the church and be baptized, then I would go to meeting and could not go. I would go back home and would be sorry I did not go then. I got to promising the Lord if he would spare me until the next meeting I would offer myself to the church. I would put it off several meetings. I was afraid I was deceived, and would deceive God's people. I would ask the Lord if I was fit to join the church that brother Bray would say something to me about it before I joined, and on Saturday night he was at sister Jones'. I heard he was to be there. Myself and my sister went over there that night. When he got through his supper he came in and sat down, and it was not long before he asked me some questions, and I thought about what I had been trying to pray for. He asked me several questions and then commenced on sister Sallie Jones. I was sorry when he quit, but it was not long before I was sorry he said anything to me. But the week before I talked to the church was the longest week I ever saw. I went on Saturday and talked to the church, and was received and was baptized on Sunday. I have been a new person ever since. I have told part of my experience. I will close by asking you to remember me in your prayers.

Your little sister in hope,  
SALLIE B. NEWBY.

DEAR BROTHER GOLD:—Sister R. Anna Phillips has written very kindly about my visit and preaching at Macon and the vicinity, and has expressed, I think, the true spirit of brotherly confidence which should prevail among the brethren and in the churches of our dear Saviour. My visit was made upon

the kind and cordial invitation of sister Phillips, and of the Sardis and Macon churches through her, and it was very pleasant to me. I was absent from home about thirteen days, and visited the churches of Opelika and Phenixville in Alabama, and Mt. Moriah, Fellowship, Sardis, Macon, Covington, Harris Springs, Holly Springs and Atlanta in Georgia. I felt at home among all the brethren I met, and felt a good degree of liberty in preaching. My welcome was most cordial, and the reception of my preaching was most warm and sincere, so far as I was able to judge. I was in the society of our dear sister Phillips about three days at the homes of brethren, and the interviews were pleasant and I believe profitable. Her whole desire appears to be for the welfare of the churches, and her mind seems to be fully occupied with what will tend to that result.

My views upon the various points of doctrine and order and experience I have fully expressed during the past 35 years through the Signs of the Times, the LANDMARK and other periodicals, so that they are well known to the brethren. When I visit among brethren and churches abroad it is not my custom to seek some subject upon which there have been difference of views and enter upon a discussion of that. I do abroad as I do at home, take whatever subject or portion of scripture may be impressed upon my mind at the time, and speak as my mind is led of what I have myself tasted and looked upon and handled of the word of life. I am not a debater, and have never tried to be one, but if I have any gift it is to preach the gospel, as with the ability God has given me. I do not feel sufficient of myself to think anything, as of myself, but feel dependent

upon the Lord at every time and place for both subject and liberty. I desire neither to seek nor avoid any particular controverted subject, nor to have in my mind opposers to what I am presenting. I trust that when special contention for any part of our most holy faith is needed because of some special opposition made to it, I would not hesitate to contend earnestly for it, though all the wisdom and authorities of the world stood against me.

When brethren meet in social converse and worship I love to try with them to get at the foundation rock of experience, instead of entering upon the discussion of controverted subjects, unless there is a mutual desire for brotherly conference upon some subject that has been dark and trying to some, and we feel that the conference can be in mutual kindness and forbearance, and in the fear of God. When talking upon experimental things we are near the source of the knowledge of all the deep doctrine of God our Saviour. It is only in experience—not by study—that it can be truly learned. It is while in conference upon experience that we taste the sweetness and feel the holy power of the doctrine of God. It is then that the Rock pours us out rivers of water. It is then that we suck honey out of the Rock, and oil out of the flinty rock.

My visit at Atlanta was short, but especially pleasant. I had been there twenty years before for one day. At this time I had two appointments in the East Atlanta church, morning and night. As many were out as I could expect on a week day, and in unpleasant weather. The pastor, Eld. S. H. Whatley, and Elders Matthews and West were present, and I shall never forget the warm and loving attention that was given to the preaching, nor the expressions of

comfort which the Lord gave them under it. So far as I had power to know, every one present was united in this cordial expression of sweet fellowship, for which I felt thankful to the Lord.

I would like to speak particularly of my visit to our dear aged brother, Elder Wm. M. Mitchell, who with his wife, live in Opelika, Ala. They are both feeble. I enjoyed much my interview with them. But I cannot dwell upon this and other pleasant particulars of my journey.

Your brother affectionately,  
 SILAS H. DURAND.  
 Southampton, Bucks Co. Pa., Feb. 5, 1900.

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### UNION MEETINGS.

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The next session of the Smithfield Union is appointed to be held with the church at Hannah's Creek meeting house, 3 miles from Benson, on Short Cut Rail Road, on Saturday and 5th Sunday in April 1900. We hope a good number of the brethren and especially the ministering brethren will be with us.

G. S. WILSON,  
 Clerk of the Union.

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The Staunton River Union is appointed to be held with the church at Mt. Arraret, Pittsylvania Co. Va., Saturday and 5th Sunday in April. A general invitation is extended to brethren and friends to visit them.

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Brother R. D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment. Price 25 cents a box.

Apply to me also if you desire it.  
 P. D. GOLD.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII ..... No. 3

WILSON, N. C., MARCH 1, 1890.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL

DEAR BROTHER GOLD:—Will you please give your views on the following questions? A brother contends that the word soul in the scriptures means the joys of the christian, and not the eternal spirit of the creature. He contends that it is not the soul that is born again, but the spirit. I know that the scriptures say that which is born of the Spirit is Spirit, but I contend that the soul and the spirit are the same. Webster gives the definition of the two words to mean the same. David said, the Lord restored his soul, doubtless meaning his joys. I notice that the scriptures speak of the redemption of the soul; and God breathed into man the breath of life and he became a living soul. Again we are not to fear them which kill the body, but rather fear him who is able to destroy both soul and body in hell. In speaking of the spirits it speaks of seducing spirits, unclean spirits, and the spirit of anti Christ, and says, believe not every spirit but try the spirits etc. Now it seems to me that we can say with just the same propriety that the word spirit does not mean the eternal spirit every time it is spoken of, but when we come to the true meaning of the two words soul and spirit they both mean the same. I hope I have made this

plain and shall be glad indeed to have your views as soon as it is convenient. You know all the scriptures bearing on the points. I shall not try to mention them. I have been troubled lately, and feel like I would like to write on the words, "Woe be unto the pastors that scatter and destroy the sheep of my pasture, saith the Lord." Would be glad to hear from you on that some time.

Yours in hope,  
ANNIE ASTEN,

### Remarks:

Is there a difference between soul and spirit? Yes, see Heb. 4: 12. Here it is stated that the word of God is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit. While I have no power to do this, nor can I to my own satisfaction discriminate or define the difference, yet the fact that the word of God pierces to the dividing asunder of soul and spirit, and joints and marrow, proves that soul and spirit are not the same—are two. It is not dividing the soul into parts, nor the spirit into fractional parts, but dividing asunder soul and spirit. They are nearly allied, but the word of God separates them. When the word of God comes it shows us what manner of spirit controls us—that our spirit which is life is a corrupt spirit. Joints and marrow are not the same. Marrow makes the motions of the joints easy. So the spirit is to the soul what marrow is to the joints. If the spirit is good the soul will delight itself in the Lord. If the spirit is evil the soul will delight in vile things.

Suppose one should so pierce my joints and marrow with a sharp, two-edged sword as to part them asunder, how much could I walk? Could I even stand or sit down, or make any motion? None at all. When the word of God thus pierces into ones thoughts, motives and purposes, laying bare all secrets of the heart, and separating soul and spirit, what can that soul or spirit do? What work can it perform? None in the world. It is at the mercy of the Lord alone. Can it then take the first step or any step? No.

There is a sense in which the soul includes the whole man. For instance, when God breathed into man's nostrils the breath of life, he, the man, became a living soul. There were eight souls in the ark, Noah and his wife and three sons and their wives. The soul that sins it shall die.

There is a sense in which the soul is of far more importance than the body. What shall it profit a man to gain the whole world, and lose his own soul. Fear not him that can kill the body, and hath no more power; but fear him that is able to cast both soul and body into hell.

When one dies there is a separation of soul and body. The soul and spirit in this sense are used interchangeably. When Rachel died her soul and body separated. The prophet prayed on raising a young a young man from the dead, O Lord, let his soul come into him again. The body returns to the dust whence it came, and the spirit

goes to God who gave it. Stephen said, Lord Jesus, receive my spirit. Devout men took his body and buried it.

May I illustrate? We will compare a natural house to the body, the soul to the person occupying it, and the spirit to the character of that person whether good or bad. Man is composed of soul, body and spirit, 1st Thess. 5: 23.

Man's soul or spirit is not naturally holy any more than his body is. The whole man is corrupt. In that sense man has not immortality or incorruptibility. Do not understand me to mean that even the wicked will ever be annihilated: for I do not think they ever will. Man will exist forever in some way, but Christ only hath immortality or incorruptibility. In the resurrection his people will awake in his likeness, and therefore put on immortality.

When a man is born again who or what is born again? Is it not the man? Christ said, except a man be born again, he (the man) cannot see the kingdom of God. If just the soul is the new man how could the man sin, for the man cannot act or think without his soul? After a man is dead he does not act or think. Has a man a carnal mind after he is born again? If not how can he do wrong. When a man is born again he is born from above, or born of the Spirit. That is altogether a different birth from his first or natural birth. His first birth is of the flesh or of the earth, and is corrupt, because the flesh is cor-

rupt in soul, body and spirit. The flesh remains corrupt after a man is born again, for Paul said, I know that in me, that is in my flesh dwelleth no good thing.

But in the heavenly or spiritual birth there is no evil.

In the new birth there is the revelation of Jesus Christ in the man born again. He has eternal life then but never had it before. This life is incorruptible. Two manner of spirits are now in him. He still has a natural or corrupt life that sins, but he has a spiritual or eternal life that does not sin. Sometimes the man is led by the corrupt life and sins. Sometimes he is led by the spirit of Christ and does not sin. Sometimes his soul rejoices in God. Sometimes he is so controlled by the spirit of Jesus that his body even rejoices with the soul and spirit. The natural body is not the old man, the body of death or sin, though sin affects this natural body. When Mary said my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour, she in soul, body and spirit was rejoicing in the Lord, because she was brought wonderfully in soul, body and spirit under the joy and power of the Holy Ghost.

We are to present our bodies a living sacrifice, and our members of our bodies are to be instruments rendering service unto the Lord. If born of God we love God. The life of our spirit, the joy of our soul, the power that controls our bodies directs and inclines us to serve the Lord. But we are not al-

ways led by that blessed Spirit. Many false spirits are gone out into the world. We are to try the spirits. Every spirit that confesseth that Jesus Christ is come in the flesh, is now in you the hope of glory, is born of God,—but every spirit that denieth this is anti-Christ, or is opposed to Christ.

I believe the old man, the body of sin and therefore of death, will be destroyed; but I also believe the entire man soul, body and spirit will be saved. The heaven of eternal life will leaven the whole lump by purging out sin and death.

P. D. G.

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#### “WHO THEN CAN BE SAVED.”

“A rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying, who then can be saved? But Jesus beheld them and said unto them, with men this is impossible, but with God all things are possible.”—Matt. 19: 23-26.

The riches here represent legal righteousness. The disciples as Jews had ever been taught, not only the strictest obedience to the law, but also that as a favored nation God had given them the law as a medium through which to save them; and that, hence the nearer one was to a perfect obedience to the law, the nearer he was to the presence and favor of God. And understanding the figurative sense in which Jesus spoke of riches, or that they answered to legal righteousness or obedience, the disciples were indeed exceedingly amazed to hear Jesus say it was as impossible for

those "rich in deeds of the law" to enter into the kingdom of God, as for a camel to go through the eye of a needle—an utterly impossible thing. They doubtless wanted to believe Jesus, and yet he had seemed to contradict the great fundamental law of God by Moses that to keep the law was to live with God. For him to say that it was impossible for those rich in obedience to God to be saved, was, seemingly, not only to contradict Moses, but also put a premium on disobedience. And as utterly astonished they asked "Who then can be saved?" As much as to say if not the good, why certainly not the bad. And thus reasoning within themselves, they concluded that salvation was impossible to all men. Jesus then "beheld them," that is, with peculiar power discerned their spirit and thoughts to spiritual instruction, and said to them—as if answering their thoughts, with men this is impossible; but with God all things are possible. Then Peter understanding more perfectly that salvation was not by the law, but by faith in Jesus Christ, and that Jesus was not condemning obedience to the law, but trust in it for salvation; and that one must forsake this trust and all trust in works or an arm of flesh, and trust and follow Jesus alone; and as seemingly much relieved said, "Behold we have left all and followed thee, what shall we have therefore?" As if for Jesus to assure him of salvation; which he did.

It was a long while before the

disciples—as Jews thoroughly permeated with Judaism—could understand the gospel plan and principles of salvation, or clearly distinguish between law and gospel or works and faith. Most of those born of God know but little when they first enter the kingdom of heaven; for as a natural child grows in stature and knowledge; so the spiritual child gradually grows in knowledge and grace. For a time after I obtained a hope I did not know but one thing, and that was that Jesus came into the world to save sinners; that embraced me and was all I needed for the time; and had the church made my knowledge of election, predestination, etc., a test of fellowship, I would have been rejected.

But, in the first place, it is natural for all to believe in salvation by deeds of the law, or good works; and that in proportion to ones good works or moral perfection, are his chances for heaven. And this idea that legal obedience "or good work" is the essential and procuring cause of salvation, is a belief as deeply rooted and grounded in the human heart or mind, as that we live naturally by eating food; and that just as much and securely within our grasp, and at our option. And this cause thus believed to be wielded by an arm of flesh, as certainly makes one believe that salvation is possible to all men, and sure to the good. Therefore we too were amazed at the first conception of the truth of its policy and failure, to say nothing of another system excluding

moral and legal righteousness as worthless in its premises. But this revelation is never made, save to those born of the Spirit, when they, like Peter at that stage of revelation, are astounded, and ask who then can be saved? If the legally blameless and morally perfect—the good, cannot be saved, why certainly not the ungodly—the bad; then who can be saved? It seems a self-evident fact that if not the good, certainly not the bad; and so impossible to all. Ah, how hard we had worked to attain to legal and moral goodness, and how we grieved that we failed? and now to find it were worthless; and that it is impossible even to help save ourselves. We are thus left in bewildering doubt 'till Jesus turns and looks upon us—beholds us as discerning and speaking to the “inner man” to give the doubtful idea the stamp of infallible truth, in declaring “with man this is impossible.” This brings the necessary necessity to drive us to depend altogether on Jesus. Also it was to proclaim one of the most important truths in connection with salvation. And yet it reaches, or is heard only by the heart to whom directly spoken. The world denies and discards it as truth, as not understanding it. And “why do ye not understand my speech! even because ye cannot hear my words,” said Jesus. He spoke these words aloud, they are recorded and read; yet the mind devoid of divine light, as not hearing them, in a sense, denies them and says “it is possible for man to save

himself;” even notwithstanding Jesus said also that “except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” They still persist, contend and teach they can—that salvation is possible to man. Look at Paul, a Pharisee of the Pharisees, as touching the moral, legal, and ceremonial laws blameless, so that I suppose no man could equal, much less exceed the righteousness. Yet, except your righteousness shall exceed his, you can in no case enter the kingdom of God. Where then can this righteousness be found? In Jesus alone. Who can equal or obtain it? With man this is impossible. Who then can be saved? The poor, naked, shivering, penniless beggars, destitute of clothing; whether from the law that never had a moral robe; or from the high, once clothed in the ample folds of law-righteousness, that found worthless as rotten rags has been cast away and left for the hope of the more excellent robe of Christ; these can be saved as clothed by the Spirit—not clothe themselves—with the imputed righteousness of Jesus Christ:

“And lest the shadow of a spot  
Should on my soul be found,  
He took the robe that Jesus wrought  
And cast it all around.”

Blessed Jesus! Every way we turn, in every emergency we find Thee the all-efficient and all-sufficient friend of poor helpless sinners! I have often wondered if heaven would give the power and capacity to praise thee as I ought, and wish

R. A. P.

## ONE WITH JESUS.

The unity of Christ and his people, the members of his body, is the sweetest and most blessed of all relationships. Christ in you the hope of glory places within you the most precious pearl. There is no treasure of earth comparable to this. For it identifies you with him, and is the sweet odor that fills the whole house, and causes all your offerings to be acceptable unto God.

The sweetness of love rests upon and within such, even God's love. For God loves Jesus, yea dwells in him bodily; he therefore that has Jesus has the Father also. For if God give you Christ how shall he not with him also freely give you all things. God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life.

In all our service to the Lord it is Jesus that performs: for God works in his people both to will and to do of his own good pleasure. We are created in Christ Jesus unto good works which God have fore-ordained that we should walk in them. Then this is God's workmanship.

In preaching the gospel what power is it, the preacher's power or God's power that is mighty in pulling down strong holds? Who is it that quickens the dead? Is it Jesus or the preacher? Is the Lord so limited that he cannot quicken the dead except when a man is preaching the gospel?

If the Lord is limited to preach-

ers or preaching, so that he cannot operate on man only in preaching, then is he not a dependent God? I believe he is in every gospel preacher and in every gospel sermon. It is not ye that speak, but the Spirit of your Father that speaketh in you. The reason the virgins love to hear preaching is because Jesus is in the preaching. There is no gospel preached if Jesus is not preached. It is the power of God and the wisdom of God that is preached.

The highest, sweetest and best form of labor ever rendered is when Christ is preached. But the Lord can comfort a child of God when there is no preacher present. He can send his word which is not bound when there is no preacher to preach it.

Can one die in the comforts of faith when no preacher is present? Can one be raised up even from the dead when no preacher is present? Is the preacher dependent on the Lord, or is the Lord dependent on the preacher? Who makes gospel preachers? Does the Lord make something he cannot get along without when he makes a preacher.

The Catholic notion that a priest must be present with a dying man to anoint and prepare him for death, and that without this the man cannot enter heaven is a species of this jugglery that gives to man supposed power over the souls of men.

It pleased God by the foolishness of preaching—not by the foolishness, or weakness, or strength of men—but by the foolishness of

preaching to save them that believe. Men's wisdom says by our works we are saved. But it pleased God to save believers by that which is foolishness with men, namely a crucified Christ. A finished and complete salvation is preached in Christ crucified. There is no work of man in this. There is no preparation of man in this. It is all of God. It is of God that we are in Christ Jesus, who is made of God unto us wisdom, and righteousness, and sanctification and redemption. Then all our glorying is in the Lord and of the Lord. We are one with him. We are hid in him. It is the Lord's work. His wisdom guides in it. His power performs all the work, and his grace crowns it. The more we are enabled to serve him the more we praise him that he has counted us meet to serve him, and has wrought in us all this work. It is the Lord's work, and it is marvelous in our eyes. Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of Saints.

P. D. G.

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ELDER P. D. GOLD, VERY DEAR BROTHER:—When the civil war closed I came home a cripple, and have been afflicted ever since with rheumatism, and now am very poor. Will be 75 years old next month. I have been going and trying, in my weak way, to preach Jesus, "the way, the truth and the life," for 30 years, and eating my bread in the sweat of my face, and now I feel that my race is nearly finished, and I hope the good Lord will incline your heart and mind

to pray for one who feels to need the prayers of God's children. I began reading ZION'S LANDMARK before you became its editor, and to say that I greatly love editor and paper is but a faint expression of my feelings, and as this may be my last to you my dear brother I bid you farewell in this life, and may the Lord so bless you and yours, both temporally and spiritually, that you may fare well.

Yours in hope,

J. C. WILKINSON.

Mada, Amite Co. Miss.

#### Remarks :

I have never had the pleasure of meeting Elder Wilkinson, but have received many messages from him.

How good it is to be faithful, enduring unto death. How many crippled—suffering for 30 years—also with rheumatism, poor—having to labor daily for daily bread, would preach the gospel of Jesus Christ without money and without price? There is not even a natural support promised to gospel preachers.

The Apostle Paul, our Apostle, who went everywhere preaching, labored with his own hands to support himself and those with him.

One sign of a gospel preacher is patient suffering for the truth's sake.

Who was ever rebuked in conscience that ministered to such humble suffering saints?

May the Lord's blessing rest gloriously on our dear brother Wilkinson.

P. D. G.

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"The fear of the Lord is clean, enduring forever."

ELDER WILLIAM LUNDY.

I am just informed of the death of this aged Elder. He was long the Moderator of the Mountain Association, and has seen and felt much hard service. He was a stalwart man physically, and capable of much hardship. When I first saw him he had walked perhaps 30 miles to a meeting. He was widely known as an old fashioned Baptist of the mountains. He was always a dear brother to me.

He is the last of one noble trio of laborious preachers in his Association. Caudle, Hawkins and Lundy were known far and near, and they were brethren devoted to each other. There are still other good preachers now living in that Association.

Elder Lundy's last years were spent in sadness because of the breaking up of his home relations. His wife died a few years ago, and since then he has scarcely had a fixed home.

We hope he has gone to abide in a house not made with hands eternal in the heavens.

P. D. G.

After writing the above I received the notice of Elder E E Lundy.

DEAR BROTHER GOLD:—I received the sad intelligence some time ago that my uncle, Elder Wm. Lundy has passed from time to eternity. On Sunday the 7th day of January, he was at Piney Creek, Alleghany Co. N. C., and on his way from there his buggy ran over a log throwing him out, he receiving internal injuries from which he died on the 14th of January. I

suppose he was nearly eighty years old. He had been Moderator of the Mountain Primitive Baptist Association for many years. As there has been no notice of his death in the LANDMARK, I write this that the brethren where he has traveled may know that he is gone. May the Lord send one to take his mantle.

Your brother in hope,  
E E LUNDY.

A REQUEST.

At the request of many brethren, sisters and friends, I write to ask that if any brother, sister or friend who may have the Primitive Baptist containing H. H. Higgin's vision will forward same to brother Gold, for republication in the LANDMARK, we will be very thankful. If memory serves me correctly it was published about the date of 1856-7 or 8 H. H. Higgins lived in California, I think. My father preserved it while he lived, but at the close of the civil war, it with many valuable papers, which has caused us to lose many dollars, was destroyed.

Yours affectionately,  
L. J. H. MEWBORN.  
Jason, N. C.

DEAR BROTHER GOLD:—For the benefit of our people who may be visiting Washington, D. C., please insert the following in the LANDMARK: The Shiloh Old School Baptist church of Washington, D. C., has preaching by their pastor Elder J. T. Rowe, on the 3rd and 4th Sunday in each month. at 3:30 p. m., in Woun's Hall, 721 (2nd floor), 6th street, N. W. between G. and H., where we would be glad to meet all lovers of truth.

Your brother I hope,  
J. T. ROWE.  
Roland Park, Baltimore, Md.

DEAR BROTHER GOLD:—I write you to let you and the brethren know my condition. I am resting better part of the time. Some nights I can lie down and some I cannot. Dropsy is my trouble. My doctors say they will have me all right in one or two months. The Lord only knows how that will be. Two things I desire, one is to recover for the sake of my family and the church, the other is to be resigned to the will of the Lord. For this I ask that especial prayer be held in Wilson by the church, and at as many other churches as may hear of my request.

May the Lord give us to trust in him.

L I BODENHEIMER.

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#### NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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#### MARRIED.

By L. H. Hardy, on Feb. 15th, at the residence of the bride's grandfather, Mr. Sam N. Smith to Miss Bessie W. Boland. Both parties of Caswell County.

By the same, on Feb. 21st, at the bride's residence in Roxboro, Mr. Henry G. Clayton to Mrs. Mary E. Brooks. Both parties of Person County, N. C.

MR GOLD, DEAR FRIEND:—I enclose one dollar and a half for your paper again this year. I was hoping you could let it go for a dollar, but I had rather pay a dollar and a half than do without it. Can you tell me anything about Elder F. L. Oakly? I heard he had a cancer. Has he gotten well or not? I would love to hear from him. Please remember me in your prayers

Your friend,

AMANDA S. EDWARDS.

Siler City, N. C.

#### Remark.

Elder Oakly is well I think of his cancerous trouble. When I last saw him he was looking very well indeed.

P. D. G.

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#### UNION MEETINGS.

The Prospect Hill Union is to be held with the church at Flat River, Person Co. N. C. Saturday and 5th Sunday in April.

The Contentnea Union meets Saturday and 5th Sunday in April at Pleasant Hill.

The Staunton River Union meets on Friday before the 5th Sunday in April at Mt. Aarraret, Va.

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#### CHANGE OF ADDRESS.

Elder W. W. Meredith's Post Office is changed from Delmar, Del., to Petersburg, Del.

His correspondents will please note this change.

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#### BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

OBITUARIES.

MILDRED M. STRICKLAND.

She was the daughter of Thomas and Mary Price, and died the 31st of August 1899, in her 45th year of age. She leaves a devoted husband and 4 children, and 3 sisters to mourn her sad demise.

Just one year ago today she joined the Baptist church at old Union, Johnston Co. She had been a member of the Freewill Baptists 17 years, and just before the Little River Association she had a wonderful dream, saw the whole sky look red; in the sky saw something like a big lion appear with ever so many little ones following. It frightened her so much she awoke, and it was made plain that was sanctification that was in the church. In a few nights she dreamed again, and saw another wonder in heaven, a large bay horse appear flying with little angels twittering around him like little birds, and when brother Gardner and we all went to visit her at the association she came to the door, saw brother Gardner's horse, she recognized him, the same in her dream, and us all the angels and surely that must be the church. It was her first choice. On account of trouble went to the other one. She died of tumor. She said she enjoyed one month in the Baptist church better than 17 years in the church where she first went. All was done for her that doctors and kind friends could do. It was so hard to give her up, but our Father call, child, come home.

ELEN GURLEY.

DEAR BROTHER GOLD:—I feel like I want to say a few words in connection with what sister Gurley has said concerning our dear sister Strickland, who was the wife of Mr. John Strickland. It was my privilege to visit and preach for her twice during her sickness, and I have yet to visit one who was more resigned than she, though the first time she sent for me she was in trouble because she was not willing to leave her dear husband and children. I told her the God whom she loved and trusted would make her willing. The second time I went to preach for her she said she was willing to leave everything, all she wanted was to die and go to her blessed Jesus who did all things well. In parting with her she said, "Brother Gard-

ner, when I die come and preach my funeral. Look at me for the last time in this world," and said, "Brother Gardner, I know my Redeemer liveth." Can I ever forget that sweet face, that blessed countenance, that told me surely she was one of God's little lambs.

Brother Gold, I would be glad to say more about this dear sister but feel like it would take up too much space, and may God bless her dear husband who was so kind to her, never leaving her in all her sufferings, but doing all he could. May God prepare him and the children to meet her in Heaven.

Yours affectionately,

J. W. GARDNER

SAMUEL THURSTON HYMAN.

Died at his home near Sherlock, Kansas, Wednesday, September 20th, 1899, Samuel Thurston Hyman, in his 22nd year. The funeral services were held at the house, E. N. Gause preaching the funeral discourse.

The deceased leaves a wife and little child, and four sisters to mourn his loss. His testimony was that his work was done and he was ready to go.

"Brief life is here our portion,  
Brief sorrow, short lived care,  
The life that has no ending,  
The tear-ess life is there.  
Oh, happy destination,  
Short toil, eternal rest  
For mortals and for sinners,  
In mansions of the blest."

"Let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

Written by his sister,

MRS. T. A. WILTSEE.

Garden City, Kan.

MUSA VANCE WILSON.

Little Musa, youngest child of W. H. and M. H. Wilson, departed this life Sept. 18th, 1899, age 5 years, 3 months and 10 days.

She had spasms when only 3 weeks old, which left her paralyzed in her left side. She was so much afflicted that she never walked a step until she was 3 years old, and then she had to wear a brace on her left foot. So being afflicted as she was and the youngest too, made her very dear to us. She was the sunshine and life of

our home. She was the dearest earthly tie I had. I loved her better than anything on earth. I have often shed tears over her when she was real well, wondering how we could do without our dear little pet, if God should take her from us. But alas, she has gone never to return, but God who is too wise to err, and too good to be unkind, had a purpose in taking her home to rest, for now she is done with all the trials and tribulations of this vile world. What is our loss is dear little Musa's gain. She was sick only 5 days, had a very bad spasm on Friday before she died on Monday. She was never conscious again after having the spasm, didn't notice any of us or any noise whatever. Oh, how I did long to hear her say, sister, one more time before she left us, for I knew she couldn't live long in her condition. She was the only one of my brothers and sisters that ever called me "sister" and oh, I did appreciate it so much. She wouldn't eat by any body or sleep with anybody but "sister." My life was completely wrapped up in her, yet I can feel to say, Thy will be done oh Lord, not mine. I would not have her back in this sinful world if I could, for being afflicted as she was life would have been a burden to her. Oh, how precious in the sight of the Lord is the death of his saints.

Musa left a father, mother, 4 brothers and 6 sisters to mourn her loss.

This life seems only as a fleeting breath. It will not be long before we will all have to say, "vain world adieu," and go to meet our reward. Oh what a blessing it would be if we all can meet dear Musa in that celestial land where we will never say good bye.

Her devoted sister,  
MAGGIE WILSON.

A. E. LITTLE.

The son of Mr. J. E. and wife Z. C. Little, was born August 28th, 1880, and died October 14th, 1899.

The subject of this notice seemed to be a good, moral boy in his child and boyhood days, and was at one time a member of the Freewill Baptists at this place, but I was told by his father that when the sanctificationists came in he withdrew, and said if he ever joined any church it would be the Primitive Baptists, of which church his mother is now a member and his father a believer and friend. I was told by his father he never heard him curse an

oath, and was very industrious, and seemed to be almost the idol of the family. I heard others say "the mainstay was taken." He seemed to be loved by all who knew him, and we hope he was loved by Him who is able to make us all happy, and who hath said, "I have loved thee with an everlasting love;" and we hope hath said to the deceased, "Thy reward with loving kindness have I drawn thee." And may that God enable not only the bereaved family and kindred, but us all, to say, "The Lord hath given and the Lord hath taken away; blessed be his holy name."

Written at the request of his father, by  
A. WIGGS.  
Pine Level, N. C.

SAMUEL T. HYMAN.

It becomes my painful duty to ask space in your worthy paper the LANDMARK to chronicle the death of my beloved brother Samuel T. Hyman, who was the son of Needham S. and Emily Hyman, of Martin county, N. C. He was born the 6th of August 1878, and lived with father and mother until after their death, then in January 1899 moved to Garden City, Kan. and on the 20th of September, same year, died near that city. He leaves a wife and infant child, and four sisters to mourn his untimely death. He lingered about four weeks with typhoid malarial fever, and during the time gave many evidences, as I believe from those who were at his bedside during his illness, of a change of heart. Some of which I desire to relate. On being asked if he was prepared to die he answered his work was done, and it was all right with the Lord. He was in constant prayer to God, saying many times he was the one to look to. The morning he died he asked his wife to sing and tried to sing himself, but was so weak he could not. He was not a member of any church, but was a true believer in the Primitive Baptist faith. The account given by his dear wife and sister offers me great consolation, and hope he died in peace with God. May it be our happy lot to meet him beyond the river.

DEBBIE HYMAN.

CLEMENTINA HEATHCOCK.

Mrs. Clementina Heathcock, wife of Mr. Daniel Heathcock, Granville Co. N. C., died in 1882, after a short sickness. She fell asleep as we hope in Jesus, and was

taken to the grave by relatives and friends after services by the writer, was laid in the grave to await the summons from on high to call her to meet the Lord in the air, and hear that welcome voice, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. She was baptized into the fellowship of the Primitive Baptists at Myricks church, in Halifax county, about 50 years ago, by Eld. Hughins. She always filled her seat at church, if it was in her power. She leaves a large circle of relatives and friends to mourn her loss, but we trust our loss is her eternal gain. Children, relatives and friends watch, and be also ready as we trust she was ready to meet the Lord.

M. H. SUIT.

APPOINTMENTS.

E. E. LUNDY.

Maple Hill.....Sat. and 1st Sunday in March  
 Cypress Creek.....Monday  
 Muddy Creek.....Tuesday  
 Sand Hill.....Wednesday  
 Beaver Dam.....Thursday  
 LaGrange.....Saturday  
 Mewborns.....2nd Sunday  
 Brethren arrange for Monday.  
 Redbanks.....Tuesday  
 Flat Swamp.....Thursday  
 Spring Green.....Friday  
 Hamilton.....Saturday  
 Conoho.....3rd Sunday  
 Mt. Zion.....Monday  
 Kehukee.....Tuesday  
 Deep Creek.....Wednesday  
 Hopeland.....Thursday at night  
 Williams.....Friday  
 Lawrences.....Saturday  
 Lower Town Creek.....4th Sunday  
 Sparta.....Monday  
 Tysons.....Tuesday  
 Farmville.....at night  
 Meadow.....Wednesday  
 Upper Town Creek.....Thursday  
 Pleasant Hill.....Friday  
 Mill Branch.....Saturday  
 Sappony.....1st Sunday in April

J. E. ADAMS.

Durham, Thursday night before 2nd Sunday in March.  
 Burlington.....Saturday and 2nd Sunday  
 Big Meadow.....Tues. ay  
 Sandy Creek.....Wednesday  
 Mt. Tabor.....Thursday  
 Pleasant Hill.....Friday  
 Suggs Creek.....Saturday  
 White Oak Springs.....3rd Sunday  
 Cottons Creek.....Monday  
 Bethany (Anson Co).....Wednesday

Lawyers Spring.....Thursday  
 Philadelphia.....Saturday and 4th Sunday  
 Cool Spring S. C.....Thursday  
 Mill Creek.....Sat and 1st Sunday in April  
 Gils Creek.....Tuesday  
 Mt Pleasant, Sumpter Co.....Thursday

T. N. WALTON & J. B. DALLAS.

Moons Creek.....March 13  
 Rock Academy.....at 4 p. m.  
 Pleasant Grove.....14  
 Wolf Island.....15  
 Hillsdale.....16  
 Browns Summit.....17  
 Gilliams.....18  
 Arbor.....19  
 Lynchs Creek.....20  
 Prospect Hill.....at 3 p. m.  
 Wheelers.....21  
 Roxboro.....at night  
 Shiloh.....22

A. W. PATTERSON.

Conoho, Saturday and 3rd Sunday in March  
 Hamilton.....at night  
 Spring Green.....Monday  
 Williamston.....Tuesday  
 Smithwick Creek.....Wednesday  
 Bear Pass.....Thursday  
 Flat Swamp.....Friday  
 Great Swamp.....Saturday and 4th Sunday  
 Cross Roads.....Monday  
 Conoeta.....Tuesday  
 Tarboro.....Wednesday  
 He will need conveyance.

“The heavens declare the glory of God; and the firmament sheweth his handywork.

“Day unto day uttereth speech, and night unto night sheweth knowledge.”—Psalms.

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WILMINGTON & WELDON R. R.  
AND BRANCHES  
AND ATLANTIC COAST LINE  
RAILROAD CO., OF SOUTH  
CAROLINA  
CONDENSED SCHEDULE

TRAINS GOING SOUTH.

DATED Jan. 14, 1890.	No 33 Daily	No 36 Daily	No 103 dly ex Su da,	No 41 Daily	No 49 Daily
	M	P M	P M	A M	P M
Lv Weldon,...	11 50	8 58	.....	.....	.....
Ar Rocky Mt.,...	12 55	9 52	.....	.....	.....
Lv Tarboro,.....	12 21	.....	8 00	.....	.....
Lv Rocky Mt.,...	1 00	9 52	6 37	5 40	12 25
Lv Wiso .....	1 58	10 25	7 16	6 20	2 40
Lv Selma,.....	2 55	11 03	.....	.....	.....
Lv Fayetteville	4 30	12 20	.....	.....	.....
Ar Florence,...	7 25	2 24	.....	.....	.....
	P M	A M	.....	.....	.....
Ar Goldsboro,...	.....	.....	7 55	.....	.....
Ar Goldsboro,...	.....	.....	.....	8 01	3 25
Lv Magnolia,...	.....	.....	.....	8 09	4 35
Ar Weldon,...	.....	.....	.....	9 40	6 00
	.....	.....	P M	P M	P M

TRAINS GOING NORTH.

	No 78 Daily	No 102 daily ex Sunday	No 32 Daily	No 40 Daily	No 49 Daily
			P M		
Lv Florence,...	9 45	.....	7 45	.....	.....
Lv Fayetteville	12 20	.....	9 45	.....	.....
Lv Selma,.....	1 50	.....	10 56	.....	.....
Ar Weldon,...	2 35	.....	11 33	.....	.....
	.....	A M	.....	6 50	A M
Lv Wilmington	.....	.....	.....	8 20	9 45
Lv Magnolia,...	.....	.....	.....	11 16	11 16
Lv Goldsboro,...	.....	5 00	.....	9 27	12 26
	P M	.....	A M	P M	P M
Lv Wiso,.....	2 35	5 13	11 33	10 30	1 16
Ar Rocky Mt.,...	3 30	6 25	12 09	11 11	1 53
Ar Tarboro,.....	.....	7 04	.....	.....	.....
Lv Tarboro,.....	12 21	.....	.....	.....	.....
Lv Rocky Mt.,...	3 30	.....	12 09	.....	.....
Ar Weldon,...	4 32	.....	1 04	.....	.....
	P M	.....	A M	P M	.....

†Daily except Monday. ‡Daily except Sunday.

Wilmington and Weldon Railroad, Yadkin Division Main Line—Train leaves Wilmington 9 00 a m, arrives Fayetteville 12 05 p m, leaves Fayetteville 12 25 p m, arrives at Sanford 1 41 p m. Re

turning leave Sanford 2 30 p m, arrive Fayetteville 3 41 p m, leave Fayetteville 3 46 p m, arrives Wilmington 6 40 p m.

Wilmington and Weldon Railroad, Bennettsville Branch—Train leaves Bennettsville 8 15 a m, Maxton 9 20 a m, Red Springs 9 53 a m, Hope Mills 10 42 a m, arrive Fayetteville 10 55. Returning leaves Fayetteville 4 40 p m, Hope Mills 4 55 p m, Red Springs 5 35 p m, Maxton 6 15 p m, arrives Bennettsville 7 15 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad. at Red Springs with the Red Springs and Bowmore railroad, at Sanford with the Seaboard Air Line and Southern Railway at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 3 35 p m, Halifax 4 15 p m, arrives Scotland Neck at 5 08 p m, Greenville 6 57 p m, Kinston 7 55 p m. Returning leaves Kinston 7 50 a m, Greenville 8 52 a m, arriving Halifax at 11 18 a m, Weldon 11 33 a m, daily except Sunday.

Trains on Washington branch leaves Washington 8 10 a m, and 2 30 p m, arrive Parmele 9 10 a m, and 4 00 p m, returning leave Parmele 9 35 a m, and 6 30 p m, arrive Washington 11 00 a m, and 7 30 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 5 30 p m, Sunday, 4 15 p m, arrives Plymouth 7 40 p m, 6 10 p m. Returning leaves Plymouth daily except Sunday, 7 50 a m, and Sunday 9 a m, arrives Tarboro 10 00 a m and 11 00 a m

Train on Midland N. C. branch leaves Goldsboro daily, except Sunday, 7 05 a m, arriving Smithfield 8 10 a m. Returning leaves Smithfield 9 am, arrive at Goldsboro 10 25 a m.

Trains on Nashville branch leave Rocky Mount at 10 00 a m, 3 40 p m, arrive Nashville 11 10 a m, 4 30 p m, arrive Springhope 10 40, a m, 4 55 p m. Returning leaves Springhope 11 30 a m, 4 55 p m Nashville 11 12 a m, 5 25 p m arrive Rocky Mount 11 45 a m, 6 00 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, 11 40 a m, and 4 02 p m. Returning leaves Clinton at 7 00 and 2 50 p m

Train No 78 makes connection at Weldon all for points North daily, all rail via Richmond.

H. M. EMERSON, Gen'l Pass Agt.  
J. R. KENLY, Gen'l Manager.  
T. M. EMERSON, Traffic Manager

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

Francis A. Brown 15 Mar 01

## The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## BELIEVERS ARE UNDER GRACE.

"For sin shall have dominion over you; for ye are not under the law, but under grace."  
—Rom. 6: 14.

Paul sets forth a most blessed gospel principle and truth in this text, even the full and everlasting triumph of grace over sin, and therefore of life over death, of truth over error, of light over darkness, of glory and bliss over shame and woe, of Heaven over earth, and of the spirit over the flesh; all by the immortal Christ, by whom grace reigns. So the success of victorious grace rests upon Jesus the holy Son of God, who died and rose again, and said, "All power is given unto me in heaven and in earth." So grace is supported by all this power over right and dominion, for grace reigns by Jesus Christ our Lord; therefore while Jesus sits upon the throne of God, "King of kings and Lord of lords," having "power over all flesh," so long and so truly successful shall the reign of grace be. Well, Paul says of his Master Jesus, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Grace must reign, then, till death is destroyed. This is as sure and true as that the Captain of Salvation died for the sins of his people, arose from the dead, and "swallowed up death in victory." His victory is the victory of grace, and because his success is complete and most glorious, so shall grace be. And so all the saved of God, the blessed, chosen

and predestinated, shall forever be "to the praise of the glory of his grace, wher-in he hath made us accepted in the Beloved." There is, therefore, no failure in grace, no more than there is failure in Jesus, by whom grace reigns. It is a low and base slander upon grace, to think or say it may fail, or that there is the least lack or weakness in grace in its benign and complete reign, from first to last. Why should any subject of sovereign grace charge grace with the least defect or failure? Why substitute any other power or principle in salvation from sin and its wages of death than "the grace of God that bringeth salvation?" Salvation, salvation from sin, salvation from all sin, is what we need, and is all we need, and this we must have, or else we perish in our sins. The grace of God bringeth this salvation, Paul affirms. Jesus is the only Savior; he came into the world to save sinners; "he shall save his people from their sins." Not only their past sins, in which they were dead, but "from their sins" entirely. "The blood of Jesus Christ his Son cleanseth us from all sin," is the inspired word of truth. We need to be so cleansed, but more we cannot need. Our new song of praise now and forever shall be, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Thus truly is our salvation from sin, and from every sin, in and by him that loved us, and washed us from our sins, by his own righteous obedience unto death for our sins, that we, being dead unto sins, should live unto righteousness; therefore "Christ is the end of the law for righteousness to every one that believeth." Of him a prophecy said, "a King shall reign in righteousness." No other king ever thus reigned; for Jesus only is the righteous and Holy One, the God-man. Now, in all his righteous work of saving his people from their sins, "grace reigns," reigns by him; therefore grace reigns successfully, victoriously; for grace reigns "unto eternal life." The reign of grace, then, is over both sin and death, a full and perfect reign; for, let it be proclaimed to all the ends of the earth, "grace reigns through righteousness," because it reigns by Jesus Christ the righteous. And this is the excellent glory of grace; for thus by grace is Jesus exalted to the throne of holy heaven, and the blessed God and Father is glorified. No other principle or power or way can thus righteously, completely, fully save sinners from their sins, and present them blameless and holy before God in love and give them the crown of life, but sovereign grace.

Now, since grace is thus "sufficient" and triumphant, and since Jesus has so glorified the grace of God that it much more abounds than sin, and grace thus reigns by him, O why should any one who needs and desires salvation from sin, have one word to say against "the grace of God that bringeth salvation," as if grace alone has not sufficient power to save us now in time? Seeing that grace has power to do the greatest thing for us, to save us from death in sin and

reign over death unto eternal life, why should any think so meanly of "grace abounding" as to deny its sufficiency to keep us in the way of salvation? If grace so abounds and reigns over sin and death as to subdue them and bring salvation to the lost sinner, why should it be thought that this grace is not also "sufficient" to "teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world?" Why, then, insist upon another principle and way, the legal principle of conditional salvation, as a better way of salvation in time than the grace of God? To do this, is to deny that the grace of Christ is sufficient to save us now, and so to dishonor grace. But when Paul was sorely tried and abased by the buffetings of sin and Satan in his flesh, Christ said to him, "My grace is sufficient for thee." And if so for suffering Paul in all his perils, who will presume to say that this grace is not equally sufficient for all others on earth who need salvation? Shall we set up our works, in the performance of conditions by us, as a better way and more sufficient to save us in time than the grace of Christ? O Lord, save us from this snare of the devil and reproach upon thy reigning and righteous grace, "that bringeth salvation."

"For sin shall not have dominion over you," is the strong assurance of the text: "for ye are not under the law, but under grace." Then the clear doctrine of the text is, sin shall have dominion over all who are under the law, for the law is the ministration of condemnation and death because of sin, and the strength of sin is the law, says inspired Paul.

The law was a covenant of works, and therefore it was conditional, being a system of rewards to the

obedient, but of punishment to the disobedient. The law, therefore was the ministration of justice, without mercy or grace. "Wherefore the law is holy, and the commandment holy, and just, and good." It could not, therefore, approve or reward any obedience that was not holy. It is for this reason that Paul says, "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." No sinful man can thus continue. This should teach us the impossibility of conditional salvation, or salvation which is offered upon our works of obedience; for before we can obtain any salvation in this way, we must first perfectly fulfill the condition by a perfect or holy obedience, because all the commandments of God are holy, and only a holy obedience will fulfill the righteous commandment, and entitle the doer to the conditional reward of salvation. For certainly any conditional principle or way of salvation must necessarily require perfect obedience to its conditions, before such conditional salvation can be received. Moreover, any conditional obedience must be equal in merit to the reward of conditional salvation, or else the door is not righteously entitled to such salvation. Then the salvation that is thus obtained is not by grace, but it is "of works," and admits of boasting. "Now to him that worketh is the reward not reckoned of grace, but of debt." This is the decision of Grace, and it is against every one who claims any salvation or blessing upon works of obedience. He who does this, thus reproaches grace, denies that he is under grace, denies that grace reigns in all his salvation, denies that grace is enthroned in

his heart and life; and grace leaves him to the conditional reward of debt, until he is filled with his own ways, and confesses that "Salvation is of the Lord."

"For ye are not under the law, but under grace." And it is the glory of grace to dethrone the monster sin, and cast it out of the heart of the poor and needy sinner, so that sin shall no longer reign unto death in the now living subject of saving grace, which much more abounds in the heart where sin once abounded; so much more indeed that where sin reigned unto death, and we died unto sin, even more (in us) doth triumphant grace reign through righteousness, sweetly constraining us to loathe the cruel monster sin, and love grace and truth and righteousness, as only grace can teach us to do. Thus through the superabounding grace of God in his Holy Son, by whom grace reigns in us, we are "saved from so great a death," and are blessedly assured in the text that, because we are now under reigning and saving grace, sin shall not have dominion over us, but we ourselves shall triumph over sin and death, because reigning grace has established her throne in our hearts, and her mission is the full salvation of all the blessed people who are not under the law of conditions, but under the gospel of grace. Here grace reigns without a rival; for the law and its curse have been taken away by him who has enthroned grace, and so sin has lost its strength, death has lost its sting and the grave its victory, as against us and over us; for the sufficient cause that we are under grace, and grace is much more mighty than all these things which stood against us. Such is the power and riches and glory of the grace that saves us to-day, and to-morrow, and forever; "the grace

of God that bringeth salvation." No other power saves

This is the sure foundation upon which Paul rests the holy obligation of the saved in Christ to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." He confidently asks, "How shall we, that are dead to sin, live any longer therein?" We shall not; for to us there is no life in sin, but only in the righteous life of Christ, "who is our life," and no salvation from the dominion of sin only by his reigning grace in all his people whom he shall save from their sins, "to the praise of the glory of his grace."

O may we all thus magnify his grace in time, as we shall in eternity.

Claiming all my salvation under grace, may grace be with you all.

D. BARTLEY.

Crawfordsville, Ind.

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DEAR BROTHER GOLD:—With your permission I will write a few lines to the brethren, sisters and friends that I met on my last two short tours among them. As you will know I have traveled very little of late, but did however visit the Country Line Association near Reidsville last August, and had a few appointments going and coming which I enjoyed very much. This association was very largely attended as many of you know; and on account of so many friends meeting and talking with each other it set up quite an uproar, so that altogether it became a disturbance to the worshipping part of the congregation.

Brethren, I am quite sure this evil cannot be reached from the stand by the preachers, and I have noticed sometimes when an effort to do so has been made, that the personal disorder on the stand was

rather worse than any personal disorder in the grove, as was the case in my opinion there.

I remember at one of our associations a few years ago a good preacher threw out some very sharp rebuke and a young man in the crowd thanked him, that seemed to fire up his temper, and I must confess I was rather more ashamed of the disorder on the stand than that which was in the grove. How then shall we remedy this disorder? Shall we abandon Associations entirely? Or shall we hold our Associations in the week? Or shall we bear with the disorder? Or is there still another remedy. Let us not abandon Associations if but for this reason only; the enemy will say to my only boy: "The Old Baptists are a set of ignoramuses, a thousand years behind the times, and will all soon be dead." But he will say, "I know that is not so. I went with Papa to the Country Line Association, and there met twenty or more Primitive Baptist preachers, several of whom were men of intelligence and men of education, together with the largest crowd of people that I ever saw anywhere, and I suppose half or more of them were Baptists, or Baptist friends."

Let us not hold our Associations altogether in the week, because in the days of the Apostles they preached on the Sabbath, and the next Sabbath they preached again. Let us not bear entirely with the disorder, but let each church with whom the Association is to be held, in ample time appoint a half dozen more or less of its most influential members to patrol the grounds during the Association, and wherever they find crowds gathered talking and laughing call their attention to the fact that they are causing disturbance, and in my

opinion as a rule they would be only too glad to retire to some more distant spot. The disturbance is not on account of disrespect for us altogether, but much of it is a matter of carelessness and forgetfulness, especially on the part of young people. Let the church forbid all manner of traffic and declare for good order, and give notice of this in due time in the county paper, if there be one, and then if there shall be any disorder let the committee properly indict the offender at the next term of the Superior Court, and when this is done a few times you will see much of the disorder at our associations subside.

I have written the above especially at the request of Elder Oakly and others, and if it does no good I hope it will do no harm.

I went from this Association to brother Gilliam's where we stayed until Tuesday evening, and I must say this is one of the most pleasant and entertaining families I ever stopped with. Brother Gilliam is the principal of Gilliam's School. He is a fine educator with a good wife and well trained family of children to help him. Miss Unice, his oldest daughter, is a graduate in and teacher of music, and the younger sister, Miss Dewey, is a splendid performer, which makes this part of his school a splendid success. My little boy said as we drove away, "Papa, I regret to leave brother Gilliam's more than any place we have stopped yet." I feel like we would all do well to patronize brother Gilliam's school, which I aim to do as much as I am able. But for like of space I cannot say more of this trip now.

In December I visited some of the churches in Edgecombe, Nash and other counties, which was one of the most pleasant trips I ever

made. The first church I visited was Autry's Creek, where we had a good meeting, and was met Sunday evening by Mr. F. L. Thigpen, and conveyed to his pleasant home, and well entertained by himself, his good wife and the dear old sister Hyman. On Monday I met with that dear brother G. W. Roberson at Little Creek Church, where we had a good meeting. He remained with me for four days, and of course did more than half the preaching, nevertheless the pleasantness of his presence with me I will not try to describe, but suffice it to say he is one of the dearest men on earth to me. The saddest of all circumstances to me came under my observation in the persons of Elder John Rogerson and his afflicted son. Many of you know the circumstances. His son, 22 years old, had had cancer of the stomach. Brother Rogerson had returned with him from Baltimore where he had had a most delicate, dangerous and expensive operation performed. He was living but very feeble and brother Rogerson nearly worn out with fatigue and anxiety. Brother Rogerson is a worthy preacher, and I do hope the brethren have or will relieve him of all financial embarrassment. From that section I returned to Old Sparta, and after preaching stopped for dinner with sister Moore, the happiest woman I think I ever met. From here I visited the family of that dear old brother Cobb, who has since passed away. Of course I was made to feel at home and had quite a pleasant time with them at their meeting at Town Creek, Saturday and Sunday, where there were two baptized (Sunday) by the pastor, that dear young elder Crisp. From here I went to brother Joseph Brake's where I tried to preach at night to his family and neighbors. All

who have ever visited this family would guess I had a pleasant stay with them. After preaching at Pleasant Hill and spending the night with brother Jesse Brake I went to the Falls where I met with the dear elder Williford, brother Trevathan and a goodly number of others. But many that I expected to meet I did not meet which made me feel for the time being that I had better be at home. From here I was conveyed by brother Trevathan to brother Womble's, where I met again with brother and sister Williford, and together with him preached at night just as I had expected to have to try to do. We had good meetings at Nashville, Sappony and Mill Branch, and then went to my last appointment at Upper Town Creek, finding all the churches full of life with quite an ingathering. Brother Williford as well as brother William Fly, seem to be and are good pastors and church builders. Brother Treva- than remained with me nearly a week, and we parted in tears Sunday evening. I hope the brethren will pardon me. It is not an easy matter to give a full detail of a trip. I want to say to the brethren in the White Oak Association that I have not entirely forgotten you. I have for a long time had a desire to visit you. I am anxious to see you all, and if the Lord will I hope to visit you sometime this year. I have written as though I was a Baptist preacher, but I often fear I am not a true one in spirit. But I had rather be one than to be anything on earth. I am not ashamed of the gospel of Christ, and I believe the Baptists hold and preach it.

W. J. STEPHENSON.

Smithfield, N. C.

"For we are the circumcision that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. 3:3.

I wish to tell to the household of faith something about a wonderful fulfillment of the above scripture to my mind, and how I was made to rejoice in Christ Jesus, and how I was made to have, if possible, less confidence in the flesh than ever before.

I had taken a load of tobacco down to Winston at a time when the market was very much thronged with tobacco, and the roads were muddy and I had driven a long way with a heavy load and was very tired. So I got a sort of bed down in a basement room under Farmer's Warehouse where I slept and rested very well. Next morning, owing to the great amount of tobacco to be unloaded, the warehousemen commenced work about 3 o'clock. The truck hands were whooping and crying out unload, and rolling their trucks hastily over the floor making a great racket, and as I lay upon my bed my mind became engaged in meditation upon the great strain and rush of business that was going on in that city, and what a great effort these men were making to make money; and as I was a very poor man and always had to labor under so many disadvantages for want of means, I thought perhaps if I would rouse up and put forth more effort, and try as these men are trying, perhaps I could make some money too. Well, the next idea was what can I do, or what pursuit must I engage in? When first one enterprise and then another would present itself to my mind, but everything that seemed to come at all within the reach of my mind my limited means seemed to have something connected with it that my conscience would not consent to; so I saw no chance for me to

make money. At last I thought perhaps there might be a way out of all this. Suppose we just let our earthly business just be business, and keep our religion separated from it, and just go in any kind of way and make money, and then worship God separate from all this. Perhaps that is the way. By this time a strange sensation had seized my mind, and I became unconscious of all the noise on the floor above, and my mind was so completely absorbed in the subject that I even lost sight of where, or what I was, and this question seemed to be asked: "Would you sacrifice the price of the Saviour's blood for the sake of making money?" I answered no, by no means; but what resemblance can this have to the price of the Saviour's blood? Why, it is on this wise. Jesus shed his blood to destroy sin; and if we commit sin to make money the money thus made is to us just what the thirty pieces of silver was to Judas, and to those wicked rulers who notwithstanding they had given the money as a bribe they would not dare put it into the treasure with their common fund, but used it to buy the potter's field, a place to bury strangers in. Here the whole matter seemed to be rehearsed in my mind, and I saw it all over again. I saw the priceless blood of Jesus estimated so low as thirty pieces of silver by men as they oppressed the poor, oppressed the hireling in his wages, or by taking money as a bribe, and in numerous other ways. Just so as sin is committed in any transaction it is done at a sacrifice of the price of a Saviour's blood, which was shed to destroy sin.

Here something appeared most wonderful indeed, so wonderful that I never have found language to express it even to my own satisfaction. I can only tell it in part.

I really saw my own mind appear before me in some kind of bodily shape, something about the size of a gallon measure, though tapering at the ends making it rather egg shaped, and it was just as dry as dryness could be, and perfectly empty, not empty or hollow like a gallon measure would be, but more like a very porous or open piece of sponge, and Oh, it was so dry it makes me feel sad yet to think that this thing represents my own mind, and to think it was so lifeless and so dry. But I saw it was completely surrounded, only at a short distance from it, by the love and glory of God which appeared as smoke or more like thick fog or cloud, and as it approached nearer and nearer to this empty mind it formed itself into thousands of beautiful little streams about twice as large as knitting needles, and those streams were so beautiful like the color of a bright rainbow, and as they approached near they formed a kind of curve like you may have seen smoke as it enters a very hot stove or fire place, and they entered in at every pore, and on every side, until in an instant it was filled so completely full that it became firm and solid as a citron. Here I revived from my stupor, and indeed my heart was so full of love and glory that it was with difficulty I refrained from praising God aloud. I was so amazed at this glorious fullness that I sat awhile upon my bedside before I realized that it was time I was gone up to look after my team and tobacco, so I went up into the warehouse with my heart almost bursting with its weight and fullness of God's love and glory, and in the midst of all this great rush of business I was made to rejoice in my poverty, if indeed it be poverty: for I felt like I was just as rich as I need to be, and had often to turn

myself into the dark to conceal the sweet tears of joy with which my eyes were overflowing, and as I looked over the great crowd I saw some would whistle and dance, some would curse and swear, and some were half drunk; and everything seemed to represent a scene of utter carelessness and unconcern; and my mind caught on to the glorious strain,

Why was I made to hear thy voice,  
And enter while there's room?  
While thousands make a wretched choice,  
And rather starve than come?

'Twas the same love that spread the feast,  
That sweetly forced me in,  
'Or I would have still refused to taste,  
And perished in my sin.

O for such a love as this,  
Let rocks and hills their lasting silence  
break,  
And all harmonious human tongues,  
Their Saviour's praises speak.

A. M. DENNY,

Dale, N. C.

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### CHURCH CONSTITUTED.

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The church at Bell View, Roanoke County, Va., at their meeting on Saturday before the 3rd Sunday in December, 1899, while in conference made an order allowing certain members of her body living in Roanoke City, and forming an arm of said church to invite a sufficient number of Elders to form a presbytery to meet with the arm in Roanoke, and constitute them into a church upon the principles of faith and doctrine enunciated by the Primitive or Old School Baptist Church. But by a mistake in writing Elder Corn did not get the word. Elder Z. T. Turner, clerk of the Pig River Association, attended and Elder J. C. Hall, pastor of the church at Bell View, and also of the arm in Roanoke being present, was invited to associate himself with Elder Turner, and thereby form a presbytery. This being agreed upon, all being assembled

in a hall provided by the members of the arm for the purpose, Elder Turner preached a sermon. Then associated with the Presbytery: Deacons L. T. Webster, J. H. Eddy, and Andrew H. Turner, all from their respective churches in the Pig River Association, chose J. C. Hall, Moderator, and Z. T. Turner, Clerk. Then called for the names of the members of the church at Bell View composing the arm, with any others who had letters from their respective churches, and desired to be in the constitution to come forward to seats in order to be examined. Twenty six in all came forward, and their names were enrolled by the clerk. (Names omitted here.) Brother J. S. Denman, who had been selected by the arm for ordination to the office of deacon, was requested to answer for the members. The moderator then strictly admonished the body to give earnest heed to the questions asked and answers given and if any question asked upon the principles of faith, doctrine, practice, or discipline, or answer given that was not in strict harmony and accord with the scriptures of divine truth, or was not in accord with the doctrine taught by the Primitive or Old School Predestinarian Baptist, to speak at once.

The moderator then proceeded to set brother Denman apart to the responsible office of Deacon by prayer and imposition of hands by the Elders, a solemn charge was given by the moderator to the deacon, and to the whole membership. Then they pronounced them a regular organized church, and the right hand of fellowship was given by the presbytery to each member, and the members to each other. Then the church chose the name of the the Primitive or Old School Baptist Church at Roanoke, Va. Then they chose brother C. M. Turner clerk

for the body, and John C. Hall, pastor, and Elder P. G. Lester, assistant pastor. Church meetings are to be governed by the 31 Sunday in the month and Saturday before.

The church extends a cordial invitation to all sound and orderly Primitive Baptist preachers to visit and preach for them. Then closed one among the most harmonious meetings that it has ever been our privilege to attend.

This 17th day of February 1900

J. C. HALL, Mod.

Z. T. TURNER, Clerk.

DEAR BROTHER GOLD:—It is well I think when we have a disposition to speak often one to another, especially so if we speak the things that become sound doctrine. I will offer some reflections now upon the subject embraced in the following sentence: "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7. It ought not to be necessary at this day to write in vindication of the doctrine of redemption. Yet I have for a long time seen that it is well to return to and set forth again and again the first principles of the doctrine of Christ. I am not meaning to debate any point with any body, having a decided disinclination to controversy, but propose simply to call attention to what the scripture teaches on several important points. The idea of redemption embraces both what we are redeemed from and also what we are redeemed unto. Man is the subject of this redemption as the Apostle says, we, that is himself, and the brethren to whom he was writing. I do not understand this redemption to be merely exemption from punishment as the consequence of sin, nor even merely a redemption from sin

itself; although that is included. They are said to be redeemed from the earth, and from among men; and also redeemed unto God. In order to fathom in some measure this redemption we have need to understand something of our earthly state. Man in his created state while not a sinner was liable to be tempted by sin whenever it presented itself. He was not a subject of spiritual life, nor of the love and fear of God. The bestowment of an eternal spiritual inheritance upon the sons and daughters of men was the grand ultimatum and consummation of this redemption; and the redemption of the transgressions that were under the first testament was merely incidental thereto. See Heb. 9:15. Man was of the earth capable of enjoying only the earth and the things of the world; only natural, not spiritual. And the natural man receiveth not the things of the spirit of God. It seems to become a kind of necessity to make a distinction or division as I understand the scriptures to teach in the experience of grace. The Apostle says, "The body is dead because of sin," and this evidently of believers, and those who are declared to be alive from the dead. There is evidently a quickening or life-giving set forth of which the body is not yet a recipient. While we remain on earth the body must remain earthy, capable of enjoyments, duties and obligations of an earthly life. This mortal could not put on immortality and remain here. The Apostle says, "You hath he quickened who were dead," &c., so something lives that before was destitute of life. The inspired writers speak of soul and body and I don't know why we may not. "If the spirit of him that raised up Jesus our Lord from the dead dwell in you he that raised up Christ

from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" Here is a quickening of which the body is not a partaker, but of which it is destined also to partake. This spirit that is now said to dwell in us is not something in distinction from ourselves but is the life that we now as believers live, having passed from death unto life. We know that we who have hope in a Saviour have enjoyments as well as sorrows and trials in which the body has no part, and comforts and privileges that our bodies do not need, but that we feel the need of when the world supplies every need of the body. What the apostle is setting fourth in such rapturous strains is something that he says we have. It is not then something in the distant and uncertain future, but that we are already in possession of, the earnest of that inheritance to which we are now the heirs. Our present experience warrants the faith and hope that we have with regard to the full and final redemption of the body as already secured. The apostle repeatedly speaks of himself in distinction from his body as if the body was but the servant, as when he was caught up to the third heaven he didn't even know whether the body was with him or not. So he speaks of himself as being absent from the body and present elsewhere, as though he suffered no inconvenience from the absence of his mortal body.

Brethren have sometimes been puzzled about the terms, pardon and forgiveness. For these terms as used among men do not imply the removal of guilt. But though these terms occur continually in the scripture and although in our experience it comes like forgiveness, mercy and pity, &c. yet as I said before that it is not merely

redemption from punishment or penalties, but from the state of depravity, sin and death, in which men are involved. He came to save his people from their sins. "He gave himself for us to redeem us from all iniquity, and purchase to himself a peculiar people zealous of good works. This redemption work is complete. The Redeemer declared it was finished. So nothing remains but for the heirs to receive their inheritance. They are made meet to be partakers of the inheritance of the saints in light. Beloved, now are ye the sons of God. I don't know why any body should want to put this work of redeeming grace away from ourselves. I know nothing of any eternal generation or spiritual children. I have no gospel for any other order of beings than the sons and daughters of men. Christ took on him not the nature of angels, but the seed of Abraham. Not only were sinners sold under sin, but servants of sin loving evil rather than good, and darkness rather than light. But now being made free from sin they become servants to God, having their fruit unto holiness, and the end everlasting life." Thus redeemed there is no condemnation can come to them because there is nothing in them that the law condemns. "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5 : 24

That spiritual and eternal life that was given to the saints in Christ was never under the law that man was under, and was never liable to the condemnation of that law, but was holy as God was holy. This law, or life, is the law of the spirit of life in Christ Jesus and which makes free from the law of sin and death. All this is meas-

ured by but one standard. It accords with the riches of his grace. I do not know where else to go to find a measure by which to fathom the unsearchable riches of Christ only in the redemption and salvation of his people. We see and know now only in part, but we have probably seen enough to fix our faith and hope. And if I ever have beheld anything of the glory of God it has been in the face of Jesus Christ and in that salvation of which the sons and daughters of men are subjects.

The Saviour in pointing out and applying the blessing of his gospel did not say blessed are the righteous, but they which do hunger and thirst after righteousness. While this implies a lack of attaining to that righteous state that is aspired unto, yet the righteous principle must be there or there would not be hungering and thirsting for it. People can love righteousness when not conscious of possessing it. Mourning on account of the presence of sin is a very different thing from reveling in it with delight. Although we are subject to vanity to some extent, yet with the believer in Jesus it is not willingly.

I want ever to be a witness to that repentance and redemption from sin that Jesus was exalted as a Prince and Saviour by the right hand of God to give to Israel.

Yours to serve in the gospel,  
E. RITTENHOUSE.

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#### TO BRETHREN AND FRIENDS.

As all the copies of the Church History, written by my father and myself, and published in 1886, have been sold, and as there is a demand for another edition, I hereby give notice, that if I can secure five hundred subscribers, I will, the Lord permitting, publish an-

other edition, bring down the history to the present year, 1900, the close of the century, and omitting the appendix, except the short biography of my father.

The book contains over a thousand and closely printed pages with a fine steel engraving of my father, a copious table of contents, and a very full alphabetical index.

It is a condensed and reliable statement of God's dealings with his people from the creation to the present time, and has been cordially received, and commended by Primitive Baptists in all parts of the United States. The object of the work, was, so far as space allowed, to present "the truth, the whole truth, and nothing but the truth," in regard to every doctrine and practice, not only of the church of Christ, but in regard to every denomination professing Christianity. The cost of the History, including postage, will be \$2.00; the money to be paid when the book is ready to be delivered. Those who wish to subscribe will please send name and address to Elder S. H. Whatley, 83 Fort St., Atlanta, Ga., or to myself, Sylvester Hassell, Williamston, N. C.

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#### NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Snape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.  
P. G. LESTER.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII ..... No. 3

WILSON, N. C., MARCH 15, 1800.

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## EDITORIAL

### OUR HOUSE.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2ud Cor. 5: 1.

Not often the Apostle said, "I know," in the sense of knowing he was born of God; nor do we. He had come to this blessed knowledge when he most needed it, or when under manifold trials and temptations—when under severe wars without and within. He had just been telling the brethren how he had been "troubled on every side." We come to this sometimes, when looking where we may, in every direction, on every side—things seem dark and at war against us—no prospect is pleasing, or promises any comfort or quiet for this life, but all are rather full of perplexity, confusion, trial, and distress. If we live and walk with Jesus, his same old enemies—the world, the flesh, and the devil,—are our enemies; and they oppose, revile and persecute us as they did him; but the worst foes are those of our own house or heart, whose continual manifestations of

vileness wound us deeper than any outward sword. And all for being for Jesus. Thus the Apostle for living and preaching that faith, refers to distresses and war on every side, as always delivered to death for Jesus sake;—always bearing about in his body the dying of his Lord. For he, as outlawed for the faith of Jesus, had trials of cruel bodily scourgings, imprisonments, &c., that we know not of. Let us remember this when we begin to faint under ours of this day. Yet amid all his bodily sufferings from without, and groanings within over the body of this death, he was not distressed or in despair that his preaching would prove vain, or that the gospel would thus be destroyed; or yet his own body; nor did he feel forsaken of the Lord by this onslaught of persecutions and trials, as we often do, even thinking this caused them to come; but they confirm his presence. And knowing that he had preached the faith as he had received and believed it of Jesus; and for the good of his people and God's glory, and that the Lord who had raised up Jesus, would also raise up his body from death should they kill him, said in the knowledge of faith "Though my outward man, or body perish, the inward man is renewed day by day; and these afflictions which are but for a moment, work for me a far more exceeding and eternal weight of glory." For here comes in all the fullness and sweetness of that blessed hope, now turned to knowledge under this stress of afflictions that needs

it—of his house not made with hands—of a crown of eternal life and body in the heavens. What would he do but for this hope, aye, knowledge of a personal resurrection to a far exceeding better life and house? How full of meaning this makes the next sentence, “For in this we groan being burdened”—burdened not only with physical scourgings, imprisonments, and deaths oft, but also with this inward corruption of the dead carcass, so to speak—this body of death, wherein sin and vileness continually reproach his Lord and make him cry, “Oh wretched man that I am, who shall deliver me from the body of this death!”

We also who are likewise in this tabernacle, do likewise groan being burdened with the corruptions of mortality. And we are not groaning simply to be “unclothed,” or to be delivered from, to get rid of this mortal house; but that “mortality might be swallowed up of life, or that it be changed and fashioned like unto Christ’s body in the heavens. Then how unspeakably blessed this state, even amid the greater afflictions of Paul? to be thus burdened and groaning to be delivered, not so much to put off the mortal body, as the corruptions dwelling in mortality, earnestly desiring to be clothed upon, “for he that hath wrought us for the selfsame thing is God, who hath given us this earnest of the spirit.” So that our very afflictions and groanings too deep to be uttered prove us born of God.

Suppose we had no such hope.

Suppose I had none such now when the infirmities of age are about me telling me that I must soon put off this body; my groanings would be in horrible dread of so doing. But thanks be to God I have such hope and that as I grow older more often merges into this knowledge when pressed on every side; and I find an inexpressably sweet undercurrent of satisfaction in this earnestly desiring to be clothed upon—this longing to depart and be with Christ, while I wait for it, that makes all my afflictions—which are varied and many—but light and fleeting. Oh how of all men most miserable if for this world only we had hope! Truly we are strangers and pilgrims—strangers to ourselves and to the way we go, with tent on the table-land of hope to-day and in a bog of mist and thorns to-morrow; and often so despairing and confused that we can only know and say “A stranger and pilgrim!” yet they who say so declare they seek a better country—a better house.

And if “pressed above measure” and we begin to “write the sentence of death within ourselves,” or we feel that we can stand no addition to our troubles and perplexities of an earthly nature, or to those within, God will make a way for our escape and give us to know that if our earthly were dissolved we have a house in heaven. Then, though thus burdened and groaning in this our earthly house or mortal body, let us be cheerful and trusting, careful for nothing but to believe and obey; knowing that we

are "hereunto appointed," that all of our self-same personal trial and afflictions are wrought in us of God, "who also hath given unto us the earnest of the spirit," and that we are always delivered unto death for Jesus sake—always bearing about in our body his dying, so that we may also thus manifest his life in our mortal body. So that if death works in us, so does life; the first shall be swallowed up of the last, nor shall we be found naked.

P.

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SCRIPTURE CHARACTERS  
JACOB, NO. 6.

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As Jacob descended into the land of Egypt he sent Judah before him unto Joseph. The great Law-giver and Leader of Israel sprang forth from Judah, and the Saviour and preserver is found in Joseph. Jesus leads his people and brings them unto himself that where he is there they may be also, whether in Egypt or in Paradise. Their first meeting is in Egypt and their last and final meeting is in Paradise. Joseph made ready his chariot and went up to meet Israel at Goshen. When Jesus came up from Egypt he came from a far greater depth than were his people. He was underneath them, and brought up salvation for them, and in it brought them up also out of the horrible pit, out of the miry clay, and set them upon a rock, built them up upon himself so that they never come to the greater depths of sin, nor do the gates of hell prevail

against them. Joseph presented himself unto his father. How strange! and yet how true. The son reveals himself and thus reveals the Father. And Joseph wept upon his father's neck a good while. "Jesus wept." The neck seems to be a fit place to weep upon, the connection between the head and the body, the avenue of natural supplying, but which utterly fails upon the part of man. When Jesus beheld the utter failure of Jerusalem embodying the law together with all of its environments as observed by those to whom it was given, and thus embracing them in their priesthood, or sanhedren, wept over it, and declared it to be in opposition to salvation and worthy of nothing but everlasting desolation. Salvation is of God by Jesus Christ. Salvation is from sin. While Jacob was an inhabitant of Canaan yet he found salvation in Egypt. "And Israel said unto Joseph now let me die, since I have seen thy face, because thou art yet alive." I do not think that Jacob felt to shout himself to death and go right off to heaven as some would intimate when they are in good health and yet ready to die, but from a deep sense of his unworthiness of all the manifold mercies of God, and this crowning privilege of seeing his son whom he had long mourned as dead, he could not desire even to live longer, but felt to deserve nothing but death, or that God's will be done which seemingly could only result in death, however, I dare say, he must have felt

like Simeon with the child Jesus in his hands to desire to depart in peace. At the sight of God's salvation there is peace in the execution of his will, whether it be to live, or to die. For whether we live, we live unto the Lord, or whether we die we die unto the Lord, therefore whether we live, or die we are the Lord's.

And Joseph set Jacob his father before Pharoah, and Jacob blessed Pharoah. The blessing of Pharoah by Jacob is in harmony with human nature in man. I very much question whether the translation could have rendered the name Israel as blessing Pharoah instead of Jacob, because it does not seem to me that Israel could in any sense confer, or desire a blessing conferred upon one who was not of blood relationship, for such blessings as would be consistent with the character of Israel appertain to the life which is to come, and not to the life that now is, except that is embraced in that. It is not possible for a child of God to truly bid that God-speed which is not after the Spirit by which he himself is sealed unto the day of redemption. But with Jacob natural good will might be conferred as between man and man for in that sense all are akin, as he "hath made of one blood all nations of men for to dwell on all the face of the earth."

When Jacob was nearing the end of his mortal pilgrimage it was told him that his son Joseph was coming to see him. Israel strengthened himself and sat upon the bed, and Jacob told Joseph his expe-

rience or how the God of his fathers, even God Almighty had appeared unto him at Luz in the land of Canaan and blessed him and made a covenant with him, in which Joseph could but be vitally interested, and also his two sons Ephriam and Manasseh whom Jacob claimed as his own. When Joseph presented these two sons to his father, Israel said bring them near that I may bless them. And Joseph presented them so that Israel's right hand should rest upon the eldest and his left hand upon the youngest, but Israel notwithstanding he could not see clearly crossed his hands guiding them wittingly, as though he would confer the special favor upon the younger son, and Israel blessed Joseph and said, "God, before whom my father Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads: and let my name be named on them and the names of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth." Thus a threefold name is named upon these lads. The fullness of the character of their fathers is to be developed in them in the multitude to be made of them. But when Joseph saw that his right hand was upon Ephriam it displeased him, and he said, "not so, my father, this is the first born, put thy right hand upon his head," but his father refused and said, "I know it, my son, I know it, the younger shall be the greater."

It is said by faith this was conferred, and while it is said that Jacob thus blessed them, we are to understand that the blessing was of faith by Israel, and not of Jacob, but we might say through him.

The sons of Jacob were gathered together and admonished to hear-ken unto Israel their father, and he gave each one an account of that which should befall him in the last days, and blessed them each one according to his blessing. And after giving charge concerning his burial Jacob gathered his feet into the bed and gave up the Ghost and was gathered unto his fathers.

Thus I have touched here and there a little concerning the life and character of Jacob as a man from the cradle to the grave, but in the representative sense I have but feebly hinted at his fullness of character. The life and character of Jacob are but those of his people, the measure of which is still being fitted up and opened out, and will continue according to the fullness of Christ so to do until the end of time.

Jacob is dead, but Israel ever liveth. The faith, the doctrine, the righteousness, the religion, the divine substance that was in Timothy, as Paul was persuaded, was in his mother and before her in his grand-mother. They died, but these live on and will live on even as Christ lives. "Because I live ye shall live also." Where-ever you find a child of God you find Jacob, a sinner, the chief of

sinners, and you find that he is also an Israelite in whom, as such, there is no guile, a perfect man, one that feareth God and escheweth evil, one who feels that he is dying daily, and must needs die, and yet living and believing in Jesus, he has the assurance from Jesus himself that he shall never die.

In this two one character we have exemplified the entire make up of the Cristian, the qualities making up the character that follows Jesus, showing that though it is the sinner that is saved and follows in the way of life everlasting, yet it is not in, nor of, nor by the flesh that he so follows, but that it is in and by the spirit of him that raised up Jesus our Lord from the dead according to the character of the inner man, the hidden man of the heart, the truly circumcised in heart, the true spiritual Israelite. God speaks to Israel but calls Jacob.

Moses spoke to the Leavens to give ear, and to the earth to hear. Jacob is the saved and the called but the salvation is revealed and the call is made through Israel. Paul could do all things but it was through Christ who strengthened him, and without him he could do nothing, therefore it is God that worketh in us to will and to do of his good pleasure. It has been said that "God works the to do, but he does not work the do." The life, power and virtue are in Israel, and the work is of him, and is wrought in him and through the mercies of God is imputed to Jacob

and by him worked out even as God works it in Israel.

The truly spiritual and acceptable work of the child of God is that which is wrought in Israel and worked out by Jacob. This work has for its crowning peace to him who thus works, but it is without condition except that it is God that works in him both thus to will and thus to do of his good pleasure. The work that is of God according to his good pleasure, can but be pleasing to him as worked out by him in whom he has wrought it.

While Israel seems to always do the right thing and his name used when it is done, yet God does not condemn Jacob for his failure to be and do just as Israel is and does. In his failures he has mercy upon him and for what he does seemingly proper he does not condemn him, neither does he pay him specially, or reward him, or bless him for doing a thing whereas, if he had not done it he would not have thus blessed him. God blesses us in doing the thing that we find in our hearts to do, but finding it in our hearts is a blessing from him, and we feel blessed to be thus minded to do as we find it in our hearts to do. But suppose my meeting time comes and I have no mind to go, or not to go, what shall I do? What was my mind when I felt to be impressed of the Lord? It was to go. Therefore I will go now. Everything that goes to make up my religion requires me to go. The covenant that I made with the brethren requires it. The discipline of the church requires it. It is my busi-

ness to be there, whether I feel like shouting as I go, or am cold and lifeless. I have no right to require salvation for what I do, but what I have and am, and what I ought to do, should be the ever present incentive to what I do and why I do it.

The Christian, who or what is he,  
From whence the name he bears?  
Is he alone of heavenly birth,  
Or partly born of cares?

The Christian is the man of God.  
The sinner saved by grace:  
A follower of Christ the Lord,  
An heir of royal race.

His name is from the book of life  
Of Christ the lamb as slain.  
'Tis he the Lord our righteousness  
'Tis she the Lord the same.

He's born again of heavenly birth,  
As all his fathers were,  
And yet we find him first of earth,  
Of sorrow, grief and fear.

Though born again, a sinner still  
And yet not just the same,  
He manifests a holy will  
And bears a heavenly name.

Two natures in this man are found,  
Two minds he has as well,  
By these his feet are heavenward bound,  
By those they are bound for hell.

A sinner still though born of love,  
And yet not just the same,  
He never was in heaven above,  
And yet from heaven he came.

We see him now from heaven descend  
Again from earth to rise  
And though he seems in earth to dwell  
His home is in the skies.

P. G. L.

Brother J. W. Lawrence requests my view of James 5: 1-6 (Read.)

These verses describe a class of men that trust in worldly riches, and pervert them by oppressing the poor and by withholding pay due their laborers for reaping their fields.

Go to now. Here is a command. It is addressed to the rich in worldly goods. Weep and howl for

your miseries. These miseries are your own, and they shall come upon you.

Your riches are corrupted. Your gold and silver is cankered and the rust of them is a witness against you. Men have no right to keep back money from its circulation. It is a servant to minister unto man's needs. He therefore who hoards it up and keeps it from its use is disappointing the purpose of its creation. Its rust will be a witness against all such, and shall eat their flesh as fire. What a sin is covetousness.

Do you ever feel the guilt of withholding more than is meet from him that preaches the gospel to you?

Those from whom you have withheld what is due cry unto God who hears them. To be rich in mercy, in good works, ready to distribute is so much better.

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Also 1st John 2: 13-20. (Read.) All the characters John here writes to have seen and known Jesus. He writes to fathers who have known Jesus from the beginning. That is he writes to those fathers who had known Jesus from the time he began to appear on earth as the just one—or from his baptism. He writes to the young men because they have overcome the wicked one. He writes unto you little children because you have known the Father. Now why address all these characters who knew Jesus and the Father? The world says address those that do not know anything about the Father and

Jesus. The world says they will teach people to know the Lord. John says I write these things to you that already know the Lord, because you do know him.

There is much comfort in communing with those that are strong in the faith of Jesus, and in the power of his might. Those disciples who had journeyed with Jesus from the beginning, and been eye witnesses of his majesty and glory—such as were strong as young men to bear burdens, and the little children who know the Father and abide in the blessed care of the Father are choice companions to John. As such he loves to write to them. These have overcome the wicked one. Writing to them is not to make children of God—not to enable them to overcome, but because they have overcome.

He tells them to love not the world, nor the things that are in the world which pass away. There are many anti Christs, and such went out from us because they were not of us. For if they had been of us they would no doubt have continued with us. But that ye have an unction from the Holy One and ye know all things. How precious bold is the beloved John in writing to the king's family. The kingdom of God is within his people. Hence they know all things. These are the ones to whom he writes.

Why do we write or preach? It is not to quicken the dead, but to feed the living, to feed the sheep. We know that all that under-

stand—that know the truth—are already saved and such we salute and bid God speed.

P. D. G.

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TRYING TO FATHOM ITS GREATNESS.

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The Father's abhorrance to sin, and his love for the sinner, is manifest by the gift of his son to die the shameful death of the cross --rather than allow the sinner to suffer his own penalty, or to allow his righteous law to be disgraced. I can only measure at the immensity of such abhorrance and such love, by asking myself the question, could I or any mortal man so love a wretch, guilty of treason, rebellion and insurrection against my own law, and so love the law that rather than allow the traitor to be executed, or the law to be dishonored, I would excuse and release the traitor, and call out my only dear, innocent son that had never disobeyed a single order of mine, and say to him, son, I will that you mount this scaffold and die, that this wretch may live, and my law be honored, and my son answers, "Father, thy will be done," and meekly ascends the scaffold, and dies for, and in the presence of the traitor, could I, the wretched rebel, stand by and hear the groans, and see the agony of such an innocent one, suffering the pains of a thousand worlds for me, and on my account, for what I had done, for my sake and on my individual account, as though I was the only sinner in the world. This is what I saw on Mount Calvary done for me. I saw no sinner to blame but myself, for all this hard tragedy. At first I felt rejoiced that I had escaped, but as I looked on and saw the agony of the victim, heard his innocent groans, saw the sun

darkened, the rocks rending, and felt the earth trembling, and giving way beneath my feet, I felt such convictions of conscience for my sins that had brought the innocent to such horrid agony, and caused the sun to blush, and veil in itself in darkness, the rocks to burst, and convulse the universe of God, and at this great sight my feelings changed, I lost sight of my first joy of escape, and like poor Judas I wanted to undo all I had done, and all the Father and his Son were doing for me, and release the suffering, innocent one, and bear my guilt alone! But quickly he turned his dying eyes to me, and with a smile of agony, mingled with love, he said, "I freely all forgive," then he bowed his head and gave up the Ghost.

"Oh for this love let rocks and hills,  
This lasting silence break;  
And all harmonious human tongues,  
Their Saviour's praises speak."

L. I. BODENHEIMER.

P. S.—Thanks to all my friends who have assisted me in my afflictions. I hope I am some better, but still confined. It worries me even to write.

---

ELDER P. D. GOLD, MUCH ESTEEMED BROTHER:—Why is it that we feel so sinful? Why not feel good? Why do we mourn and pray, &c? Why do we rejoice and be glad? Why do we want to hide in some secret place and ask God for mercy?

Pray for me lest my faith should fail.

L. P. ADAMS.

Answer.

Because if in this life only we have hope we would be of all men most miserable. How shall men that are crucified live a happy life in that crucified state? How can

people be happy that cannot do what they desire to do, and do the things they hate? How can those always delivered unto death for Jesus' sake, in order that the life of Christ (a life of sorrow and suffering,) might be manifest in them—be happy? How shall we that are dead to sin live any longer therein? Is there any pleasure here for such people? We groan within ourselves waiting for the adoption, that is the redemption of our body.

Yet the Lord's humble poor choose—prefer to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

It is the hope of the resurrection that saves them. This enables them to rejoice always and in every thing to give thanks.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—You will find enclosed one dollar and fifty cents to renew my subscription to the LANDMARK. When I first subscribed for the LANDMARK I paid two dollars for it and thought it was cheap for that. Now I only pay one dollar and fifty cents. I don't see how you can publish it so cheap. I hope the Lord will bless and give you to feel his presence with you in the future as in the past. I will close hoping this will find you and yours quite well.

Yours very respectfully,

JOHN BATTEN.

Pine Level, N. C.

Remark :

The LANDMARK is cheap is \$1.50. It requires so much more labor to publish a paper in pamphlet form

like the LANDMARK than it does in newspaper form that it makes it cheap at \$1 50 a year.

I do not see how any friend would want me to publish it at a price that would break me up financially.

If I love a man I do not want his labor for nothing.

P. D. G.

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### CONTENTNEA UNION.

On the 5th Sunday in December 1899, the Contentnea Union Meeting was appointed to be held with the church at Pleasant Hill; but the weather being so cold and disagreeable there were no churches represented. After preaching by Eld Wm. H. Fly, the church met in Conference, and it was agreed that this church claim the next Union be held with us, to commence on Saturday before the 5th Sunday in April, 1900, and that Elder J. W. Gardner preach the introductory sermon, and that Elder A. M. Crisp be his alternate.

ELDER WM FLY, Mod.  
G. W. THOMAS, Clerk.

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### UNION MEETINGS.

The Eastern Union is appointed to be held with the church at Bethlehem, Tyrrell Co. N. C., Friday, Saturday and 5th Sunday in April, 1900.

The next Session of the Skewakey Union is appointed to be held with the church at Williams, Friday, Saturday and 5th Sunday in April.

The Mill Branch Union is to be held with the church at Pireway, Saturday and 5th Sunday in April.

BROTHER GOLD:—Enclosed you will find one dollar and a half, for which you will please extend my subscription to the LANDMARK.

Brother Gold, owing to the death of brother J. R. Rowe we have but very little preaching and will ask that you and all other Primitive Baptist ministers come in this country and preach for us. It seems like we are almost forsaken. There has not been a preacher to see us since brother Rowe's death. I am afraid that our church is growing cold on account of it. I don't know whom we can get to take his place.

Your brother in hope of eternal life,  
 CHARLES F. BENSON.  
 Lake Comfort, Hyde Co. N. C.

There is need of help to relieve a church at Roxboro, N. C. They owe for a meeting house. Elder J. A. Burch wrote an article concerning it which I have lost.

Will brother Burch please send in another statement about it and oblige?  
 Ed.

MARRIED—N. T. Aydlett, son of C. G. Aydlett, of Harbinger, N. C., to Miss Lydia Duncan of Riddle, N. C., February 28, 1900, by J. B. Burgess, J. P.

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PRESIDENT ALDERMAN,  
 Chapel Hill, N. C.

OBITUARIES.

CATHERINE WEST.

Again the icy hand of death has visited my home and taken my darling mother, Catherine West, and with a sad heart I will attempt to write a sketch of her life and death. I have so many times heard her express a great desire to write her experience from her childhood, and send it to the LANDMARK, if she could write, (which she could not do) and I would say to her, "Mamma, if you want your experience published I will write it for you," but she would say, I could not write for her as she could for herself if she could write, and she would put it off from time to time, and thus she passed away and never had it written; and now I will attempt to write (as near as possible) what I have so many times heard my dear mama relate. So many times, oh so many times have I listened to my dear mother telling the many troubles and trials she has waded through. She was born in Tyrrell Co. February 27th, 1860. She was the daughter of Samuel and Sarah F. Sexton, and in her second year her father enlisted for war. In February 1862 he bid adieu to his wife and little daughter, and he never returned to them any more, but the following June 6th he met his fatal wound, leaving a wife and two little orphan children with nothing to support them. Mother was one of them. She soon went to live with her grand-father and grand-mother, Luther and Rhoda Sexton, and she had no advantage of an education. She learned to read very well, but could not write. She grew up a moral quiet girl, kind and obedient, and while in her girlhood she became much troubled about her soul, and after she would engage in rude company she would feel sorry for it, and would want to attend preaching, but never had much advantage of going to preaching. One night she dreamed that she and her grand-father were on their way to church, and the road looked white and beautiful, and while journeying on they met with Elder Wm. Reynolds, and the Saviour, and after a short conversation they with her grand-father started on to leave her, and she called to them and said she wanted to go with them, and Elder Reynolds came back to meet her, and the Saviour spoke and said to her, "repent, believe and be baptized, and you may

come with us," and this dream impressed greatly upon her mind and she told her grand mother about it, and she told her she must be a good girl, but this did not relieve her mind. She remained with her grand-parents until June 6th, 1877, when she was united in marriage to J. H. West. The fruit of this marriage was 7 children, five girls and two boys, five of them survive her. After her marriage her troubles increased daily both naturally and spiritually, until she became burdened under such a burden of sin and grief that she could not rest contented day or night, and would arise from her bed while her family were sleeping and read the Bible and pray for some relief. She would watch the golden sun sinking from her sight and tremble and fear that she would never see its radiant light again, and thus she toiled under her burden so weary and heavy laden, until about the year 1884, when a heavy hail storm arose and her burden all left her and she became so happy she could do nothing but sing and praise the Lord. She would wake her family at night singing praises to her God, one of which was, "O happy are they who their Saviour obey, and whose treasures are laid up above." Oh, how comforting it is for me to think that her treasures were laid up above, and that she has gone home to her Saviour to receive that immortal crown not made by hands, While I am grieving and lamenting for my dear mama she is basking in the smiles of her dear Saviour, and sounding praises to her God for her great salvation. She then had a great desire to be baptized, and she loved the Primitive Baptists, and wanted to be with them, but she would put it off from time to time until Saturday before the 3rd Sunday in May 1888. She offered to the church at Bethlehem, Tyrrell Co. N. C., and was gladly received, though her husband opposed and vowed she should not be baptized, and from this I cannot tell the persecution my dear mama had to bear, but there are many of you dear brethren that know a large part of the trouble my dear mama did undergo, and there is one reigning supremely on high who knows all things, and he will repay, and I hope it was through and by his own good will that on the third Sunday in June following, while gathered at the water side for the purpose of baptizing two others, and while singing "In all my Lord's appointed ways my journey I pursue,"

that he relented and went to mama and told her she might be baptized if she chose to, and she was baptized by Elder J. I. Ambrose, and she spent a bright pleasant day in both sorrow and rejoicing, but alas her troubles were not ended. She had to have the same persecution for some time, and she would pray for him day and night, and kneel at his knees and ask him what she had done to cause him to do so, and she felt that she was deceived in the whole matter the cause of having so many persecutions to bear, and one night she knelt by her bedside and breathed a fervent prayer to God to show her whether or not she was deceived, and after laying down she saw in a vision or dream a dreadfully dark cloud, and in an opposite direction all was brightness, and looking above she saw the shape of a rainbow, and in this was the most beautiful, bright and shining people, and she fell upon her knees and began to pray, when a bright and shining angel came and took her by the hand and said, "Grieve no more, you are not deceived," and she awoke shouting and praising God, and again while in her troubles she dreamed the Saviour came to her and said, "Grieve no more over righteousness," and after some months papa became reconciled and would go with her to her church, and was willing for her to go at any time, and she remained a consistent member, ever filling her seat unless providentially hindered. The kind and honest life in which she lived won the friendship of those who knew her, and will ever be cherished in their memory. She became a great sufferer of heart trouble, and was in feeble health, and in November 1896 she was bereaved of her son. He was her oldest child, and she almost idolized him, and when she found that he was no more she felt that the joy of her life was gone. She felt so lonely and deprived, for her darling boy was taken from her, and this added to her daily pain, and she became weaker each day, and would say that she had but a short while to live on earth; but she bore all of her afflictions with christian fortitude. So fully and faithfully did she fill up the measure of her days as a wife, mother and member of the church. She would go to church when feeling very feeble, and come home and say she felt so much better. She presented a lovely picture of a life fully developed out of which shone in admirable splendor the true character of

woman, wife and mother. She exerted such a gentle influence over those she loved they owe her a debt of gratitude that cannot be expressed. She possessed a pure spirit within, a spirit which loved the good and true, a hand to help the sick and distressed. September 24th, 1899, she was stricken down with typhoid dysentery and suffered untold misery. The doctor was called and he with her husband, mother and children and many friends did all they could to save her, but alas we could not stay the hand of death. All medical skill and fond attention of her loved ones here below failed, and the following Friday evening, September 29th, 1899, we feel that the Lord relieved her of all her pain and gently bore her across the cold stream to dwell forever with Him. Calmly, peacefully and sweetly did she end her days and pass out at the call of Him, in whom she had so long trusted. O, my home will never be like my home again. O, those sweet smiles that have played upon her lips I can never see again, those kind words I have so often heard I can never hear again. Oh, what is home without a mother.

"There's not a doubt upon our mind  
But victory she obtained,  
And though she's left us here behind,  
We hope we'll meet again."

SADIE V. WEST,

Columbia, N. C.

MRS. MARY A. PEELE.

By request I send for publication the obituary of Mrs. Mary A. Peele, wife of Nathan T. Peele, and daughter of brother David A. Scott. She was born August 20th, 1862 and died at her home January 20th, 1900, making her stay on earth 37 years and 5 months. Mrs. Peele leaves a husband, 7 children and an aged mother and a host of relatives and friends to mourn their loss. Mrs. Peele had a good hope through Christ, but on account of an unworthy feeling she never united with the church. She told her friends a few days before her death that she dreamed of being baptized by the writer, and requested that I preach her funeral. Her funeral was preached by the writer on the Sunday following her death, with a large number of friends and relatives present. Mrs. Peele was a kind and affectionate wife, a good and loving mother, and was loved by all who knew her. May the God who is able both to give and to take away,

comfort and bless the bereaved family in this their great affliction, is the prayer of an unworthy writer,

G. W. BOSWELL.

SIDNEY V. WARREN.

Again it becomes my sad duty to chronicle the death of a beloved christian. This makes the third one of our most faithful members of Sandy Grove church who have died of paralysis this year.

The subject of this notice was the daughter of William and Annie Boyd, and was born December 16th, 1852, joined the church at Blount's Creek, October 1876, and was baptized by Elder A. S. Jones. She was married to Jno. Warren, November 1874, who with three children still survives her.

She moved her membership to Sandy Grove church later, of which she lived a consistent member until her death, always filling her seat if not providentially hindered. For the past eight years she has been a great sufferer with ulcer of the stomach, which was treated by various able physicians but all in vain. About three weeks before her death she had an attack of typhoid fever from which she partially recovered but had a stroke of paralysis Wednesday evening and died Thursday morning, November 9, 1899.

A short time before this she said to her sister-in-law that she wished to go to her heavenly home above.

She has ever been a loving and faithful daughter and wife, a kind and obliging neighbor, a loving and indulgent mother, performing all her duties faithfully, and has always adorned the profession which she made by a well-ordered walk and godly conversation esteeming the reproaches of Christ greater riches than the treasures of Egypt.

She leaves a husband and three children, two sons and one daughter, three brothers and two sisters and a host of relatives and friends to mourn their loss, but we mourn not as those without hope, for our loss is her eternal gain.

May God in his infinite mercy strengthen and confirm the bereaved and bind up their broken hearts, and may they be enabled to say "Thy will be done." The Lord hath given and hath taken away, blessed be his holy name.

LULA ROWE,

Small, N. C.

## NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

## APPOINTMENTS.

E. E. LUNDY

Nashville, Monday after 1st Sunday in April  
 Castalia ..... Tuesday  
 Peach Tree ..... Wednesday  
 Sandy Grove ..... Thursday  
 Healthy Plains ..... Friday  
 Upper Black Creek ..... Saturday  
 Lower Black Creek ..... 2nd Sunday  
 Aycocks ..... Monday  
 Turner's Swamp ..... 3 o'clock evening  
 Nahunta ..... Tuesday  
 Memorial ..... Wednesday  
 Beulah ..... Thursday  
 Salem ..... Friday  
 Clayton ..... Friday night  
 Raleigh ..... Sat. and 3rd Sunday

## BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25. Also a self pronouncing, excellently bound Oxford Bible at \$1.60.

P. D. G.

## NOTICE.

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# Zion's Landmark.

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P. D. GOLD, Editor, Wilson, N. C.

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R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

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ZION'S LANDMARK PRINT

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king of the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## A SINNER LIKE ME.

I was once far away from the Saviour,  
And as vile as a sinner could be;  
I wondered if Christ the Redeemer,  
Would save a poor sinner like me.

I wandered on in the darkness;  
Not a ray of light could I see.  
And the thought filled my heart with sadness,  
There's no hope for a sinner like me.

And then in that dark, lonely hour,  
A voice whispered sweetly to me,  
Saying Christ the Redeemer has power,  
To save a poor sinner like me.

I listened and lo 't was the Saviour,  
That was speaking so kindly to me.  
I cried, I'm the chief of sinners,  
Thou canst save a poor sinner like me.

I then fully trusted in Jesus,  
And oh what a joy came to me:  
My heart was filled with his praises,  
For saving a sinner like me.

No longer in darkness I'm walking,  
For the light is now shining on me,  
And now unto others I'm telling,  
How he saved a poor sinner like me.

And when life's journey is over,  
And I the dear Saviour shall see,  
I'll praise him forever and ever,  
For saving a sinner like me.

## A VISION.

[Republished by request.]

The following is the vision of H. H. Higgins, which brother L. J. H. Mewborn requested me to publish in the LANDMARK. It was published by Elder B. Temple in the Primitive Baptist of August 12th, 1854

DEAR BROTHER TEMPLE:— A preface or a few preliminary remarks, before I enter upon this subject, might be appropriate: but I will give it to you just as it occurred to me, and as it stands

upon my manuscript, and you can do as you please with it.

I saw descending from above a form which had the appearance of a large white eagle! I lay cool, calm and serene upon my couch, after having passed from one of my frequent hectic fevers, in the course of which I am sometimes disposed to mania religio. My miseries had all left me, and I breathed free and easy.

The object approached slowly until I could scan its outlines. It was an ethereal being, with wings apparently of fleecy snow, in whiteness superb! with a body in human shape, much emacia'ed; its appearance was pale and ghostly, its countenance was like an alabaster. This personage first appeared to be scanning the fields and dwellings, for yet it was a great distance above the earth. I noticed very particular its movements, for a thought struck me that this was [DEATH,] searching out his victims. At this very instant I saw in his right hand a sickle and in his left hand an hour-glass. His nearing the earth was gradual, but I soon discovered his course was directed towards my couch.

The next moment he was standing by my side, where my suspicions were ended as to whom this object was, with a sepulchral voice, the sound of which pierced my system like a thousand darts of ice, which caused me to feel cold and chilly. He called me by name, (my eyes met his gaze,) saying, "your time will soon be out!"

holding towards me in his left hand the hour glass, the upper cell of which was nearly empty. To his words I could not reply, but the news was pleasing to my ear, it was what I had long been expecting, and to me death was a welcome messenger.

I cannot omit here giving you a description of my visitor. His face was long, cheek bones prominent, his eyes which were as blue as the ethereal sky, were deeply sunk beneath a marble forehead; nose inclined to Roman; lips thin and close set over two rows of pearl like teeth, with a long smooth tapering chin. His hair, which fell in lines about his shoulders, was white as snow, as also were his two wings, which being closed upon his back, reached to the ground. Upon the whole his countenance was haggard and time-worn; his body appeared like bright gold, his arms were ivory, with long tapering fingers; one hand clasped an ivory handled sickle, the other held an hour-glass of transparent stone. His thighs and legs were like polished brass and feet of burnished steel.

Thus he stood by the side of my couch in profound silence, while my eyes fell upon the hour-glass, anxiously awaiting a signal to depart.

I remembered to have felt a cold sensation pass over and through my whole frame when he first set foot by my side, and I trembled all over, it seemed as if my very breath was frozen within me. I attempted to move, but in vain. My eyes turned from the glass and met his cold icy countenance, and the piercing glance of his sky blue eyes riveted me to the spot, and I was obliged to encounter his death-like gaze. The next moment he uttered a shrill piercing note,—“OUT!” And at the same time

passed his sickle which he held in his right hand under my body. I felt a twinge in all my nerves, and a sharp pang shot through my bones and joints. The thread of life was parted. I tried to look around me. My eyes felt dim. The image before me disappeared, and as it were, in the twinkling of an eye I was standing erect at the head of my couch. Death had performed his office and was gone. I saw my cold, motionless, earthly body lying prostrated upon the couch. I glanced hurriedly round, wondering if this certainly was death! When to my astonishment, there stood before me three celestial beings, whose countenances dazzled my very sight. Never before did I behold such shining faces, brighter than the meridian sun. They were clothed with pure white robes, which hung to the ground. Upon each of their heads was a white turban; upon the shoulders of each was a pair of wings, the outer parts of which were like burnished silver, and the under parts of shining gold. They stood side by side immediately in front of the couch, upon which lay my lifeless body, and directly in front of where I stood. I could not withstand the sight. I fell upon my knees, bowing my head to the ground, covering my eyes with my hands.

While I was in this position, the one from the centre of the three advanced and laying his hand upon my shoulder, said, in a sweet soft voice, Brother arise, let us go hence! As I arose I discovered that I was clothed with the same kind of robe and white turban upon my head, that my three attendants wore. As we moved apparently without any exertion, the one who had touched me advanced to the front, and I took my place between the other two. The fore

most one turning to me, before we had advanced far, and pointing to a small bright star about an hour above the Eastern horizon, inquired if I saw it. I made a sign in the affirmative. He observed, there is our destination.

We proceeded a short time in silence, but there broke forth instantly songs of the most thrilling sweetness and melodious sounds, such as I had never heard upon earth. I looked around me to see from whence these sounds proceeded, but could not perceive a living or a moving creature, except our little band, and they appeared more delighted with the music even than myself. They all turned to me and said, This is the song that was sung by angels over the Babe of Bethlehem, in the city of David! where Christ the Lord was born and laid in a manger. Then I could hear the words distinctly, repeated: "Glory to God in the highest! and on earth peace and good will towards men."

Here I looked for the earth, but it was lost to my sight among the multitude of stars, for it appeared to me we were in the very centre of all the stars. On our way we passed stars and planets, suns and moons, many of which were thickly inhabited with living beings. Upon one I saw people in human shape, all dressed in black, from whose lips escaped the most hideous and terrific cries and groans. Here we paused for a moment. I turned with wonder to gaze upon the multitude which seemed to be innumerable. As I looked upon these miserable beings, it appeared as though they were walled in on every side by towering walls of liquid fire. And upon a second look there appeared a deep wide cavern between me and them. But I could hear their moaning and wailing. Some of them calling for some one to give

them if it were but a single drop of cool water to allay their parching thirst while others cried, Come not hither! Oh! Come not hither! but rather return if possible and warn my brethren of my awful situation; and bid them seek Him of whom Moses and the prophets wrote.

For sometime I stood gazing upon this scene of misery, and wondering if I could do anything to alleviate their distress, when turning to my companions to ask who these were, to my dismay and astonishment, I was entirely alone. I turned again to view the awful spectacle before me, when I saw a most hideous monster making his way towards me from the lower regions of the chasm at my feet, for I stood upon the very brink, trembling lest I should fall in! In vain did I endeavor to move from my station, and here I discovered my white robe was gone, nothing remained of my dress but the white turban upon my head, while viewing the monster in the deep cavern below me from whose mouth and nostrils gushed forth streams of liquid fire and smoke, whose eyes were green balls of burning sulphur; upon his head arose scragged horns; across his forehead was written, "King of beasts who came up out of the earth!"

While gazing upon this monster I became bewildered and blind. I heard a step close by my side. I turned, and behold, there stood by my side a fine looking gentleman dressed in black, holding in his hand a roll of parchment. He was tall but not slender, rather of elegant form and pre-possessing in his looks. Under his hat which was of the finest black fur showed a high broad prominent forehead, as white as marble, with scarce lonely one solitary wrinkle, which crossed immediately above a pair of ebony

brows His eyes were round, full, and of a jutting black, that bespoke loudly of ambition. His nose somewhat large, though delicate, was neither Roman nor Grecian. His mouth rather wide with lips which signify oratory, which covered two rows of ivory white teeth, and a chin somewhat prominent, yet smooth and fair. His cheeks were round and rosy colored, and upon his shoulders fell ringlets of glossy coal black hair. Upon the whole his looks were very interesting, and fair to look upon.

While I was thus scanning his features he accosted me with, "Where away, friend, why are ye standing here upon the brink of this dark abyss, meditating upon the condition of these miserable creatures? Come, said he, let us go to another and a more pleasant situation; at the same time laying his hand upon my arm. Saying this he moved in a direction leading from the chasm. Glad to find something to divert my mind from the condition of these miserable creatures, I moved a few steps with him. My feelings had become so much interested in the sufferings of the beings I had just left sight of, I made bold to ask him if he could inform me in relation to their circumstances; and how they become as they were.

He told me he knew nothing more of the place only it was called "the infernal regions" That the objects I saw there were the spirits of the damned. That they were left there to prepare them for a place still lower down, where the deep chasm led to, in which I had seen the monster beast, who he said was the chief ruler in that and the world below.

But, continued he, as for me and the people, we are in no danger of this place, for we are situated at a great distance from this. And

pointing in the direction of a twinkling star at an altitude of about forty five degrees observed, there was his abode. And may I be so bold as to ask you why you are travelling in this region?

Take this, says he, rolling close the parchment which he held in his hand, take this and look at that planet, tell me what you see and I will answer your question.

I took the roll from his hand and placing one end to my eye, elevated it in the direction of the star designated. What met my sight was the globe in form and appearance very much like our earth. And it appeared as though we were seated on the very pinnacle of one of the very highest mountains. I saw continents and Islands, oceans and seas, lakes, rivers, ponds, streams and rivulets; mountains and valleys, wide spread plains and narrow dells, deserts and forests; I told what I saw. He took the roll from my hand and enlarged it a little, gave it to me and said. "Look again" I took it, placed it to my eye and made another observation. I saw cities, towns and villages, hamlets and cottages, also large and well cultivated fields, farms, orchards, gardens, groves, and shady bowers, with their palaces and castles, with lofty domes and spires. Also I saw the oceans, bays, lakes and rivers, covered with vessels and crafts of every description, from the mammoth steamer down to the pleasure boat. Also the land checked with railroads, canals, turnpikes and highways, spotted with locomotives, canal boats, waggons and vehicles of pleasure.

I returned the roll, and again he unloosed it, saying, "Look once more." I did so; I saw the cities, towns, villages and hamlets, with the farms, gardens, groves and places of pleasure; also the ships,

vessels, boats and railroad trains, canal boats and all manner of travelling vehicles filled with living, moving, human beings. The cities, towns and villages, farms and palaces, were also filled, and every one busily engaged at various occupations common to men on earth. I returned him the roll and asked him at the same time, what the aim and object of this busy multitude of people was. His reply was, "These are all seeking pleasure and happiness." At the same time undoing the parchment, handed it to me and said, "Read!" Casting my eyes over it I read, "From Lucifer, son of the Morning, to his faithful, legal, ministering subjects! Ambition, vanity and earthly fame. This is to appoint each of your commanders and generals in-chief of my first benevolent and charitable institutions; the Masonic Fraternity!—with all the honors and emoluments thereof, with power and authority to enlist, engage or press into our service, all and every subject with whom you may meet. By instructing them with the knowledge of the many decided advantages we possess and have to obtain wisdom, power, honor, fame and happiness, for all who are associated with us."

I gave him back the roll, although there was much more in it I had not read, neither did I care to know any more of his power or authority. As the roll passed into his hand he said, "Sir, follow me and become a member of our fraternity, and all the world which you have viewed, with the glory, honor and riches contained therein shall be at your command, as they belong to our king, Lucifer, and he has placed them at my disposal." Not only this, continued he, if you do not fancy or seem inclined to favor this department, we have many others, of which you

shall have your choice. But they are all governed and under the control of the same prince, Lucifer, son of the Morning. I turned upon him a searching look, but he continued, saying, I will tell you what we call them.

The second in magnitude and power is called the Independent Order of Odd Fellows, under the immediate and special command of three very eminent characters, and worthy of patronage by any individual, for they share largely in the glory, honor and riches of the world; and are not slack in bestowing upon their friends and associates much of what they possess. Their name is, Ostentation; Avarice; and Superstition.

Besides these we have the Sons of Temperance; a most valuable and popular institution under the guidance and control of hypocrisy, ignorance, and hot controversy. Acting in conjunction with these we have various other schools, in which are educated the young and rising generation. Among these are the Abolition, Missionary and Sunday School Union, which are all controlled and under the supervision of Vain Philosophy, worldly-hope, and sweet-tipped, hollow-hearted flattery. All of which are making rapid strides towards moralizing and ameliorating the condition of the world, and leading them on to final and everlasting happiness.

And, continued he, in addition to these we once had a few other names that helped us very materially in our plans. But about eighteen hundred and fifty years ago, there appeared in our world a personage of very low birth—and of no distinction, whose name was Jesus, and declared himself to be the Prince of Peace, who procured a few followers whose names are, Faith, Hope, Love

and Charity. But we soon drove him to an obscure corner, and there are now but very few who are his faithful and true followers. And, although he promised them happiness and everlasting life, yet they, in common with the rest of us die and are no more heard of! Ah! indeed, answered I, you are all then subject to disappointment, pain and death. All travel the same road, rejoined he. I replied, that I could not on any terms accept of his propositions to accompany him; for I told him I was in search of a country where death is a stranger, from where pain and sorrow hath fled away, where the troubler shall cease from troubling and the weary are at rest; where the feeble and the sick are restored to health, the crippled and the lame leap for joy; where the aged grow no older, and the young enjoy everlasting youth, where there is but one ruler and he is our brother; and where all see and think and believe alike.

Yes, yes, says he, we have just what will suit you! we have over seven hundred different schools in which are taught the very works that will entitle you to just such a place.

Just then I thought of something one of my companions had placed in my hand, after placing on me my white robe, I opened it and read the word Sabaoth, and under this word was a mark in appearance as though a drop of blood had been spilt on the paper. I held this up so that my companion could see it; his countenance changed into the appearance of a beast, and I saw horns protruding from his forehead, and he immediately vanished from my sight, and I was now left alone. I heard a voice saying, And no marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as

the ministers of righteousness whose end shall be according to their works.

I turned myself round to look for the place of torment, but could not see it. And the same voice continued in soft sweet accents, saying, Come up hither. In a moment I was standing in front of a very large gate, which was in appearance like a solid stone of many bright and fine colors. The wall through which the gate passed was made of fine stones of various sizes and colors; some were transparent and others opaque. The walk or platform in front of the gate had the appearance of fine metal polished and smooth.

I had scarcely time to view the objects which attracted my attention, when the gate opened, and there stood before me one very much like one of my three first companions, (I now had on my white robe,) and he enquired if I had a pass. I showed him the small piece of paper that had the name Sabaoth and the drop of blood upon it. I thought if that would not permit me to pass I should certainly be driven from the gate. But, to my great delight, without further ceremony, he bid me pass in. I had just passed the gate when I was met by a guide similar in appearance to the one at the gate, who took me by the hand and saying, This way. There were seats on either side and all around but they were vacant. In the centre was a seat elevated a little above the others, upon which sat a person, whose garments were white as snow; from his head and face issued forth in every direction rays of light, so it was impossible to look upon his features. Across his breast was written in letters like gold, the words, "Son of Righteousness." I was just falling on my face before him, but my guide supported me,

and enquired for my pass, I gave him the small piece of paper that I had exhibited at the gate, which he took and placed in the hand of him that sat upon the seat. He looked upon it, and then upon me. I was anxiously expecting to hear my sentence or doom pronounced, when, to my astonishment, while he still looked steady upon me, he said, Friend, I have a request to make of you! His countenance was so bright I could not look upon him, neither could I speak, but I mentioned for him to proceed.

Taking up a telescope which lay by his side handing it to my guide saying to me, Look through that glass. I took it into my hands. It was written all over, in every language and tongue, used by any human beings and read the word "Time," in all the different languages I could understand.

I placed the glass to my eye and looked for a short time, and laid it down. On being asked what I saw I replied, Worlds upon worlds, and millions upon millions of human beings, assembled in a vast concourse, over whom hangs a great white cloud. He told me to change ends of the glass and look through it the other way. I turned it and looking through the opposite end, I saw three bright shining objects, all of them seemed to be joined in one, they were, to look upon, like the brightness of the sun about their face, and were clothed with purple and white robes, which appeared to spread over a large portion of space, which in appearance contained, and was full of materiality in a liquid floating chaotic state, and was in appearance like vapor and smoke almost transparent. I looked until the three objects were separated, and had the appearance of spirits. One of them took his position exactly in the centre of space, while an-

other one appeared to mingle and become lost in the great chaotic mass before me. The third ascended a small white throne, and appeared to be giving orders to the other two, and commands to everything around him. Bewildered with astonishment, I dropped the glass from my eye, filled with amazement, wonder, and delight. On being asked what I saw, I replied, All things in chaos, with three ruling spirits. I was told to look again. Again I raised the glass to my eye, and looked until I saw millions upon millions, and innumerable multitudes of human beings in miniature, as if mixed in and with materiality in chaos; mingled and commingled in particles too small to be discernable. Yet their form was like the children of men. In the midst of this vast multitude of human beings in miniature, there was one whose countenance was far brighter than any of the rest resembling very much one of the three spirits that had previously almost disappeared in the great chaotic mass. He seemed to have control of the whole multitude, and when they received instructions from him they all appeared to reverence and love him exceedingly, yet he appeared to follow the same pursuits of the rest, he was notwithstanding highly delighted and rejoiced to see the multitude surrounding him.

And when he imparted instructions to them, then would they scatter and almost disappear in the great grand abyss. I continued to look, and as the material kingdom became more dense, I saw another separate and distinct race of beings similar in form, but seemed to partake more of the common elements than the first. They were intellectual but of a darker cast. And they had for a ruler whose countenance was dark and turbid,

with a melancholy and sad appearance, as though ambition, avarice, and jealousy filled his mind, and it was through fear and not love that his subjects obeyed him. Space also seemed to be filled with every living animal and creeping thing, fowls and insects, all in miniature, and so small that I could scarcely discern one class of beings from another. Here again the glass dropped from my eye, and upon being asked what I saw, I replied, Worlds of human beings, animals and fowls in miniature.

I was requested to look again, which I accordingly did. I looked until I saw the heavens and the earth separated from the great chaotic mass, and dry land appeared, with small mountains, gentle undulations, wide valleys, crossed with running streams and gentle rivulets. And to the great waters were boundaries set, with lights in the firmament. The earth brought forth vegetation, creeping things, and animals of every kind and description, and the waters produced millions of insects, winged tribes and fowls in abundance.

The human beings grew to be men in stature, and when the two groups or races of people which I saw in miniature, one under the care and guidance of the shining spirit, the other under the dark complected hero began to approximate very closely, and notwithstanding a decree to the contrary had gone from him who sat upon the small white throne, they amalgamated, and I looked until I saw them so closely alloyed that it was impossible to distinguish them without a glass for that particular purpose.

I looked until I saw the spirit descend from the white throne, and set his feet upon the earth. And he declared with a loud voice, saying, It repenteth me that I have

made man to grow on the earth. And he said, I will bring a flood of water upon the earth that shall destroy man and all flesh and creeping thing, that hath life in the earth. Behold, everything shall die. And the man descended on the earth, and it was submerged in water. And I saw every living thing upon the earth, man and beast, fowl and creeping thing destroyed from the whole face of the earth.

But one man with his family found favor with the spirit, and he was permitted to build a boat in which his life, together with his whole family, were saved from the destroying element. And I saw a spirit from the dark complected hero secrete himself among the inmates of the family, unknown to the head thereof. And in a short time the mark of that spirit was stamped upon a whole nation of people. Now the glass fell from my hand, and I was dumb with wonder and amazement, and remained silent until he that sat upon the seat before me, inquired, What seest thou? I answered, a world of human beings crushed in a moment, as a man crusheth a worm under his foot. And all swept away by a flood of water. While upon those who remain upon the earth is placed in indelible characters a curse both deep and dark. But did you not see, inquired he, before the flood of waters a garden enclosed, in which were a pair of fair, bright looking human beings?

Then I recollected to have seen a small enclosure as I looked eastward, with high walls all around and on every side, filled with fruit trees, groves, shade and arbors all laid off in the neatest and most picturesque style.

All of which was watered by four rivulets passing through the garden

in silent grandeur. On the east side of their enclosure was a large open gate; within this enclosure I saw two persons of extraordinary beauty, whose countenance was more brilliant than any other persons. The spirit that sat upon the white throne visited them daily, and held conversation with them. And they eat of the fruits of the garden and drank of the waters from the rivulets, and it appeared unto them a perfect paradise.

I heard the spirit say unto them, Eat freely of all the fruits of the garden, but of this one, pointing to a tall and beautiful tree standing near the centre of the garden. This tree is called the tree of the knowledge of good and evil. Thou must not eat of the fruit of that tree, for in the day that you eat of the fruit of it, thou shalt surely die! Now they had not been very long in the garden when they made a feast, and invited all their friends and relations. And they had many, for the woman that was placed with the man in the garden was called Eve, because she was the mother of all living.

Among their friends came one of the tribe of our dark colored hero, and as they were promending up and down the pleasant walks of paradise, gathering and eating the pleasant fruits, this strange visitor plucked the fruit from the tree which the others were forbidden to eat, and devoured it most lavishly, when the fair hostess approached him, saying, Sir, we are forbid the fruit of that tree, and it is unlawful for any even to touch it, lest we die, for our governor who sits upon yonder white throne hath given me the command. Then answered he and said, My fair hostess, this is all a mistake, for he doth know that you shall not surely die, but you shall become wise as himself. Do you not see I have

eaten and am alive? and I do know that you will become exceedingly wise, by eating thereof you shall become even as gods. I have eaten of this tree for these many years, it is a common fruit outside of this garden. And so far from its injuring me I have learnt many valuable things of which I was previously ignorant. See here, continued he, handing the fair hostess some of the fruit, is it not fair to look upon, besides being desirable to make one wise? Thus seeing it was a delicious and beautiful fruit, also pleasant and desirable, she took of the fruit and eat. After explaining the matter in most flattering terms to her partner he also eat thereof.

Now after their feast was over and their guest had departed, they concluded that it was not right, neither becoming nor even healthy, to appear in company without clothing, or something to cover their nakedness. Did you not notice what a beautiful string of rose buds mixed with the lilack, lily and the dandelion, that strange dark looking gentleman wore about his neck and how beautiful he had arranged fig, catalpa, sycamore and other leaves which composed his apron. Let us make for ourselves garments like unto his most beautiful robe, and not appear any longer in our natural attire.

They had just completed for themselves aprons made of the leaves of the fig tree when their governor from the white throne entered the shady walks of the garden, seeing them in their fig leaf dresses, surely, said he, you have eaten of the fruit which I forbid you to eat, and have thus become as gods, knowing good and evil, for this judgment shall be executed against you in a summary manner. This day shall you both surely

die! And they fled and hid in the garden.

And the Spirit called unto them saying, Where art thou, Adam? And they came forth from their hiding places, trembling, fainting, kneeling and begging for mercy, and praying, Not to be killed! Acknowledging that they had done wrong, saying that the gentleman of fancy dress, one of our guests at the feast, presented to the woman the fruit and she did eat, and she gave also unto me and I did eat. But if nothing but our death will satisfy or appease your wrath, kill us both together, for one we were made, and live or die we are resolved to continue together!

Without saying another word or making any reply to their entreaties, he drew his sword (on which I saw written the word of justice,) and was about to sever both their heads from their bodies at one fell stroke! when, to their astonishment, and happy surprise! the leader and ruler of their group, who had lived and reigned with them in the earth before the highest dust thereof was laid, or boundaries to the waters were set, who played with them in their infant gambols and ruled them by his love, while they were in miniature, in the bowels of the earth—He was one of the three shining spirits that sat upon space—He there appeared with a lamb in his hand! at the very moment the sword was falling to inflict the promised penalty due for their unbelief, and threw himself between the uplifted sword and the two victims! saying, Stay! stay! kind Father, stay thy powerful hand! If blood, and blood alone, will appease thy wrath, and remove the offence of my brethren! here, here, is a lamb, sanctified from before the foundation of the world, and ready to be offered as an oblation of their sins. The arm

of vengeance was stayed, the sword was turned away; the lamb was slain, the blood sprinkled upon the victims, and garments made of the skin and placed upon them.

The gentleman who was the instigator of this sad catastrophe was called to an account. Upon being asked whence comest thou, being dressed so unlike the true guests of the feast,—he answered, From wandering to and fro, and walking up and down in the earth. And the Governor said, Take him and bind him and cast him into utter darkness, where there shall be weeping and gnashing of teeth; for thou shalt crawl upon thy belly and eat of the dust of the ground.

Neither were the man and his wife permitted to remain longer in the garden, but they were both driven out, and the sword was hung at the gate to keep them from entering therein to eat any more of the fruits of the garden. And they were made to till the ground for a living, and compelled to eat only of that same fruit during their whole lives. The whole earth felt the shock of this sad event, so much so that it afterwards produced thorns and thistles in abundance. So hard was his task that it brought sweat from man's face to procure his daily bread. I told what I saw in the garden, and he said unto me, it is enough, come up a little higher.

Everything was changed in a moment, and I stood upon the air, and saw twelve thrones set in a circle, upon each one sat a Judge, in appearance like the one I had just been standing before. In the centre of these was a throne or seat much more beautiful than the others, its appearance was like a solid crystal, and the countenance of him who sat thereon was like a cluster of stars. The twelve had golden harps in their hands, and they

bowed their faces to their seats, and sang praises unto him that sat upon the bright throne; and they played upon their harps, but I could understand neither the words of the songs nor the notes of their harps, but the sound was melodious.

I gazed upon the scene with wonder and delight, when my guide who met me at the beautiful gate said unto me, Come this way, I will show you the resurrection and the judgment. We passed to the opposite side of the circle, and behold, just beneath our feet appeared the earth in all its splendor and beauty. It was clad in green, with its beautiful fields of waving grain. I saw the cities, towns and the whole earth with all its inhabitants busily employed about their daily avocations. The sun had risen and poured its effulgent rays upon the earth, and all nature smiled in perfect peace and happiness. I saw steamers, ships, and vessels of all descriptions going to and fro upon the waters. Merchants and tradesmen making out invoices and receipts; vessels loading and unloading. People were engaged in commerce, agriculture, mechanism and in pleasure. I saw Pirates by land and by sea, overrunning villages, towns and countries, leaving desolation and distress in their tracks; vessels, capturing merchantmen, massacring the crews and appropriating the effects to themselves, all for filthy lucre's sake. The gambling houses in the cities, towns and villages were crowded, all eager to win the glittering prize. The rich were moving in gay groups. The poor and indignant were trying to earn their bread by the sweat of their face. The beggar too was standing at the corners asking alms of every passerby. Some were passed unnoticed, while others re-

ceived liberal donations from the passing multitude. Widowers and widows, young men and maidens were all busily engaged, loving and being loved, marrying and being given in marriage, until the very moment they were called to judgment. I looked until I saw one nation rise and put on the armor of battle, gird on their sword and helmet and went forth to war. Then another nation succeeded, and another still, until the whole world appeared in one grand army, passing into battle. And they strove and fought until the whole ground was literally strewn with the bodies of the slain. Their blood ran in streams over the dry and thirsty plains, which were scorched by famine and drought. There were earthquakes and thunder and lightnings, which seemed to shock the earth to its very centre. And the mourning and lamentations of the people were such as had never before been seen, or heard, or felt upon the earth. The smoke, dust and mist from the effects of the earth- quakes and tempests ascended up in such dense clouds and spread so far and wide in the heavens, that the sun was darkened and the moon and stars gave no light.

This condition of things continued until there was scarce a vestige or a living creature upon the earth. The mountains were leveled to the earth, whole cities and towns, with their inhabitants buried beneath their ruins. All flesh and living creatures would have been cut off, but for the appearance of a large white cloud above the earth, which gave light upon the world. And there appeared two large convoys of angels, one upon the right and the other upon the left of the white cloud. And a voice was heard proceeding out of the cloud, saying, Go forth into

the earth and reap, for the harvest is ripe.

When this was said a long silence prevailed, until at length there was heard the great sound of a trumpet that filled the whole earth.

I looked down upon the earth, I saw land and water, oceans, seas, lakes and rivers, covered with living, moving beings in human shape. The whole face of the earth was so crowded that there was not room for another foot to stand. Behold! and these were the bodies of every living soul that had died upon the earth, and they were now standing erect, in the very place where they fell. Not in that natural body that was, but in the place where that body was dropped, or sown in corruption, arose a spiritual body, incorruptable, which was to appear in the presence of the Judge.

Those who were yet upon the earth alive were changed in the twinkling of an eye; their mortal corruptable bodies were changed to immortal, incorruptable bodies. And they stood in common with those raised from the dead, ready to be caught up to meet the Lord in the air,

Some of the inhabitants both of the resurrected and the changed appeared with joy and peace stamped plainly upon their countenances, while others with chagrin, shame and confusion turned away and hid their faces.

The two convoys of angels went forth upon the earth, east, west, north and south. And every creature was lifted into the air. And they were divided into two companies and took their places, one on the right hand and the other on the left of the twelve thrones and of the bright throne in the centre.

The white cloud passed immediately over the circles of the thrones; and one in appearance

like the sun descended and took his seat at the right hand of him who sat upon the shining throne.

The twelve judges upon the twelve seats had kneeled and bowed their faces and remained with them covered until the present time.

When the twelve arose from their knees and turning unto him who was like the brightness of the sun, that sat upon the right hand of him on the shining throne, saying, These upon your left hand are those who have blasphemed thy holy name, who have trodden down and with disdain have trampled upon thy precepts, have forsaken thy laws; for they are sorcerers, whoremungers, murderers, and idolaters, and they that love and make a lie. And are worthy to be judged and to receive their rewards according to their works of iniquity, as it is written in the Book.

Then I heard a voice proceeding from him whose appearance was like the sun saying, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

And then came an angel as if from heaven, having in his hand a large chain and a heavy key. And I saw him open the bottomless pit, and he laid hold on the devil, that old serpent, satan, who deceived our mother Eve, for he also was standing in the midst of the multitude on the left hand of the thrones. And the angel fastened the chain upon him and threw him into the bottomless pit; and the great multitude on the left followed after him, howling and screaming; and I saw fire and smoke ascend up from their torment forever and ever.

And I heard a great voice as the voice of many thunders. And the twelve Judges said; Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power, but they

shall be priests of God and of Christ and shall reign with him a thousand years. And they continued to speak, saying, The kingdoms of this world are become the the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

And they sang a new song saying, Thou art worthy to take the book and to loose the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and nation and people, and hast made us unto our God kings and priests and we shall reign on the earth.

And I heard now a voice proceeding from him whose appearance was like the sun, saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! And I heard voices from every individual of the assembly, and as if it had proceeded from every creature in heaven and on earth, or under the earth, saying, Blessings and honor and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

During this space, a fire passed through the earth, and cleansed it of that curse that had been placed upon it. Behold, it burnt like an oven and all the filthiness and pollution of wicked men was burnt like stubble. And the earth and the heavens were purified and cleansed of all that was evil in it. And there was a new heaven and new earth, for the first had passed, and changed, and was restored to its original splendor and brightness and perfection.

And I saw descending from above, a mighty concourse of spirits, and joined those who were standing on the right hand of the thrones. And he who sat upon the bright throne and he at his right hand, and the twelve Judges upon the smaller

thrones, all descended in dazzling brightness to the earth. And I heard a loud voice as of many thunders, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

But the rest of the dead lived not again until the thousand years were finished. I inquired if there were others who had not yet been raised from the dead. And the voice continued, saying unto me, Nevertheless death reigned from Adam unto Moses, even over them who had not sinned according to the similitude of Adam's transgression. I turned about to see from whence the voice came, but could not see, it was apparently over me, and continued, saying, Now shalt thou return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

I would gladly have stayed and joined the happy throng that appeared on the new earth, and was just about to enquire of my guide if we should not be permitted to accompany that happy throng who were shouting, singing and praising God continually, when he placed his right fore-finger upon my lips and instantly vanished from my sight.

The next moment I was in my body upon my couch; my pains were as severe and my malady as bad as ever. So farewell.

H. H. HIGGINS.

Stockton, Cal., May 8th, 1854.

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Brother R. D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment, Price 25 cents a box.

Apply to me also if you desire it.

P. D. GOLD.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII .....No. 10

WILSON, N. C., APRIL 1, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL

DEAR BROTHER GOLD:—Will you please notice St. John 20th chapter 21st, 22nd and 23rd verses and especially the 23rd and give us such light as you may have upon the subject through the LANDMARK.

The Apostle James says, if any of you lack wisdom, let him ask of God: and seeing you are so often called upon for your views on scripture, I have wondered if our people are not asking too much of you. But all of God's people are or should be helpers one of another, and the LANDMARK affords us a wonderful medium through which you can impart unto us the benefits of your spiritual gift, and not only you but all the many good brethren and sisters who contribute to its pages. Some even of our own brethren object to printing religious papers claiming that it is man's works, Well I suppose the labor of writing and printing is man's work, and I confess that these very fingers of mine with which I am now wielding this pen are mortal, and must soon crumble into dirt; but what if they do? God has given us our bodies as well as the soul, and has taught us to glorify him with our bodies as well as with our spirit. By reading these communications I have learned to love and have been brought into fellow-

ship with many of the dear saints of God whom I have never seen, nor ever will see in this world; but is it not wonderful indeed that the whole church of God is and always has been, and forever will be all in one solid piece, and that all the miles and mountains, seas, lakes and rivers, as well as ages and generations, and death and the grave, all combined, never can sever the golden chain that binds the church together. My pen and paper will fail to describe the love I feel towards every one of you dear brethren and sisters, and I wish to avail myself of this opportunity to communicate my love and fellowship especially to every church I visited, and to all the members and friends that I met while brother Atkinson and myself were on our tour in the eastern part of this state in November and December 1898. Your kindness and manifested fellowship still linger in loving remembrance in my mind, and I hope I have the true spirit of prayer to God that your light may continue to shine upon the candlestick in its place that it may give light to all that are in the house. I dearly love the Primitive Baptists where ever I meet them. They are my folks, and they can make me feel so much like I am at home with them. I feel like I am a very small speck among them, if one at all, but if I am not deceived I am a Primitive Baptist, and I expect to live the remainder of my days and then die praising God for the grace that made me one.

After all this has been said I must still add and say that I have a special endearment to my own home church that meets at Cedar Hill. This is the same church to whom I first related the dealings of the Lord with my soul nearly thirty three years ago, and even

now my soul mounts up on high as it dwells upon the theme of the amazing and unspeakable love of God that filled my heart so full as I saw those old veteran soldiers of the cross as they came round with the tears trickling down their cheeks to give me a poor twenty year old boy the right hand of fellowship; and still yet as I remember how my soul did magnify the Lord, and how my spirit did rejoice in God my Saviour, as I arose from my liquid grave at the hand of Elder John Jones, and walked up out of the water enjoying the answer of a good conscience toward God by the resurrection of Jesus Christ.

Elder Jones and many others of the older members of whom the body was then composed have long since retired from the field, but yet it is the same church, and to meet them in love and fellowship and sweet communion is a heavenly place in Christ to me; and yet with all this my joy is not quite full, for as I look over into the congregation I may see one dear little lamb sitting back all of a tremble looking up from watery eyes toward the temple of God who no doubt can almost hear the throbbing of its own heart, as it beats with strong desire to enlist and be a soldier; and now if these lines should chance to greet the eyes of one of those, I address you in the language of Ananias to Saul, Why tarriest thou, arise and be baptised. There is more than just a morbid desire to swell our numbers why we pray you in Christ stead be ye reconciled to God. You can only guess how glad the church would be to grasp your hand in fellowship. So come and go with us: we will do thee good: not that we can promise to divide our joys with you, for Christ is not divided, neither is his kingdom divided, and

you coming to the church will not lessen the joy of those already there.

Jesus makes no such promises to his children as Herod made to the daughter of Herodias that he would give her half of his kingdom, but the promise of Jesus is to give you the kingdom, not half of it, but all of it, and says fear not little flock, it is your Father's good pleasure to give you the kingdom. So each subject can say with equal right the kingdom is mine, for my heavenly Father gave it to me. I think I realized for myself one day while preaching that even all the fulness of eternal heaven will be just as much to me as if I was all the one to enjoy it.

So I will say to all the little lambs and sheep that are crying round out side the fold, Take upon you the yoke of obedience to Christ, and learn of him, and you will find rest to your soul.

A. M. DENNY.

Date, N. C.

#### Remarks :

Brother Denny well quotes what James says, "If any of you lack wisdom, let him ask of God who giveth to all liberally," &c. God only can give wisdom or understanding. No man can do this. Paul says, consider what I say, and the Lord give you understanding in all things. He (Paul) could not give understanding in any thing. Preachers of the gospel when preaching do not give understanding or wisdom to any of their hearers. Prophets and Apostles when writing did not give understanding or wisdom to their hearers or readers, and yet it was right for them to write and speak, teach and exhort, even as it is right for

God's preachers now to preach the word, and for such as he has called to write their views.

Many no doubt have gone to hear brother Denny preach, and when he expounded scripture they have been instructed and benefitted by what he has said, and have felt that God is in him of a truth. God gave Saul an understanding or mind to hear the gospel preached, and then sent Ananias to him to preach the word of the Lord Jesus to him.

Concerning the scripture that our dear brother Denny requests me to write on I feel a willingness, if God is pleased to give me any understanding to write on the same, for I am glad I hope that my dependence is all on the Lord; for if he is my hope and the one in whom I trust what he enables me to speak or write is his truth.

The scripture referred to is in John 20: 21-23 and reads,

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

"And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost:

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

1st. Peace he gives them. The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep gives peace. This is the peace of justification, of freedom from sin, of righteousness.

How broad a place and how good the standing—no more curse, no more death. Life and immortality are brought to light through the gospel. For the gospel is that

glorious power wherein we see the righteousness of God in our justification.

2nd. As my Father hath sent me so I send you. Then they go in the name of Jesus. As the Father is in Jesus and does the work, so Jesus is in them and does the work or will of his Father in them.

3rd. Then he breathed on them and said, Receive ye the Holy Ghost. That is the power by which Jesus wrought,—and he sends them in this power. After the resurrection Jesus said, all power in heaven and in earth is given into my hand. He had said that he that believed on him should do greater works than Jesus did in the flesh, after his ascension, because he should go unto his Father. On the day of Pentecost there was a greater display of the power of Jesus in the hearts of men than there had been shown before. The preaching of the Apostles, wherein the gospel was preached with the Holy Ghost sent down from heaven, or in demonstration of the Spirit and of power, was the revelation of the effect of the manifestation of Jesus in the flesh, and of his crucifixion, and all he had said and done, or Christ crucified, the wisdom and power of God unto salvation to every one that believeth, according to the mighty power which God wrought when he raised Christ from the dead.

4th. He empowers them to remit and retain sins. This power he first gave to Peter when he said, Thou art Peter, and upon this Rock (Christ revealed,) I will build

my church, and I will give to thee the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. The same power Jesus gave to all of the twelve Apostles.

Peter has no more and no less power than Paul, or any of the others, but the same.

They are twelve judges occupying twelve thrones in Israel. They have never had any successors, for they have never died as Apostles, though as men they are dead. But their authority is as complete as judges today as it was then. They are inspired. No men since their day have ever been inspired as they are. All Catholic pretensions to popish infallibility, all Episcopal claims to Apostolic succession, together with all Mormon claims to twelve Apostles are utterly without foundation. Paul is our Apostle, and Peter is ours, and so are they all. God hath set them first in the church.

They are empowered not to make laws, but to declare the law in Zion. What they therefore, in declaring the law of Jesus in Zion, bind or condemn is bound or condemned in heaven or in earth, or out of it; and whatsoever they loose on earth is loosed in heaven. It is the word of God.

If therefore the word by Paul, Peter, John or any one of the holy Apostles of the Lamb is given you by the Holy Ghost to loose you then you are loosed from your sins as freely as if Jesus himself should

say, "Thy sin be forgiven thee." Or if any one of the Apostles should condemn me that will bind me everywhere as though God had spoken it.

In the order of the resurrection Jesus appears risen with the Apostles. In the regeneration, when Jesus the Son of man sits in the throne of his glory, which is now, these twelve Apostles sit upon twelve thrones judging the twelve tribes of Israel, and their judgment will never be reversed, because it is the Spirit of Jesus in them judging.

P. D. G.

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#### KISSING.

I am requested to give my views on kissing as suggested by the apostles. The ordinary idea of kissing is the bringing of the lips of two persons together performing an osculation expressive of the impulse of the heart of each toward the other, either in friendship or affection, but may be performed when one is active and the other passive, and the active party may be prompted by different motives which may or may not be sincere. "The kisses of an enemy are deceitful." The impulse may be only in the heart of one that is passive, as, "Let him kiss me with the kisses of his mouth." This would seem to indicate that there are kisses other than with the mouth or lips, but perhaps the intention was to give a more impressive expression of the pure, sincere, individual, personal desire of the hearts, and that thus and

thus only could it be really and truly requited. The requiting tokens of love may consist in the giving or receiving of that which is indicated according as the impulse may suggest, both as to the token and the bestowing. In this instance the token is the kisses of the mouth of the one loved or the beloved and is to be received. "Show me a token for good." The above represents the true, pure, holy desire of the church toward her beloved, blessed and glorious husband, and is purely and truly spiritual. Again, the one in whose heart the impulse or purpose is may be the active one, in the same relation, but to be bestowed as a token of a humble recognition of good already received, as in the case of the woman who kissed the Savior's feet. Much had been forgiven this woman and therefore she loved much, and her love suggested the proper course to pursue and the thing to do. Sincere humility attends this kissing, and while it is not feet washing it is very closely connected with it and allied to it. While the children of God, which compose the bride the Lamb's wife, are graciously accorded the blessed privilege of desiring that the Lord would kiss them with the kisses of his mouth, yet they are willing and contented in the execution of the desire of their hearts toward him to kiss his feet. A sense of the forgiveness of sins and love to Jesus therefore attended with divine humbleness and gratefulness of heart in the woman forbade any other and prompted the thought to

kiss his feet. So it must be with regard to children of God to day. Where this or that is not set forth as an ordinance each one must be fully persuaded in his own mind and may act according to the prompting of his heart, if such action be found in the scriptures and not condemned. It is not within the province of the church to require the observance of anything not set forth in the scriptures to be observed.

There were customs among the people in the days of the Apostles, which they might observe with propriety, one of which was kissing, and it seems to me that it was as such that the apostles practiced it, and suggested its practice. As in the case of the apostles on several occasions, it may be that one entertains great friendship or love for another or others, and would kiss them, according to customs, were it practicable to do so, but not being at present with them, in writing to one who is with them he says to that one, "Greet so and so with a holy kiss," as much as to say, I love them therefore kiss them for me, even as I would were I with them. Or the apostle would say, in view of these precious things of which I assure you, and which I am persuaded you have learned of the Lord Jesus, and of which you have been assured by the Holy Spirit, salute one another with a holy kiss, even as you love one another with a pure heart fervently. This seems to have been the manner or form of closing epistles or letters in those days, as

a kind of commendation of good feeling, as we are accustomed in this day to do inclosing a letter to a brother or friend. We as a rule feel to say, in the conclusion of a letter, Love to you, or to all your family, or to all the household of faith with you, as much as to say, "let us love one another," and "salute one another with a kiss of charity."

Kissing may be practiced in a true spiritual sense, or it may be practiced in deceit, in treachery and betrayal. Jacob kissed Rachel in the mystical band of conjugal love; David and Jonathan kissed each other in the purest ties of friendship; the brethren kissed Paul in love, fellowship and afflictions of the gospel; Joab greeted Amasa as a brother and kissed him, and at the same time slew him; Judas approached Jesus and said: Hail, Master; and kissed him, and thus betrayed him.

I do not understand the apostles to enjoin this practice upon the churches collectively, nor upon the members individually, nor do I think it would be well for the church should it become a practice in this day. Each one must act in this according to or in a manner commensurate with good propriety, good order and gospel decency. "Let every thing be done decently and in order." In my opinion the instances are rare in the life time of one when he may salute his brother really and truly with a holy kiss. I do not believe it is required of brethren to thus salute each other when and every time they

meet and shake hands, but if one feels in his heart thus to salute a brother let him do so consistent with expediency. In all matters of custom or privilege expediency should be well maintained. In observing the precepts and examples of Christ there is nothing in time, season or circumstances which can render it inexpedient, but it must be decently and orderly performed. But customs and privileges should strictly conform to the law of expediency as well as of right or privilege. We should give no occasion to one to stumble, or be offended, or perish for whom Christ died.

As these salutations were to be a holy kiss we may not do violence to the scriptures to regard them as strictly and purely spiritual in all essential features. We can only regard that which is spiritual as being truly holy and that which is holy is being truly spiritual. While Elizabeth and Mary saluted each other on a certain occasion, as they no doubt had often done before in all natural respects, they were made sensible of a divine salutation not brought about nor governed by the volition of the natural mind nor will, but by the Holy Ghost, and therefore it was spiritual and consequently holy. In this salutation the presence of the Lord was revealed, and so it is often with the people of God today. When they meet and in the bonds of love and fellowship salute each with the right hand of fellowship there is a blessed realization, according to the faith of each, of

divine emotion or impulse in their hearts toward each other as each is impressed in mind and heart and confirmed in belief that Christ is in the other the hope of glory. When we meet with those whom we love in the Lord we should make it convenient to give expression of our feelings toward them in some proper or lawful and expedient manner and thus salute them, and such may be with a holy kiss though it be not with the mouth.

There must be and is more in the constitution of the children of God and of their demeanor toward each other than can be found in the flesh or in its way. They worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

P. G. L

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### BREAD ALONE

As a man Jesus was hungry. As the Lord from heaven he could have made bread of the stones at his feet. But as "the second man Adam" he was not only made like unto his brethren, but also must be touched with a feeling of all their infirmities as tempted in all points like as they were: after being thus tempted he rebuked the tempter by saying "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4: 4.

The gospel system of eternal salvation by the will and purpose of God decreed to be accomplished by the Godhead dwelling in Christ bodily; and confirmed by the divine assertion that "God was in

Christ reconciling the world into himself," that his people "might receive the adoption of sons by Jesus Christ unto himself," shows that all the provisions—all the necessary work, the eternal life, and all the graces of the spirit; together with the power and authority for personal application, were placed or given in Christ bodily; so that he was the grand depository, or rather the embodiment of that life and salvation—in a sense, was himself that life and salvation. So that one must be found in him, to find these—be made partaker of him to partake of these. And all these provisions and principles being spiritual and direct from God, we may say he was "that Bread which came down from heaven,"—that bread referred to above.

Therefore those born of God's Spirit and become like spiritual alone may eat of that bread. The natural man according to the decree of God,—other words that have proceeded from his mouth when he turned him from the garden, must live of the herbs of the field by the sweat of his face; that is, must find meat and drink, or natural sustenance, by obeying the laws of God given and adapted to the natural man in the field or world, outside this gospel church which is "a garden enclosed."

The soul or heart of man as born of the spirit is spirit, while the natural man is still in nature. And thus "the spirit is life because of righteousness, while the body is dead because of sin." Hence, there

is the spiritual and the carnal,—the new and the old man, in the one man. And this is the status of every child of God in time,

Then, I repeat, the spiritual must live of the garden; the natural of the field. And thus the man as a whole, must not live by bread alone. Jesus as such would not appease the natural appetite with this bread direct from heaven. Though, as spiritual, he did partake of it in the garden when Angels ministered unto him; and whereby he was strengthened in spirit to go “without the camp”—without the garden into the field to eat the bitter herbs and “drink of the brook in the way,” or as obeying other words or laws of God, he went to the cross to die: for “his meat was to do the will of him that sent him.”

Then the spiritual alone may eat of this bread direct from heaven. The natural as still under the law of God must find his meat as obeying the laws of God to such. When man is entirely spiritual he may live on bread alone. This will never be in time.

Yet, I think some, who because this gospel system is predestinated sure as ordered in all things to be done by the unerring hand, so to speak, of the Godhead, call it the “doctrine of predestination;” and hence, entertaining the idea that it divests them of responsibility, are tempted to want and await these stones turned to bread, and that to sustain the entire man. And thus ignore all other words which have proceeded from God by saying in

substance “once saved, saved eternally, therefore no matter whether I live on meats in part by the sweat of my face, or upon the bread from heaven that came by the bloody sweat of Jesus’ face, once saved, I am saved forever.” And finally becoming so absorbed in this doctrine, he looks to, and leans upon it alone as though the only word that had ever proceeded from God to man. And that as applying this doctrine to the natural as well as the spiritual—to the world as well as to the child of God. And the longer apparently, he thus looks, the closer he clings to this imaginary power as the motive power ruling all men and things; and thus by general application, denies the assertion of Jesus that “man shall not live by bread alone,” and declares “man shall live by bread alone.” Though generally such look very weak and lean themselves as if not eating proper food, or as not rightly dividing the word.

P.

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DEAR BROTHER GOLD:—I wish to make a proposition to the Baptist brethren, sisters and friends, that we all unite, according to that the Lord has prospered us, in helping each other to arrange and pay for places to hold divine worship. We feel like it would be so pleasant for us to enjoy feeling that we had assisted in preparing satisfactory places where the servants of God may meet and join in his praise, where none dare to molest or make us afraid. We hear of many of our churches who have need of help to pay for meeting

house building and repairs, and these scriptures often sound in my mind, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion upon him, how dwelleth the love of God in him." 1st Jno. 3: 17. Also, "God is love, and he that dwelleth in love dwelleth in God and God in him." 1st John 4: 16. Read the above with connection, and see if it does not come to the church. By permission I will use the name of the church in Roxboro, Person Co. N. C.; but hope my proposition will be complied with in all such like needy cases. The church in Roxboro is laboring under burden of a heavy debt to their strength. They are a worthy band of brethren, with Elder L. H. Hardy their pastor and also a member of the body. Their debt is for the building of their house. It would be so easy for us all to relieve them with all others in like condition—will propose, and will do as proposed, if the Lord will. I have but little property and but few dollars. Many of the brethren, sisters and friends have hundreds to my one, but I hope to enjoy the pleasure of sending one dollar to brother Jas. A. Carver, deacon of the church at Roxboro, and feel that I am bearing that much of my brethren's burdens. The most pleasantly spent money that I ever enjoy is that that I apply to the needs of poor and afflicted brethren, sisters and friends. I feel then the effects of true charity. I can only hope the above will be considered in the spirit in which I hope it is written, and that enough charitable gifts may meet my little gift to relieve our sister church, and then let us continue to relieve the poor churches of their burdens of debt for places to worship their God in. Think of the goodness of

God, and shall we fail to own him in sacrificing to his name? We hope to hear from the brethren through the LANDMARK upon this subject, and a good report of what we do. Love to all the household of faith.

JAS. A. BURCH,  
Burlington, N. C.

Remark:

What brother Burch writes is well worth thinking and acting upon.

P. D. G.

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### UNION MEETING.

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The next session of the Dutchville Union will be held with the church at Mt. Lebanon on Saturday and 5th Sunday in April 1900, and all lovers of truth are cordially invited.

G. C. FARTHING, Clerk.

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ELDER P. D. GOLD, DEAR BROTHER:—The Fisher's River Primitive Baptist Association is appointed to be held with the church at Union, and to commence on Friday before the fourth Sunday in April next, and to hold three days. It is about two miles from my house, and 8 miles from Siloam depot.

M. G. HARBOUR,  
Moser, N. C., March 15, 1900.

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DEAR BROTHER GOLD:—In publishing the account of the constitution of the church in Roanoke in the LANDMARK for the 15th of March 1900, there is a mistake as to the time of their meetings. It should read, meetings governed by the 1st Sunday and Saturday before in each month, and not 3rd Sunday and Saturday before as it appears in the LANDMARK.

Yours truly,

J. C. HALL.

OBITUARIES.

HULDAH TRUITT DAWSON.

This dear sister was a noted woman in her country and among her people. She was born May the 5th, 1824, in Edgecombe Co., was married in early life to brother Thomas Dawson,—united with the church at Bear Creek, Lenoir Co. N. C., (now LaGrange) more than 40 years ago, was baptized by Elder Parrot Mewborn, remained a faithful member of said church until her death which occurred at Goldsboro, N. C., Feb. 18th, 1900. She was the mother of nine children, 8 boys and 1 daughter. She leaves 9 children, 37 grand-children, and 5 great grand children.

She was the sister of our beloved Elder John H. Daniel, of Edgecombe, who was a devoted Baptist, an enterprising citizen, a useful man, and well known generally and much respected.

Sister Dawson possessed in a great degree the same sterling qualities. She was a faithful wife, a loving, conscientious mother, very highly esteemed by her devoted children who loved to honor her. She was much beloved by the church, and highly esteemed by the people generally.

We seldom have known one combining more lovely qualities, such as honesty, industrious habits, patience, forbearance, love and good will toward men, integrity, devotion to good works.

She lived to a good old age, ripe, having finished her course, and was ready to depart, as a shock of wheat ripe for the harvest. The world had lost all its charms for her, and she passed away in peace with God and man, and is gathered to her people. Another mother in Israel is gone. The text the writer used at her funeral is recorded in Gen. 18 : 15, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." She loved Jesus and loved to hear him preached.

P. D. GOLD.

APPOINTMENTS.

F. J. STONE.

Wilson Church.....	April 19
North View.....	20
Snow Creek.....	21 and 22
Pine Grove.....	23

Heart's Academy.....	24
State Line.....	25
Russell's Creek.....	26
Pleasant Grove.....	27

ISAAC JONES.

Tarboro, Friday night before the 4th Sunday in April.	
Old Sparta.....	Sat. and 4th Sunday
Conoeta.....	Monday
Autrys Creek.....	Tuesday
Meadow.....	Wednesday
White Oak.....	Thursday
Lower Town Creek.....	Friday
Pleasant Hill.....	Saturday and 5th Sunday
Upper Town Creek.....	Monday
Wilson.....	Monday night
Memorial.....	Tuesday

W. B. STRICKLAND.

Conoho.....	Monday after 1st Sunday in May
Hamilton.....	Tuesday
Spring Green.....	Wednesday
Fiat Swamp.....	Thursday
Great Swamp.....	Friday
Red Banks.....	Saturday
Beaver Dam.....	2nd Sunday
Sand Hill.....	Monday
Muddy Creek.....	Tuesday
Cypress Creek.....	Wednesday
Maple Hill.....	Thursday
Wilmington.....	3rd Saturday and Sunday

Will brother Dawson meet him at A. C. L. depot in Kinston Saturday evening before 2nd Sunday in May.

E. E. LUNDY.

Cedar Grove, Monday after 3rd Sunday in April.	
Dutchville.....	Tuesday
Camp Creek.....	Wednesday
Orange Factory, at night if desired, and some one will please meet him.	
Mt. Lebanon.....	Thursday
South Lowell.....	at night
Harmony.....	Friday
McRay's.....	Saturday
Arbor.....	4th Sunday at 10 o'clock
Country Line.....	3 o'clock p. m.
Moon's Creek.....	Monday
Rock Academy.....	at night
Pleasant Grove.....	Tuesday
Reidsville.....	at night
Pleasantville.....	Wednesday
Sardis.....	Thursday
Hillsdale.....	Friday
Saints Delight.....	Saturday
Mt. Vernon.....	5th Sunday
Pine.....	Monday
Salisbury.....	at night
Flat Creek.....	Tuesday
Bear Creek.....	Wednesday
Meadow Creek.....	Thursday
Thence to Bear Creek Association.	
Brethren arrange for Tuesday.	
Cason's Old Field.....	Wednesday
Mt. Pleasant, Sumpter Co. S. C., Sat. and 2nd Sunday in May.	
Cartersville.....	Monday night
Wilmington.....	Tuesday night

## NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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Chapel Hill, N. C.



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## BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25. Also a self-pronouncing, excellently bound Oxford Bible at \$1.60.

P. D. G.

## NOTICE.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king on the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER HALL:—As you have so earnestly requested me to write you my experience, I will, in as few words as I can, write what the merciful Lord has done for me.

When I was about eleven years old I attended a protracted meeting and the preacher was continually telling us of what a dangerous condition we were in, and beseeching us to come to Christ and be saved; but they would not receive children under 12 years of age, so I made up my mind that if I lived until then I would join. One year from that time I attended the meeting again with the intention of joining them. Some of my cousins and playmates joined and wanted me to go with them, but something seemed to say to me, repent, believe and be baptized. Baptism must not come first. The word repent bore on my mind so heavy I could not get rid of it, and to repent I could not. I did not know how. I then for the first time felt to be a poor helpless sinner condemned and ruined. I felt if the Lord did not cause me to repent I was lost, for I then could see that I was exceeding sinful, and to repent within myself I could not. I could not even pray. I felt that the prayers of the wicked were not heard, but I could not help groaning and my groans were Lord, have mercy on me a poor sinner. One night while in this condition I dreamed I was sitting down behind an old church house near by, and I picked up some hickory nuts and sat down to rest

before starting home, and I was looking up into the sky, and on some little white clouds I saw a lamb lying down, and as I looked at it it got up. It was white as snow. The moon shone overhead. The lamb commenced going around the moon in a circle and neared the moon as it went, and as I watched it go round and getting nearer the moon it turned to an angel, and went to the moon and took it in its hands and threw it down to me, and told me to go and show it. There was a crowd of people near me at a store, and I went and told them what I had seen, and they made light of me, and I was ashamed and turned around and went home, and when I got there the whole place was covered in frogs. I could not step without stepping on them, and I said to my mother the end of time is near at hand, for these frogs are one of the plagues that the Lord said shall come before the end of time. I awoke and I was troubled, and felt like the world was coming to an end, and what troubled me was that I was such a sinner, and could not repent. I could not see how God could remain just and save me. I felt like I was meaner than any one else, for they could repent and be baptized, but I could not. And I felt that as soon as the end came that I should be sent into everlasting punishment. I could not pray, but the very breath I drew was continually, "Oh Lord, be merciful to me a sinner. I don't know how long I was in this state

of mind, but I was relieved of it in a dream. I dreamed I was coming from our mill to the house, and I looked toward the sunset, and from behind some dark looking clouds I saw the Lord coming to me, and his twelve apostles marching two and two behind him, and I stopped and they came straight to me, and I was afraid and wanted to pray, but could not say anything, but Lord be merciful to me a sinner, and I knelt and prayed these words three times as I went towards Him. He stopped in the air just over me as though He was standing on something, and I reached up and He took me by the hands, and smiled at me, and I awoke and felt like I was forgiven. My trouble was all gone. I thought the Lord was not angry with me, or He would not have smiled. My feelings were changed so much. I felt so good. Everything looked bright and like it was thanking the Lord for His kindness. Brother Hall, this was all wonderful to me, and I often wondered over it. Though I would go to picnics and places of amusement, but on my way home how often would I feel condemned, and would ask the Lord to forgive me, and to guide me from such evils.

I had never seen a Primitive Baptist when I was twenty years old. I was married and moved from the southeastern part of Sampson county, to Wake county, and I then heard for the first time a Primitive Baptist preach. He told my feelings and experience (if I should call such as this one) better than I could myself, and when I would hear them tell their experiences I would love them and could not help it, and I would feel like saying that if they were the children of God I am one too, and I offered to the church at Middle Creek Saturday before the 2nd Sunday in July 1897 and was received

and baptized the next day by our beloved pastor, J. A. T. Jones. I have many dark seasons, doubts and fears, still I am I hope trusting in the Saviour of sinners.

Please pardon all amiss and pray for me that my faith fail not.

Very affectionately yours,

MINNIE R. SIMPKINS

Raleigh, N. C.

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ELDER P. D. GOLD, DEAR BROTHER:—I have had serious thoughts about dying and what would become of my soul after death. From my youth I would try to pray to the Lord to save me. I grew up in the follies of worldly pleasure. Playing on musical instruments seemed to be my greatest delight. I went on to the age of about fifteen or sixteen years, when at times I would be burdened on account of my sins, and felt to be one alone. I could not enjoy my music as usual, and have often laid my instrument aside and gone off to the woods or some where else, and tried to ask the Lord to have mercy on me, a poor guilty sinner. Sometimes I would feel so guilty and condemned that I would conclude that some one was looking at me and would go on another way, all the time begging for mercy. This burden would leave me sometimes, for a short while, and then would return, it seemed to me greater than ever. I would often make promises to the Lord of doing better, but made them all to break. Sometimes I would feel like it was a sin for such a great sinner as I was to ask the Lord to have mercy on me, for I did not feel like I deserved it; yet I could not help breathing, oh Lord, have mercy on a poor lost sinner. I would read the Bible, but it seemed to condemn me, and would go to preaching and look at the good old Baptists sitting around

the stand singing, and they would seem to me the prettiest people I ever saw. I would think oh if I just was fit to be one among them. This trouble lasted me for about six or seven years. One evening I was at home alone sitting in the house. It seemed to be a sad, gloomy evening to me. I was meditating over my condition, looking through the window at the sun just before it was down, when a thought struck me I would die before the sun would rise again, and said to myself, if I die and go to torment the Lord's name shall be praised even in that, and about that time my burden seemed to be gone. I felt different and got up and went into another room saying, thank the Lord for his goodness to me. I did not take this for a change, but hoped I would be a christian sometime. My mother would ask me if I did not have a hope? I would tell her I did not. I did not want to be deceived myself nor deceive her. I would ask the Lord if I was deceived to undeceive me. Some time after this I had a dream. Brother Gold, some people seem to object to dreams, but if I have any evidence of being better off when I leave this world I think I have as good in dreams as when awake. I dreamed that myself and some one was traveling and came to a bottom where there was a spring of water. The spring was very deep and the clearest and prettiest water I ever saw. I had a great thirst for water, but there was nothing to drink out of. I drank some of the water, and do not know how I got it, but remember of being raised up from the water and turned to the one that was with me and was saying something to him about the good effect the water had, and he smiled and said he knew it was so, for he had drank the same water.

It appeared we both had wings and were flying up through the air over the spring and were happy. I awoke as sudden as if some one had called me and was as happy when I was awake as I was in my sleep. Some time about this time myself and my mother went to Dan River to preaching, and met Elder John R. Roberts there and carried him home with us to spend the night. He had an appointment to preach at Wolf Island next day. I went to hear him preach that day which was the last time he ever preached for us here, and it was truly a day that I shall never forget as long as I can remember anything in this world. I could just as easily believe I have no hope at all as I could believe he did not preach the gospel that day. I could not sit still and thought I would have to cry aloud any how, and believe he was happy himself. While he was preaching he clapped his hands and said, "Glory to God." I felt like I wanted to join him, for he said just what I felt. He looked as pretty to me as an angel would be. The whole church looked to me like they were carried away with joy and amazement. I went home after preaching and went to succoring some tobacco. Everything was going well with me, and I could get along so easy with my work, and got in such a state of rejoicing I thought I would have to shout aloud. I stopped work for awhile, and went out of the field, for I thought if any one would see me they would think I was crazy, and had a great desire at times to be baptized, but was afraid I was not fit. The second Sunday in July, 1892, I went to see Elder James S. Dameron administer baptism, hoping the door of the church would be opened at the water so I could offer to the church, for I felt like I could not stay

away any longer, though I never said anything about it. When I got there and the door of the church was not opened, I thought it was the prettiest baptizing I ever saw. My desire for the next month to go to the church was almost constant. On Saturday before the second Sunday in August 1893, I went before the church at Wolf Island, but could not say anything much, but after being asked a few questions was received, and was baptized next day with two others by Elder James S. Dameron. Soon after I came out of the water my father asked me did I feel like I had done right. I answered him according to the way I felt. My answer was I feel relieved. I surely did feel relieved, and have never regretted being baptized, for I lost a burden there I have never been troubled with since, though I got in much trouble a few days after, fearing that I was deceived and had deceived the church. I got under temptation that the church was not satisfied with me, for I could not see how they could be with one so vile and sinful as I felt to be. I was trying to ask the Lord if I was deceived to undeceive me, and there was another great calm. All this trouble left me, and I could then rejoice and felt satisfied. So after summing up all I feel to say, if I am saved it is mercy bestowed upon a poor worm of the dust, and if damned it is just. My desire is to do right, but I fall far short of it. This scripture suits my case, "The good I would I do not, and the evil I would not that I do." Now the question with me is, can one so vile and sinful as I am, one who has so many evil thoughts and temptations be a child of God.

W. T. SUMMERS.

Reidsville, N. C.

BROTHER GOLD:—As it is necessary to send a letter on business, and not having seen you for a long time, I just want to talk with you, in rather a personal way, and tell you how we have been getting along of late. In about a year my home church, Fellowship, has had an addition of about thirty-five members. The first I baptized were four young sisters, one was my daughter. The first Sunday in August I baptized eight, all of whom had joined the day before, among them was another daughter, her husband and their daughter. I cannot tell of them all unless I had the record before me, but all along at nearly all our other meetings from one to seven have joined us. I baptized four at our last meeting, among them my youngest son and his wife. Our cup is almost running over with joy. Music teachers and school teachers are among them. When I see those blessed ones arise to come, I feel like crying, glory to God in the highest, but you know it is not common for Baptists in this country to shout, but it brings the tear of joy. The prospect is still promising. I am so fearful that we, like Israel, may sin against God while the food of heaven is in our teeth. I want each one to be the last to cause offence. For "Behold, how good and how pleasant it is for brethren to dwell together in unity." David learned this a long time ago. I have witnessed some of it myself. A year ago last spring I was called by New Hope church, an assistant to Elder Dickens. I think there have been seventeen additions by experience and by letter. My son Elder D. S. Webb, baptized three sisters there meeting before last. Two of them were my grand-daughters. Laurel Fork and Maple Shade churches have had

joyful ingatherings. Elders F. P. Branscome and J. E. Marshall mostly labor there. A good young addition of members has been added to Bell Spur church, and some to Concord, in Elder J. M. Blansett's field of labor. Several have been added to the new church at Martin, but their pastor, Elder A. Z. Phillips, was lately run over by a car near Betty Baker, Carroll Co Va., and instantly killed, and left this young church without a shepherd. Who may be given them as a standard bearer is not yet known to us. I believe the lambs of Christ are scattered all over the world, and the laborers in this country are few. Several have passed away. It is as Christ said: "The harvest truly is great, but the laborers are few." I often feel like we should go in search of the tenderlings, they are in the hedges, and their entanglements should be removed, and they led and encouraged to come into the fold, the church of God. If the shepherds whom God has appointed do not hunt them up, the wolves and foxes ever on the alert will destroy them as soon as they are born, carry them into their dens, unscriptural denominations who have no use for experiences of grace, the bringing forth fruits of righteousness, or meet for repentance, but rather than lose them, will have them give a relation of faith. To cover the ground they ask their applicants, and especially in Primitive Baptist sections, which will you do, relate your experience, or only answer a few questions. Generally a few leading questions are asked and they are admitted. I sympathize for the dear ones being thus led away. Just think of a lovely child casting his pearl before swine, telling of the goodness of God to serpents, asking a home with them. They are like

Ishmael at Isaac's weaning, mock at regeneration, the conviction for sin and reason of hope. The talent can never increase, because it is not put to those who can exchange interviews in a spiritual way. I am so anxious to get all the heaven-born children where they belong, but when I see so many who are not thus forth coming, I wonder what I should do to reach their case. I fear my preaching is deficient, and that I am without the searching art to hunt and fish them up, as a gospel preacher should have. I do not feel so expert as it seems necessary that I should be, or they would heed the call. Paul said, to "study to show thyself approved unto God." I think one great lack is in this element of service. I do not mind high things, but we should condescend to men of low estate, those who have received a change, but are looking for more, and fear that what little they know is not fit to tell, or be depended on or respected. Let us all encourage these who sometimes think their experience is not big enough, but sometimes, as Elder Lester says: "They hope that they may sometime have a hope." Have them come on and be baptized. Oh, there are many in these mountains and hills I do not have to leave my country to find them while I see and hear of so many of my acquaintance and kindred. Brother Gold, we should be glad to have you among us again, though I generally leave it optional with a preacher as to his coming, for when any one insist on his leaving his home and affairs, they should make good his his time and experses. Worthless characters and sowers of discord should not be invited. This can be ascertained by what follows, whether peace or division. There are two extremes worthy of our attention,

extortion and covetousness. If the preacher cries, "give! give!" It is as Paul said, a hindrance to the gospel, for the abler brethren who could give, and the deacons remain away. If covetousness seizes the people that they withhold more than is meet, or right, it tends to poverty. The preacher is forced to some degree by his poverty to neglect his churches, and they pine away in their poverty, under disappointment. We are not to sail through without close thought on all our duties. The word of the Lord should be our standard of action. Let us live by its counsel.

Truly,

ISAAC WEBB.

DEAR BROTHER GOLD:—I have felt some time like I wanted to tell you, or brother Bryan one, some of my feelings, and I believe I will tell them to you. I am afraid I have never had any experience of grace. I have never heard or read of any one that was just like I am. I once felt like if I was to die I would go to torment, and felt that I was certain of that. But I was not troubled very much about it. I didn't mourn on account of my sins like others do. About six years ago my health became very bad, and it was thought that I was going into consumption. I felt during that time that if I was to die there was some hope for me. But I can't tell you why I felt that way. If I was ever delivered from sin I don't know when it was. It just seemed that there was a change in my feelings. I felt like I could trust the Lord. I have had as much trouble, or more, since I joined the church than I did before. I thought when I joined the church I would live a better life, but I don't do it. I had studied a great deal about the Lord's supper, and

about my unworthiness, and when you administered it on Sunday last, and I failed to go in, I just felt like the Lord had taken that way to show me that I am unworthy to eat of it. I couldn't help shedding tears about it. It did trouble me. My father always talked a great deal on scripture, and I am afraid it is he that has taught me all I know. I am afraid I have never been taught of the Lord. It seems to me that if I was a christian I would not do as I do, and have the evil thoughts that I have; and I am so proud and high minded; and like to dress fine, and look stylish. I know that is all sin. But how could I help it? There were about two years before I joined the church that I would feel at times like I wanted to join, but it may be that I never would have joined if it had not been for a circumstance that I will tell you. I became engaged to be married to a Methodist preacher. I felt like I never could go with the Methodists, and I told him so. He seemed willing for me to join the Old Baptists, but after I joined I saw he was not going to be satisfied about it. He said I had the strangest ideas of any one he ever saw. He couldn't tell me any of my feelings. I felt that if I was fit to be in any church it was not the Methodist. I never had any trouble about what church to join. My trouble was, was I fit to be with the Old Baptists. And that is my trouble yet. Sometimes I am afraid I joined the Old Baptists to escape the Methodists. "We know we have passed from death unto life because we love the brethren." But do I love the brethren? Do I love them in the right way? I don't know. There are some brothers and sisters that I love better than I do others. It seems to me that I do love you and old

brother Taylor. If I was ever convicted of sin it was while brother Taylor was preaching. It seems that I have had a special love for him ever since. If I could hear such men as you and he preach oftener I think my faith would be strengthened, if I have any faith. If I am a christian why don't I have seasons of rejoicing, like you and others. I know I am changed from what I once was, because I love to hear preaching, and I love to hear the Old Baptists talk. At one time there was nothing in it to me. But then I think perhaps it is because I have gotten older. I want to tell you of a dream that I had not long ago, though I am no dreamer and I don't believe much in dreams. I dreamed one night that I was standing viewing my own grave, and I thought there was a large hole sunk in it, and I told one of my brothers that I would fill up that hole and fix my grave. And I thought I got a hoe and filled up the hole, and leveled it off and fixed it all nice. I told my mother about the dream the next morning, and told her that my interpretation to it was that I had joined the church and was trying to make people think I was good, while all was corruption within. It seems that everything is to show me that I am deceived.

Yours in unworthiness,  
MAGGIE L. BEAM.

Memory, N. C.

Remark :

I consider our dear young sister a precious child of God.

P. D. G.

DEAR BROTHER GOLD:—With the consent of sister Blanche Lewis, I send you a letter which I received from her some time before she united with the church. I wish you would please publish it in your paper, for I feel like it would

be a comfort to all of God's little ones, or those who may have the pleasure of reading it. I had the pleasure of seeing her come home, and also saw her baptized, of which I hope I felt thankful to God. Her sister also was baptized with her. May God's blessings continue.

Your unworthy brother if one at all,

AMOS M. CRISP.

Crisp, N. C.

DEAR MR. CRISP:—Your very precious letter is received, and I feel like I cannot resist the pleasure of answering it immediately. I do not feel like I am worthy of one of your simplest thoughts. Mr. Crisp, if I were only as good as I think you are, I would not take anything on earth for it. Often when I hear you preach there looks to me like a bright light shining around your face. I do not think I deserve the pleasure of even writing to you, but with God's aid I will do the best I can, for without him I am helpless as a little babe. You asked me if I had a hope in Jesus? That is one question I cannot answer. I know one thing, there has been a change of some kind in me. I do not know whether it is for better or for worse. The things I once loved I do not care anything about now. I cannot tell when I first began thinking about my soul, whether it would be God's mercy to save it or not. I was at the Normal in the Fall 1895, and the Spring 1896. The teachers used to have prayer meeting every week. Sometimes I would go and often I would wonder if what they said was right or wrong. While I was in this state of mind I received a letter from mama. I do not remember now what she wrote, but I know it caused my mind to become settled and to know that it takes the

power of God to save me and that nothing man can do can save my soul. That summer after I came home from school I was sick about three months. It seemed I never would get well. I knew if I died I had no hope in Christ. I thought my soul would be lost. But God in his mercy spared me. I never cared to go to any more parties after I stopped school. There was no pleasure in them for me. Some one asked mama what I wanted to bury myself for. She told them she reckoned I enjoyed myself as well in my way as she in hers. There was no pleasure to be found there for me. If I went I would dance or play, and I knew that was a sin. I never have hated the Baptists. I used to think long ago that I would be a Baptist. I would hear them say that you had to feel yourself a sinner and tell an experience. I would say to myself I am a sinner, but I do not feel it. I also thought when I am a Baptist I want a great big experience. But since those childish thoughts I have been made to see myself a sinner. It seems to me everything I do is a sin. Nothing good. I have also felt like I would be glad of any hope, it made no difference how small, just so I had one. I went to Antry's Creek last summer, first Saturday and Sunday in June. I guess you remember it. Mr. Stephenson was there. I certainly did enjoy the preaching. After I came home I was in lots of trouble, but all at once my troubles left me for a little while. But right here came in my old worldly nature, for Mr. Crisp, I have more than I want, and I often try to pray to God to take it away from me. The thought came in a little while, if you join the church you will have to be baptized. I did not want to be baptized then. I thought of what the world might

say. From then until lately I never thought much more about joining. I would go to preaching and some of them would talk about me having a hope. I thought I would stay away from preaching but I could not. There is not much pleasure for me only when I am with the Baptists and hearing them preach. The worldly amusements have no attraction for me. I love the Baptists and love to hear them preach. Oh, I wish I could be just as good as they look to me. Of course I know the road the Baptists have to travel is not always one of ease and pleasure, because they must have their trials and tribulations here. Lately I have felt like baptism would be sweet to me, but something keeps me back. My work is no pleasure to me because my mind is not on it. If I could only be with the Baptists I believe I would be happier than I am now, but I can not say that I will join any time soon. I know not whether they could fellowship me or not even if I were to offer. In me dwelleth no good thing. When I would do good evil is present. I often think I will try not to get angry today, but it is not long before I am doing or saying something I ought not to. One morning I was lying awake and thinking it very strange if God had chosen one so vile, so prone to sin as I as one of his little ones. Part of these words came to me, "It is God which worketh in you both to will and to do of his own good pleasure." I did not know how it read so I got my Bible and found it. I often feel that I am too sinful to even try to pray and the only words I can say are, Lord be merciful to me a sinner. You spoke of having such a lovely time at Antry's Creek, first Sunday. I desired very much to be with you all that day, but could not go.

Mama and I stayed at home most of the day by ourselves. My thoughts were with you all much of the day.

Mr. Frank Moore was buried yesterday. He will be missed by lots of people, especially the Baptists. But our loss is only his gain, for I believe he has a home with the angels above. Oh! to have a hope in Jesus. What can be sweeter or dearer?

Mr. and Mrs. Mewborn spent yesterday with us. I always enjoy their company.

We shall expect you at the Meadow, 4th Saturday and Sunday, if it is the Lord's will for you to come. We are always glad to see you come.

I will send love for all at home because I know they would send it. Mama is not right well now.

I told you I would answer your letter if you wrote to me and I have done the best I can and that is not much. So please overlook a poorly composed and simple letter.

I often think all the thoughts I have concerning religion must be imagination. Whether my sins have ever been pardoned or not I know not, but I do know the thing that troubles my mind most is joining the church. Oh! if it could be God's just and holy will to show me what is right and what to do. Pray for me that God will lead and direct me in the right way. It is my earnest desire to do right and if it only could be God's will to have mercy on such a poor sinner as I am.

Give my love to Mrs. Crisp. Mr. Crisp, you are the first I have ever mentioned anything concerning religion about myself and if I do not stop I know I will tire you. I had rather you would not show what I have written yet. I do not suppose it is even worth showing.

Longing for the prayers of God's people, I am I hope,

Your little friend,

BLANCHE LEWIS

Dongola, N. C.

---

"He began to be sorrowful and very heavy."

This is recorded of the blessed Son of God in Matthew's gospel 26: 37.

His Disciples were with Him and He said unto them, "My soul is exceeding sorrowful, even unto death." In this condition he could fall on his face and pray, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

How often in the past six months have I begun to be sorrowful and very heavy, so much so that I could in the language of the blessed Son of God say, "Not my will but thine be done."

No chastening seemeth good for the present, but afterward it yields the peaceable fruits of righteousness unto them that are exercised thereby. "Afflictions though they seem severe are oft in mercy sent." God afflicts his children that they may more fully look to and trust in Him. When every earthly joy is taken from His children then they fly to Him for shelter from the storm. Thus I have been thrown wholly on Him.

At first I could not understand why I should be chosen in this furnace of affliction. I do not understand it all yet, but I know that all God does is right and I have been forced to say, "Not my will but Thine be done." Perhaps Daniel could not understand why he should be cast into the lion's den, but this was God's way of revealing to his wicked accusers that God was with him. If I only had the assurance that I am one of

God's servants as Daniel was! But this I cannot know. I am such a sinner that I think this is why God has taken all my joy from me. But though He slay me I will trust in Him. If I am not a christian I do not know anything I can do to make me one. I feel as passive in God's hands as the clay in the hands of the potter, and I want to be willing to be anything He sees fit to make me.

Brother Gold, I want you and all God's children to pray for me. If there is any light for me while I journey here I long to see the dawn. If there is no joy, then I want to be resigned to whatever is my lot, or whatever God puts upon me.

May God bless and comfort all His afflicted children.

Your sister in tribulation,

S. E. BROYLES.

Willow Bend, W. Va.

ELDER P. D. GOLD, DEAR BROTHER:—I have been taking your paper for a number of years, and I think you are striving for the things that make for peace; not wishing to stir up strife over obscure questions. We are admonished to mark them that cause division contrary to the word and avoid them. If this injunction of the Apostle was adhered to how much better off we as a people would be. Suppose a church or members of churches get in trouble, and a part of the brethren of the church or church-~~s~~ declare they will walk no more with the church, and go and set up a church for themselves. For instance, one church has two members disaffected, a man and his wife, and because the church would not call the minister to preach for them that they wanted, they arose, withdrew and would walk no more with the church. Were they in order?

In another church there were two or three women and several excluded members who banded together, and in each instance they called themselves by the name of the church they went out of. Is this order? And I, living in another association should go among those disaffected members, strengthen their hands and help them to organize another association in the bounds of the old association, would I be heeding the advice of the great Apostle of the Gentiles? Would I not be adding fuel to the fire, and making the division a more permanent one instead of being the peace maker? The Apostle admonished his brethren to avoid me if I acted that way, and then I go and preach for the new association that I had helped to form, and in process of time I come around and find a few of the brethren in one of the churches since the division, and I announce myself in their favor, and go and preach for them. Those in that church understanding the situation object to my going into their pulpit. Have I any business there, until I go and am reconciled to those brethren, and would not my continuing to go among them look like causing another division? Would the word of God sustain me in this?

Brother Gold, as I know you are in favor of good order in the church of Christ, I would like to have your answer.

In christian fellowship,

E HIX

Remarks:

We consider one, two or any number of members in disorder, that declare they will walk no more with the church of God.

I also consider brethren who will encourage those in disorder by as-

sociating with and acknowledging them as a church as being in disorder. Also such as would go and form another association in opposition as being in disorder.

We had better bear burdens rather than divide churches and sow the seeds of discord. Blessed are the peace makers.

Often it requires patience or endurance with wisdom to encounter and overcome bitter opposition.

We should seek to heal and unite the Lord's people on the blessed foundation of Christ crucified. Pray for the peace of Jerusalem, and also labor for it.

P. D. G.

MY DEAR SISTER PHILLIPS:— I have just been reading the 1st of October number and it was especially sweet and comforting to me, and more particularly the article from brother L. H. Hardy. Oh how my heart was made to rejoice while reading it. I can never find words to express my appreciation of the doctrine advocated by the editors and contributor, that precious old brother Hall. How I would like to tell him how that (to me) precious glorious doctrine of election that he so ably contends for comforts me; what would become of us without it? I do feel thankful to the great Giver of every good gift for putting it into my mind to write to you by which I subscribed for the LANDMARK that has proven so sweet to me. I believe it was all brought about by that unerring, all prevailing spirit of love. Your piece on "Beautiful Feet" was especially precious and comforting to me. I see in my last paper you were almost sick; the Lord restore you and long spare

you to still speak comfortably to Jerusalem.

Dear sister, I feel a great desire to tell you some of my thoughts and feelings; at the same time I assure you it is with great fear and trembling that I make the attempt. I hesitate to mention what I want to say. When I first read your experience, now about fourteen years ago, I had a great desire to write mine, and thought perhaps I could sometime. And in reading the many experiences in the LANDMARK I have the same desire. Sometimes in thinking of it I would gather up the fragments of evidences and for a time would feel rejoiced in the thought, and then would conclude to make the attempt the first opportunity, but the opportunity and impression would not come at the same time. And then it looked like I had every excuse that any one could have; it seemed unnecessary for me to undertake such a task when others in telling their experience told mine so much better than I could. And then I feared I was just wanting to bring myself into notice; or would appear presumptuous or to be something when I was nothing and less than nothing. Yet, sometimes I feel troubled and a restless desire to do something if I only knew what. Before I was baptized I felt this restlessness, but I knew then what to do. After I was baptized and had washed the saint's feet I was comparatively easy for a while; I fear too easy; I fear I have lived after the flesh and died. Oh, that I might through the spirit mortify the deeds of the flesh and live; for if I know my own heart I do so much desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I fear if I ever had a talent given me, it has been taken from me and given to you or some one else that had ten

in use. Dear sister, I don't know why I am always wanting to write to you unless it is the great love I have for you: it makes me willing to confide anything to you that I would not dare make public. Now if you have fellowship for me—if this does not destroy it, I would so much appreciate a letter from you. Tell me, do you think any one has these impressions when it is not their duty, as well as their blessed privilege to obey them? I cannot write as I would and will close. May God bless, guide, guard and shield you while you live in this unfriendly world is my prayer.

Your sister in a blessed hope,  
MRS. J. F. JORDAN  
Dardanelle, Ark, Nov. 1899.

Dear sister, follow your impressions and write out your experience for the LANDMARK. Suppose every one should disregard their impressions to write out their experience, then we had lost all that sweet reading and the comfort and strength derived from a like experience. P.

With some outside help our brethren and friends at Clayton, N. C., will be able to have a preaching place there. One is needed and desired by some. It is about ten miles to the nearest church. Send what you wish to send to Mr. J. E. Page, or Mr. J. T. Hinton, at Clayton, N. C. I desire that they may receive help enough to secure such a place.

P. D. G.

Brother R. D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment, Price 25 cents a box.

Apply to me also if you desire it.

P. D. GOLD.

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 11

WILSON, N. C., APRIL 15, 1900.

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## EDITORIAL

### LAW AND PREDESTINATION.

To Adam just as he had made him, God gave the law. That he knew all that a human might know of God, even clearly discerning his eternal power and Godhead by the visible things created, proves the strong powers and possibilities of a perfect mind; and which must include the will to be thus perfect. Rom. 1. I refer to this because some say Adam was devoid of volition of will in transgression, and disobeyed as caused by God's predestination.

This law included the whole classification, or laws of nature looking to the physical and moral well being of man in nature; no eternal life involved. When Adam had partaken of that fruit his eyes were opened to see and read these laws written within and without; just as we do to-day when we come to the knowledge of good and evil. And this first system of law from God to man applied and pertained alone to man as God's creature in nature. And whatsoever the law saith, it saith to those under it.

Rom. 3: 19. This same law says the same thing to the same man to-day, and through time. If man in the beginning was divested of human will—which to that extent impairs his mind—that God's predestination be the motive power causing him to sin; why the same is still so divested for the same reason; and we violate the laws of nature and of our being to-day because predestinated to do so. Surely a cause with effects of such magnitude should have a witness to establish the fact that sin thus entered into the world. But instead, that law says "by one man sin entered into the world." Rom. 5: 12; not an inference otherwise. Then we must admit that the sole motive power acting, or causing action, is the responsible party for that action; hence, if God's predestination caused sin, it is the prime sinner. Yet, God's infallible word condemns man as such; and that "because when he knew God he glorified him not as God"—"but served and worshipped the creature more than the Creator." Rom. 1: 25. Had this been because of predestination, he would have needed no excuse—for Adam sinned when as yet his mind and will had not been impaired by sin. The Apostle refers to this perfect vigorous mind that could discern God's eternal power and God head as showing man without excuse for sin; and which proves, not only that he had volition of will, but was held responsible from this mental standpoint. We all want an excuse for sinning; and this

predestination would be a good one; but another Apostle says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed: then when lust hath conceived it bringeth forth sin; and when it is finished bringeth forth death." James 1: 13-15.

Beside, Jesus came in the flesh "a repairer of the breach" in God's law that began in this disobedience. Isaiah 58: 12. Did God send his son to repair the wrongs of his predestination! Jesus came "to save his people from their sins." Did God entangle them unaware by his over-mastering predestination and then make their enforced violations their sins? Jesus "came to destroy the works of the devil in putting these sins away. 1 John 3: 8. Did he thus destroy the works or fruits of his predestination? Look at the gospel as granting repentance and forgiveness for sin. Must God's gospel forgive his predestination? The gospel demands repentance toward God, and faith in our Lord Jesus Christ to insure remission of sin. Must God's gospel demand this of his predestination? Was it established at such a cost and sacrifice to destroy evils resulting from God's predestination? We must take one side or the other. Man sinned willfully or co-ercively. We must say that he sinned as acted upon by God's predestination, or of his own volition of will.

Taking either side of the question, we must take it as a whole, or to that extent to which the principle involved in like manner applies; there is no middle ground, as to position, nor hence, compromising or mixing of principles involved. I assert my belief that man had volition of will and sinned accordingly. If not when, and by what law was man divested of will? Is he still without it when redeemed? If not, by what law was it restored, since as not involved in sin, it could not be redeemed? These questions together with, by what do they hold man accountable? or clear God of sin and confusion, remain unanswered by the other side.

Then we may assume that this first system of law was, in a sense, a trial test of the nature and tendency of the human will to retain peace and communion with God in nature. And with what result? Utter failure then, and since, and forever. As that man's—today boasted—free will ever has worked only wrath and death; and the—today much clamored for—chance incidentally given, goes hand in hand, writing “failure, only failure” everywhere. Rom 2:10-19.

In consequence of which, wherein God's people became “the children of wrath even as others,” and in order to their restoration, was revealed another system, that I will call “the system of God's predestination” in contradistinction from that of law. And as this last necessarily precedes, I will call it first and this last: not as giving order

to God's work in eternity, but as referring to the order in which they were revealed to us in God's written word and our personal experience, wherein that which is natural is first and that spiritual last. The first is a system of law with rewards and penalties attached which implies contingencies; it is based on works which rests with the will and hand to whom given for fulfillment and as pertaining thereto alone, applies alone to the natural man and kingdom. The last is a system of God's predestination as embracing all the plan and principles of eternal salvation, and that as predestinated to be fulfilled according to the will and purpose of God. Hence, no contingencies here, for God's will—thus contrasted to the human—is the sole motive power. And the one object to be accomplished is the redemption and justification to eternal life and salvation of his people. All the work necessary to this accomplishment is herein predestinated to be done entirely and exclusively by the God-head: not one thing is demanded of man, save Jesus as in whom dwells this God head bodily. And this predestination, so far from causing man to sin, was never revealed in earth save in this connection with the system or gospel of salvation; and here it stands only as a divine pledge—God's oath, as it were, confirming to the heirs that the work of salvation is sure. Nor does this system abrogate, amend, or change in the least any system of God's law to man, or man's relative position or obliga-

tions thereto: these continue as though this were not. Even for a man to be made a recipient of this salvation every jot and tittle of law bearing upon him must have been fulfilled (by Jesus) and he as dead to nature, be born again and thus receive it as a little child;—and only as such is ever held passive under any law—and as such, however great the work, it is all of grace to him; and he will testify ‘Behold what God hath wrought.’

Then this last, from the first, is antagonistic in every essential: it is as separate, and distinct in all its parts, principles, nature, methods, and designs as the heaven is from the earth, or the spirit from the flesh. It holds nothing in common with the flesh or kingdom of darkness. It is spiritual, pertains alones to the spiritual, and hence must be confined in application to the spiritual kingdom. As such it is established in a spiritual sphere—a different world, even in the spiritual heavens: indeed God’s will being its sole sovereign, it is the kingdom of God “on earth and wherein all his predestinated ‘wills’ and ‘shalls’ shall be done.” Then I repeat with emphasis that all the work God ever predestinated to be done on earth according to this revealed system, was to be done by the divine hands of the God-head: it was confined to them; and their work, to the gospel kingdom and looked to the accomplishment of the one sole end to be attained, which was, that his people “might receive the adoption of children by Jesus Christ unto

himself.” And hence so sure as Jesus is raised up from the dead and gone into heaven, so sure is that work finished. I have tried to show that nothing done outside or aside from Jesus Christ was included in this work. That the whole of it was given in direct connection with the gospel. See every mention of it in the Bible as proof. Rom. 9: 12, Eph. 1: 1-17, 1 Peter 1: 2. If this is so, then I make this point, that if confined to it in principle, it is confined to it in application. If God has set it in direct and exclusive connection with, and as bearing alone upon the gospel system, by what right may I displace and bear it hence? I have just as much scriptural right to take any other principle from the system—say the work of salvation and apply it to the world; or the principle of adoption and apply it in general.

If God has laid his predestination on the divine altar of his holy will and purpose in grace, does not the altar sanctify it? Shall my unholy hands displace it, or profane it by applying it to evil? If he has given it as a pledge to confirm his salvation, shall I extend it to all the world for all deeds? May I not better take the gospel promises to the spiritual, contained in his word, and apply them to the carnal world? How dare I displace anything God has set in his spiritual temple? Or add anything to his purpose? Can I thus enforce agreement between the flesh and spirit? or agreement between Christ and Belial?

Remember that in so far as you extend this application of predestination you make it the motive power to extend it to Adam's sin you extend it to all sin, and assume the question in whole. And thus you place the works of Jesus on a par with the vilest, in a sense, as that the same system that accomplished the one, accomplished the other:—the same that worked life in one, worked in like manner, death in another:—the same that saved God's people from their sins, made them sinners:—the same that brought salvation to the church condemned the world. And those divine workers decreed to do the work of this gospel system, and thus become co-workers with wicked men and devils as including all things and events whether "good, bad or indifferent" (as one said) transpiring in all the world. How contrary to God's word and gospel is such a position to say nothing of its inconsistencies.

P.

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#### LAW OF INTERPRETATION.

Every man judges as things appear to him, or according to the ideal, good or bad, in his own mind. To the impure nothing is pure; to the unclean nothing is clean; to the vile there is nothing holy; to the lustful there are none virtuous. For the subjective thought colors the objective. He thinks what is without him is as what is within him. His standard is debased and he can see the things only in that coloring.

On the other hand to the pure all things are clean, and such will see things only in this light. Their thoughts will be pure or they will hate the vile suggestions of the flesh. Such vile suggestions are presented through the lusts of the flesh in such an insinuating way through satanic influence that the poor harassed child of God will be ready to conclude that they are his thoughts, though he hates them, when they proceed from the fleshly mind, and are under the accusations of Satan. But with the mind I myself serve the law of God, and rejoice in the truth.

There are different gifts in the church and all to profit. To one there is a gift of prophecy; to another of tongues; to another of exhortation; to another of edification; to another the interpretation of tongues. One that has a gift of expounding will dwell on topics of that sort. The scriptures that specially bear on such subjects will interest his mind and they will form the theme of his expositions. One that specially is impressed with the sovereignty of God will discourse on that theme, and not see much else to occupy his mind. One that specially is exercised on predestination will exert the strength of his mind on that subject, making it to him the most important of all subjects. While one specially exercised on experience will be chiefly employed on topics of that character. Another whose gift is exhortation will use texts or portions of the scripture containing such matter. A hearer

also that love to hear divine sovereignty handled deeply will have but little patience with a gift that exhorts the child of God to a careful performance of good works, and pronounce such a gift a weak one. While a hearer that is specially exercised about how he ought to live will think that the preacher who dwells on predestination is too deep or mysterious to be profitable; and the one that loves to hear experience specially preached thinks no preaching is equal to that. But the truth of it is all scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.

One scripture is as important as another in its place and for its use. None is useless, but all is needful. If there is any part of scripture that to you is not at all needful it should warn you of a defect in you. Every word of God is good. Man should live by every word that proceedeth out of the mouth of God. Let the preacher who sees only predestination in the Bible and no need of exhorting the people of God to good works remember that every word of God is good. Let the man who dwells only on the parts of scripture that exhort men to good works remember that true predestination surely leads to good works, and that truly good works most clearly prove that predestination has caused these good works.

Moderation is a most wise and

precious trait of a christian character. The servant that rightly divides the word of truth giving to each his portion in due season is useful. Also every gift that the Lord sends is good, and none is to be rejected. A wise regard for all scripture, so that no part will be rejected as conflicting with all, will make a good workman that the church need not be ashamed of. There is a tendency in men to extremes. Any interpretation of scripture that conflicts with any other portion of the word of God is not scriptural, nor is it profitable. If the man with his doctrinal gift would much admire the one with the gift of exhortation that would honor it, and tend to check his extreme view.

Who more than Paul taught election, yet who exhorted more, saying to a preacher, "I wish that thou affirm constantly that they that have believed in God be careful to maintain good works which are good and profitable unto me."

Let each one consider in the light of scripture what other brethren present, and receive only that which is confirmed by thus saith the Lord. The Bereans were more noble, for they searched the scriptures daily to see whether what the Apostles preached was the truth.

P. D. G.

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#### YE ARE MY WITNESSES.

Often men search the opinions of others who lived years ago in order to ascertain their impression of religion. They will go far back

to within two or three hundred years of the time when Christ was upon earth and read with great zest what was then written or spoken concerning these important matters.

But why not take the accredited witnesses, and the only ones that God hath supplied in order to be by them truthfully and savingly informed of such vital matters? Christ himself is chief and the faithful witness whom God hath sent from heaven, and by whom he hath spoken to us in these last days, by whom also he made the world. What he said and did is also confirmed unto us by them that heard him.

Jesus chose twelve Apostles that journeyed with him. For Jesus did not locate in one spot and dwell there, and open an office or school, and invite men to come to him and go to school. But he went from place to place. He was the greatest traveling preacher. He did not seem to remain in one place longer than three days. He preached everywhere in the cities and villages of Judea, and these twelve men accompanied him everywhere. They then saw what he did, and heard what he said. Jesus said to them, "Ye are my witnesses." They are judges in Israel.

The other writers of the bible were moved by the Holy Ghost to write what they did, and are as truthful and correct in their statements or testimony as if the events they recorded had been literally seen by them. Because God, from

whom nothing can be hid, so controlled their minds and pens that they wrote and uttered nothing that was not true. "All scripture is given by inspiration." See 2d Tim. 3:16. While the holy Apostles of the Lamb are pre eminently witnesses, as having seen, felt and handled of the word of life, yet all the bible writers tell the truth; and all that is necessary for the man of God to know is therein declared.

One reading the holy scriptures therefore who doubts any part of them as being inspired, or that rejects any part, or that holds that we have not a faithful version of them, is led by a lying spirit, and is under the power of the devil.

Where do you see that a single writer of the New Testament ever intimated that any part of the Old Testament was erroneous?

Modern criticism (infidelity, and a lying spirit,) has attacked the bible in many ways. One is to claim that we have not a faithful translation of the bible. Another is that this part is an allegory, such as the book of Job—that Job was not a real man, but as a novelist fits himself up an ideal character, putting good or bad traits in him to humor the fancies of his sporting brain, and stating not truth, but fables, so Job is a mythical character, and all his children were not killed, really; and the devil is not a personality, that is not an actual spirit of evil, Jonah was not really swallowed by a whale; and attacking any and every part of the bible that does not suit them. This foul spirit of

pride, daring to sit in judgment as the man of sin, and to say what God ought to have done and not to have done, is one of the blasphemous monstrosities of this wicked generation. Under the guise of professed religion they have slain God's witnesses. As the Jews professing to be God's most faithful servants, yet stoning prophets, and finally slaying his Son, so in this day of such boasted charity and religious progress fables are believed, and the bible rejected, true witnesses of God slain, and false witnesses received and believed. God's predestination, election and dominion are not fit to be preached. Man's ability and power is what is proclaimed and exalted.

Every one that truly seeks for guidance of God will hear what God's true witnesses testify. To the law and to the testimony. What the bible states is as true to-day as it was when first written. Search the scriptures. They testify of Jesus. By the scriptures we allege that Jesus is the Christ. God afore promised salvation in the gospel by his prophets in the holy scriptures, concerning his Son Jesus Christ.

Those and only those that preach in the true spirit that which the prophets foretold, and the Apostles confirmed, concerning Jesus Christ, are God's ministers. Who preach now what Paul and Peter and the other Apostles preached?

P. D. G.

An ungodly man diggeth up evil; and in his lips there is a burning fire.—Proverbs.

## SCRAPS.

Brother H. M. Duty requests my view of scripture as follows: Deut. 7: 6-7.

The scriptures make the Hebrew nation prominent above all other people. Since the crucifixion of Christ, which marks them the most disobedient, stiff-necked and rebellious of all people, they have been scattered and persecuted. They said to Pilate, his blood be on us and on our children. It looks like it still is upon them. They are cursed. We see the national Israel highly favored of the Lord. He chose them, not because they were more or greater than any other nation. They were fewer. The Lord did not set his love upon them or choose them, because of anything in them to commend them, but because he loved them, and because he would keep the oath which he had sworn unto their fathers.

They were to be a holy nation, worshipping and serving the Lord alone. They were to destroy all heathen altars when they took their land, and not suffer a vestige of false worship, or the worship of false gods to remain. They were to be special and peculiar people to the Lord alone, and not worship, serve nor trust in any strange god.

But in ages following they transgressed God's holy law, and corrupted his way, and he gave them up to idolatry, and destroyed their place and nation.

This first covenant demonstrates the weakness of man, the corruption of the flesh, the failure of

creature work. For if a nation so separated from all others and favored as were the Jews with divine instruction, and prophetic teachers, walled and hedged with miracles as no nation ever had been, failed to abide in the Lord's commands, even to the retention of an earthly land of promise, how shall carnalized sinners attain through their fleshly works to a spiritual land of rest even an heavenly land?

But the Lord God has made a new covenant, one that never waxes old, as did the first covenant. In the new covenant he gives Christ his Son as the covenant of life and peace. Jesus suffers in the flesh, the just for the unjust. How great and sore were the sufferings of the Son of God. There was never such suffering as that just one suffered.

God chose his people whom he loved in Jesus, who gave his life a ransom for many. He chose them because he loved them. He had a favor unto them. He has loved them with an everlasting love, and that assures an eternal inheritance beyond and above this world.

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Luke 16 : 19.

There was a certain rich man—clothed in purple and fine linen, who fared sumptuously every day. This rich man represents the Jew in the flesh, or those that depend on their own works—Pharisees.

There was a certain beggar, &c. This represents God's humble poor—the Gentile sinner despised by the Jew, but laid at his gate full of sores, representing his uncleanness.

The rich man after death in hell beholds the happy condition of Lazarus, and implores help. He appeals to Abraham whom he calls father. Though John tells those who are rich in themselves not to say, we have Abraham to our father. Abraham tells him there is no help—that there is an impassable gulf between the two. Then the rich man appeals for warning help for his brethren, but is told that no farther help than that which they already have shall be furnished—that if they will not hear Moses and the prophets neither would they hear though one rose from the dead.

One that has never felt the killing sentence of the law, or has never died unto Moses, never hears the resurrection voice of Jesus. But all that are convinced of the truth of the law, and that feel and know their own condemned state under the law, also believe in Jesus whom God hath raised up from the dead.

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Prov. 16 : 24.

Pleasant words are sweet and healthful—sweet to the soul and health to the bones. This is the gospel. The experience of the gospel is sweet as honey to the soul—yea sweeter than honey and the honey comb. It is the evidence of the Lord's gracious mercy. The love of God is sweeter than honey. How goodly are the words of the Lord. The exceedingly great and precious words of the Lord God are as apples of gold in pictures of silver. The body of Jesus is holy

and pure as silver tried in the furnace. His words are as apples of gold. There is no forbidden fruit. There is no death in this fruit. It is pure and sweet to taste. It is the wine of my best beloved going down sweetly causing the lips of them that are asleep to speak.

It is also health to the bones. The doctrine which as bones give strength and figure—firmness and power to the body is the strength of truth. The doctrine of God our Saviour in predestination, and election, causing good works and preservation unto glory, and securing health to every part. It brings up the bones of Joseph out of Egypt. It cannot be broken. It is compact in all its joints and lovely in all the unity. Not a bone of him shall be broken.

P. D G

Our receipts are very small of late—not half enough to pay paper bills. It will be quite a favor if subscribers that have not paid in advance will please remit, and obtain new subscribers also with the cash if they can. It costs much to publish such a paper. You can help me if you will, and I will still endeavor to furnish you with the LANDMARK.

P. D. G.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25. Also a self pronouncing, excellently bound Oxford Bible at \$1.60.

P. D. G.

ASSOCIATION NOTICE

The next session of Bear Creek Association will be held with Crooked Creek church, Union county, N. C., 12 miles north of Monroe, commencing on Saturday before the 4th Sunday in May, will close Monday. All brethren invited.

J. F. MILLS.

Marshville, N. C.

DEAR ELDER GOLD:—Please say in LANDMARK, after two months absence I reached home last night at ten and found all well. I shall never be able to tell my deep gratitude. I felt like I wanted to bow down on my face in praise and thanksgiving to the dear Master. Notwithstanding the cold weather I was able to fill all my appointments with warm reception and much kindness. Surely God is good to all that call upon him, and He will save them. I feel that I could only have made the tour in the unbounded liberality of the great I Am.

With praise to God and a grateful heart to my dear kindred in Christ and love ineffably, I am,

A. W. PATTERSON.

Statesboro, Ga., April 2nd, 1900.

OBITUARIES.

JOSEPH CALVIN LUPER.

It is with a very sad and heavy heart that I make the attempt to write an obituary notice of my dear husband who departed this life February 25, 1900. He was born April 20th, 1855, making his stay on earth nearly 45 years. I do not remember the exact date when he was baptized, but he was baptized when he was near 21 years of age. He was first married to Miss Pennie Elks, October 24th, 1878, and they lived happily together 4 years, and then it pleased God to take her from him, leaving him with two little children; the oldest is afflicted and is living yet. The

youngest died a short while after its mother. About 5 years after the death of his dear companion, in the Fall of 1887, the unworthy writer and himself were married, and Oh, how peacefully we lived together, always working for each other's pleasure. But he is gone now and left me with six little children and his afflicted son to care for. I know that God is able to take care of us but Oh, dear friends the way looks very dark and gloomy to me. I feel to be as the lonesome dove, I go alone and sigh and mourn my dear and absent love. My dear companion was chosen deacon at Mill Branch church about 6 or 7 years ago, which office he filled as long as he was able to get to his church, always filling his seat unless providentially hindered. He was impressed with family prayer and many have been the nights that I have knelt with him by his dear side and heard him pour out his heart to God in prayer. He made some very able prayers on his death-bed, and if I am not badly deceived he preached Christ as long as he lived. I never heard any one talk as he did on his death-bed. All that came around his bed said that he had as strong faith as any one they ever saw, and bore his afflictions with as much patience. He was a good kind husband to me and Oh, how I miss him, none but those that have had the same trial know how hard it is to part with our loved ones. His sufferings were very great. His disease was consumption and he was a great sufferer nearly two years. He would often say it is all right. What God does is right and I don't want to murmur or complain at my suffering. He lived in good hope of getting well until about two weeks before he died, when he gave up all hope of ever being any better in this world, and would often speak of leaving the children and myself. We were the last on earth that he gave up, but he was made willing to give us up, and Oh, then how he craved to go. He would beg the Lord to let him go. Two nights before he passed away he called his little children to his bed and told them that papa was going to leave them and gave them all good advice. They are very small, the oldest not eleven years old, but they often speak of how papa told them to do. He loved his little children and the longer he lived the more devoted he was towards me. He told me several times that he knew that I would meet him in heaven, that the Lord had

shown him these things to tell me for my consolation after he was gone. He saw the crowns, and said they out sparkled anything he ever saw and were the color of gold and that we could not behold them with our natural eyes as they glittered so bright, but we could behold them with our spiritual eyes. He sang several verses of different hymns in his dying hours, and would tell us that he was not suffering any at all only with shortness of breath. He gave good advice to nearly all that would come around his bed, telling them how they should live. He gave me directions concerning his burial and advised me how to try to get along. He said, "The Lord is going to bless and provide for you, he is not going to let you suffer for you are one of his." Oh, dear readers, how heart-rending it was to me to hear him talk of leaving me and my dear little ones in this wide and sinful world alone. I felt sometimes that I never could bear it, but the dear Lord is not going to put more on me than he will make me bear, and he is not going to put more on me than what is right, for he is too pure and holy to do anything wrong. He doeth his will, I must be still and know that he is God. I feel to be alone and that no one cares for me now. I have no one to look to but the blessed Lord, but if I can only trust in him right that will be enough. I want to be submissive to his will in all things, but I can't be at all times, for I felt so many times if I could have raised my dear one I would have done so, but he is gone, his race is run and I am left alone, but there is not a doubt in my mind but victory he obtained. Although he's left me here behind, I hope we'll meet again. There I hope to join and praise with him and never part again.

I wish to say to all my dear good friends that have been so kind to us, may God bless you all, and may your last days on earth be your best days and when it is God's will to take you all from this world Oh, may he give you like dying faith as my dear companion had, and may you all meet him in heaven, where I have not a doubt but he is happy in the arms of Jesus.

He leaves 7 children and myself, an aged father, 3 brothers and 4 sisters and a great many relatives and friends to mourn their loss, but we do not mourn as those without hope. I want to say as Job,

"The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Though he slay me yet do I want to trust in him. My dear brethren and sisters. pray for me and my little children that God may lead, guide and keep us in the right way.

Written at my dear dear husband's request, by his almost heart-broken companion, but I hope that I am trusting in a God that is able to help me.

With much love to you all,

MATTIE LUPER.

Rocky Mount, N. C.

NICEY EMERY.

DEAR BROTHER GOLD:—Sad and sorrowful it is to me to try to write something of the sickness and death of my dear mother, Nicey Emery. She passed through the dark valley and shadow of death on the 25th of October 1899. She was born in Carteret Co. N. C., 5th of April 1815. She was married to my father, Geo. W. Emery, February 26th, 1843. They lived happily together nearly 54 years. She was a believer in salvation by and through the Grace of God. She was received into the Primitive Baptist church in 1888, at Cedar Island, and was baptized by Elder John R. Rowe. She has since been known in deed and in truth as a mother in the faith. Her doors were always open to ministers, brethren sisters to rest their weary bodies, and partake of her refreshments. I know she had great love for her church which she had been a consistent member for eleven years. Her seat there was always filled, if she was able to go. Dear mother was the best of mothers to her family. Those who knew her best loved her most. She was the mother of six children, four of whom survive her. Three of these professed a hope in Christ which was a great comfort to her. She had been afflicted many years at times. She had all done for her that loving hearts and tender hands could do. She had a daughter that lived with us that seemed devoted to her from childhood, and she, with the rest of her family, did all that could be done. She suffered a great deal, yet she never murmured, but seemed to be resigned to her Master's will. And I believe she was ready at any time. May our Heavenly Father give us grace in this hour of trouble that we may adhere to our mother's dying counsel, and

her precious memory keep us from going astray.

May God in his infinite mercy watch over us and keep us and take us home at last.

Her son,

STEPHEN EMERY.

APPOINTMENTS.

W. B. STRICKLAND.

Conoho..... Monday after 1st Sunday in May  
 Hamilton ..... Tuesday  
 Spring Green ..... Wednesday  
 Flat Swamp..... Thursday  
 Great Swamp ..... Friday  
 Red Banks..... Saturday  
 Beaver Dam..... 2nd Sunday  
 Sand Hill..... Monday  
 Muddy Creek..... Tuesday  
 Cypress Creek..... Wednesday  
 Maple Hill..... Thursday  
 Wilmington..... 3rd Saturday and Sunday  
 Will brother Dawson meet him at A. C. L. depot in Kinston Saturday evening before 2nd Sunday in May.

T. B. LANCASTER & J. W. GARDNER

Aycock's..... Sat. and 4th Sunday in April  
 Wilson..... Monday  
 White Oak ..... Tuesday  
 Moore's..... Wednesday  
 Upper Town Creek..... Thursday  
 Mill Branch..... Friday  
 Pleasant Hill..... Sat. and 5th Sunday

W. T. BROADWAY.

Tom's Creek..... April 21 and 22  
 New Shepherd..... 24  
 Pleasant Hill..... 25  
 White Oak Spring ..... 26  
 Suggs Creek..... 27  
 Rock Hill..... 28 and 29

J. E. ADAMS.

Union..... Monday after 5th Sunday in April  
 Bethany..... Tuesday  
 Cross Roads..... Wednesday  
 New Chapel..... Thursday  
 Goldsboro..... at night  
 Newport..... Sat. and 1st Sunday in May  
 Morehead..... Monday night  
 North River..... Wednesday  
 Straits..... in evening at 4 o'clock  
 Davis Shore..... Thursday 3 p. m  
 Nelson's Bay..... Friday  
 Hunting Quarter..... Sat and 2nd Sunday  
 Cedar Island..... Sat and 3rd Sunday  
 Goose Creek Island..... Tuesday  
 Beulah..... Wednesday  
 Rose Bay..... Thursday  
 Tiny Oak..... Friday  
 Mason's Point..... Saturday  
 North Lake..... 4th Sunday

"Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

How sweet is the answer to this prayer of the psalmist; and when this prayer is prayed, it is always answered. Our poor sinful hearts are so full of the filth of this world that when our thoughts are made acceptable in the sight of the Lord, we can rise as on eagles' wings and praise him for his goodness and mercy. The heart of man is desperately wicked above all things, but it can be changed in an instant so that the vessel of wrath is changed to a vessel of mercy and all within him responds to the thought expressed in the words of the psalmist.

C.

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### NOTICE

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I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn

and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Some thoughts have just come to my mind which I feel like writing to you. The thoughts are on the will of God suggesting themselves from reading Eph. 1: 9. A correct understanding and due consideration of what is here, and its connections expressed, should make every believer rejoice, especially when he considers the greatness of the blessing emanating therefrom. God first made known his will to Adam, and Adam made known that he had a will contrary to the will of God, acting according to his will. He disobeyed the will of God, and became a transgressor. In this Adam showed a disposition to be governed by his own will, and we are all born of Adam. This same disposition is manifested in the child as soon as born, and I may say remains in him, but is brought into subjection and under control in a measure through the will and influence of another stronger than he. It must be by the exercises of a stronger power than his own that his will is brought to submit. If this power is not exercised the child goes on his own way all the days of his life. Since man was created with a will that was not the will of God, God must have known it. Unless God purposed man should rule and govern himself, and the world that God had created, (for God put him over all the works of his hand) and upset all God's plans and frustrate him in everything, unless I say God intended to ungod himself, it is evi-

dent he never intended man to have his own will, nor to govern himself, nor anything else by it. Now before coming to speak directly about the verse quoted I want to give some scriptural reason why I say God has not permitted man to be governed by his own will. Even when it so appeared the whole book of Judges stands in evidence, and is intended, as I believe, to refute the doctrine of man's free agency, and to establish the doctrine that everywhere they were allowed to do as they please they were doing what God would have them to do. Four times it is said in this book, "In those days there was no king in Israel," and twice "every man did that which was right in his own eyes." Two things are clearly taught in this book. First, how ungodly man is when left to do that which is right in his own eyes. How rebellious, how sinful, how miserable he would make his own condition. And second that God works all things after the counsel of his own will to the good of his people, to the praise of his grace, and to the exaltation of his own great name. Here is opened a profitable subject to discuss, but it is not my purpose now to take it up, but to show how it would be if man was left to do as seemeth right in his own eyes. And that God rules over evil for good. Oh, brother Gold, let us thank God that his kingdom is not a free, but a kingly government, not limited, but absolute, and that God did not just begin to reign over

us when we became manifestly subjects of his kingdom. But in the ancients of eternity his will was upon the throne, and he was doing according to his pleasure. This it seems to me this 9th verse clearly demonstrates. "Having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself," and says, "that which is or was the will of God is a mystery." In another place he says "in other ages was not made known to the sons of men," and that how he obtained this knowledge was by revelation. He confesses that he knew nothing about it of himself, nor had any man up to that day found out anything about it. It was a mystery kept hid until God was pleased to make it known, and this was according to his will and pleasure. Included in his will and pleasure was that the Gentiles should be fellow heirs (with the Jews) and of the same body, (Christ), and partakers of his promises in Christ, (none out of him,) by the gospel. This is what the gospel teaches, but hid this day except to those to whom it is revealed. Now let us consider what this mystery which is the will of God embraces. That the Gentiles should be fellow heirs with the Jews. Could a Jew believe that? Just as easily as man can know of his own will. See how insulting it was to his Jewish pride who could boast of an unbroken lineage from that great and God-favored man Abraham. To tell him that these sinful Gentiles whom we have esteemed as dogs should be fellow heirs with us. Tell me that that sinful, brutish, drunken dog can be an heir with me, who can believe it? This doctrine had a very different effect upon the Jew Paul, but not until he became a prisoner of Jesus

Christ. Now this being a prisoner means something. If this should come to the attention of any old soldier who was in prison during the war, no matter what his belief may be, let me ask him, how much of his free will did he exercise then? But didn't he want to? Paul was not only a prisoner, but he was respectful to his master, honored him, says though I preach the gospel there is nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the gospel. Not only was necessity laid upon him, but such was the power and effect that it made Paul willing, not only to, but such was the riches of God's grace in this mystery revealed to him that Paul breaks out in unknown strains and says, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world. This truth that I have just quoted embraces the mystery how that a Gentile is fellow heir with the Jew and was revealed to Paul as the eternal will, purpose and pleasure of God, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." They were not chosen in Abraham as the Jew believed. They had much better grounds for believing that they were chosen in Abraham than we have that we were chosen in Adam. For they were blest with all their blessing in Abraham. Whereas we were cursed with Adam's curses in Adam. Yet some brethren say God's children were created in Adam. Paul says they were chosen in Christ, and that before the foundation of the world. Now it seems to me we could no more have been chosen in

Christ, and not have had actual existence in Christ, than have been chosen in Christ, and Christ not have an actual existence. The choice was not that we should at some future time be in him, but chosen in him. We must have been there or we could not have been chosen. True it is a great mystery, but of such vital importance we dare not give it up, since in it lies our only hope of heirship with the Jews. They have another claim other than this. He was their flesh. But when the husbandman undertook the care of the vine he cut off all these unfruitful branches, and left none but the fruitful ones according to ancient prophesy. Binding his foal unto the vine and his ass's colt (Gentiles) unto the choice vine. Not 'till after his resurrection was it revealed how the Gentiles were bound unto Christ, or could possibly be made heirs with the Jew. The question arises in my mind, when did we become heirs? Could the heirship have an existence prior to the child, or the heirship be older than the child? First, when did we become heirs? Was it in our original creation? No, not to the kingdom Christ set up here on earth, nor to immortality beyond the grave. For the Apostle says, now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. This settles the point that the inheritance is not through Adam. Was it when Jesus died for sinners? Surely not. The obedience Jesus rendered to the law, and his sacrifice thereto could have nothing to do with creating or begetting children, nor creating or begetting an heirship for children. What it had to do was to clear away the cloud that hung over the title, to remove that which stood in the way. Nor

was it when born again—born of the Spirit. For that simply manifested the child, not the heirship. The Apostle says we are joint heirs with Christ. This solves the mystery, and establishes the fact that our heirship is as old as that of Christ, and "he was set up from everlasting, from the beginning or ever the earth was." If Christ had an actual existence then, so we must have had: one is as great a mystery as the other. In the sonship we have co-existence. This must be true, for Christ is the only Son of God. It follows if our sonship is not in his we have none. Levi paid tithes and received blessing in his great-grand-father Abraham long before he had a manifested existence, Heb. 7. So we paid tithes and received blessing in our anti-typical Abraham before we had a manifest existence: As it is written God blest us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world. Not one blessing did the children of Abraham receive that they were not blessed with in Abraham. God did not bestow blessings upon them individually, that is separate and a part from Abraham. But they were all blest in Abraham. And they living Abraham's life, the very life of Abraham obtained the blessings of that life. Neither the blessing of Abraham, who was the type of Christ (for if ye be Christ's then are ye Abraham's seed,) nor the curse of Adam could possibly pass upon another life that was not theirs. Adam's curse did not pass upon the life of Christ, but upon the life of Adam, and is this day found wherever that life is, still reigning upon that life. As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus

Christ our Lord. As it is true the curse of Adam did not pass upon the life of Christ, which is the eternal life of all his chosen, so it is true the blessings wherewith we were blessed in Christ did not by his righteous obedience pass upon the life Adam. Had it done so that life would have been changed as claimed by some, and made a holy and righteous life, and never would have died. The righteousness of Christ, instead of passing up the life of Adam, is imputed to the Adam man, and this puts it upon the grounds of mercy, not of reward. We obtain the penalty of Adam's transgressions by reward. The wages of sin is death. Our sins and iniquities were imputed unto Christ, did not pass upon his life but upon his body. He bore our sins in his own body. They were imputed unto him. He is our life. Then our life (Christ) bore our (Adam's) sins in his own body on the tree. Then God the Father, by virtue and because of our life (Christ) bore and atoned for the sins of this man Adam, imputes this righteous obedience and satisfaction of divine justice, to this man Adam. To impute is to ascribe or account unto another that which he hath not. God imputed to his own son sins and miseries which he never had, and imputed unto sinners righteousness which they never had. While this imputation of sin unto Christ made him to be sin, it did not make him to be a sinner. He was sin in the sense sin was laid upon him. So the imputation of the righteousness of Christ does not make the Adam man righteous, only in the sense righteousness is imputed to him. It gives him no claim to righteousness of his own or claim to merit for that which he has, since it is the obedience of another imputed unto him. Nor were the Jews jus-

tified in charging Christ with sinning because sin was imputed to him, since it was the sin of another, and not his own. Paul, in the Rom. 5th chapter, calls attention to the difference between Adam's disobedience and Christ's obedience, "not as the offense—so was the free gift." Again, "and not as it was by one that sinned so is the gift." Had there been no difference the Jews only would have been saved: for Christ was of the seed of David, according to the flesh. That the free gift is of many offences unto justification shows the difference. It is only in the unity of this life that we can find the grounds for the imputation of the righteousness of Christ unto us Gentiles. Joint-heirs with Christ, all that is his is ours also, and fellow-heirs with the Jews for the same reason, unity of life. Herein is the mystery of God's will made known now according to his pleasure. That the elect in all nations, kindred and people are one with each other in Christ, and one with Christ, all heirs to the same things, have and will obtain the same.

Yours in hope,

E. V. WHITE

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### I AM COME INTO MY GARDEN.

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When the restful thought comes that God cares for us; and rules all things, it does not matter for the moment what our surroundings are. We draw a long breath of relief and rejoice in the truth. A word, a sentence that we have heard or read, it may be many times, seems to sound in our hearts as if spoken with power to make us feel its truth. Then how sweetly we realize that for us Christ prayed "I will that they whom thou hast given me be with me where I am"—and we see it is

answered and we are with Him in very truth forever.

At times each member, and each branch of the church, feels discouraged, helpless, lost. But we are not for he saved that which was lost and each one that the Father gave him is safe in His hands, for He finished the work. Now they are ever safe in the walls of salvation.

A garden inclosed is my sister, my spouse; and what a soul cheering sight is this garden of the Lord.

The children of Israel after being brought out of the land of Egypt and on their journey to the promised land were told that it was a land of milk and honey. Not like the land of Egypt from whence they came. Deut. 11: 10-12.

Spiritual Israel was made to see, when Christ came and set up the kingdom that she had been brought out of darkness and a land of bondage to eat the milk and honey of a new land, that spiritually "drinketh in the rain from heaven," forever to enjoy the favor and rest in the sight of the Lord.

Each child of God at the appointed time, also sees he has been brought from a state wherein he labored in darkness to a land, a garden "which the Lord his God careth for."

The first man Adam (which was the figure of him that was to come) was not able to care for his Eden; even as the children of Israel could not keep their land of promise: but the second Adam, the Lord from Heaven, keepeth this garden forever protected by the bulwarks and walls of salvation. "The eyes of the Lord are upon it from the beginning of the year even unto the end of the year." The garden enclosed,—The Church—the Kingdom of our Lord.

If you are a "tree of righteous-

ness," planted by His hand, you may rest assured that His eyes are upon you, His ear opened to your cry, and that sometime you will be given that great pleasure, the great gift of hearing the master's voice as Solomon must have heard it saying, "I am come into my garden my sister, my spouse."

You must be where he is to hear his voice, in the garden, and when you hear it you enjoy the fruits of this chosen garden of the great husbandman. In the dark we wonder if we ever heard the master's voice or know anything of this garden or had evidence of His calling. But do we not find evidence in the word of comfort and encouragement that falls from the lips of his servants or ministers, members of his body? Are not these words of comfort like the myrrh "The sweet smelling myrrh" that fell upon the handle of the lock" when she arose to open to the Beloved. Sol. Song 5: 5.

You may be made to say "my soul failed me when He spake," I sought Him but could not find Him. But the desire to find him is proof that you have your love for Him and His company, and wish and mourn for Him as the church does for her beloved.

The language of the text must refer to the coming of Christ on earth, when spiritual Israel the church was saying "Let my beloved come into His garden and eat his pleasant fruits (Cant. 4: 16.) as it is written "while they are yet speaking I will hear" Isa. 65: 24. So Christ answered the church, "I am come into my garden." As the text refers to the coming of Christ in the church and the setting up of the kingdom God manifest in the flesh, it also fitly applies to every manifest coming of Christ in the church today, also his coming in the heart of the child of God to

show him his unworthiness, satisfying his need and in answer to his prayer for a deliverer from the sins, temptations and trials of his world and the world about him. As the kingdom of God is within you and you in it, you feel to hope you are in and of this garden.

The spirit in the heart of Solomon made him speak of the coming of Christ long, long before the same spirit caused John to make ready a people prepared of the Lord. The spirit in you like a messenger comes and makes you ready for the coming of Christ. The days of the coming of Christ and John the Baptist seem to have been the time for the North wind to wither with its biting frosts and death dealing power.

Then also the time when the words spoke by the prophet so long ago were to be fulfilled and He who speaks it is done said "Awake O sword against my shepherd."

The north wind hardened the cruel hearts of man and power was given that He should be crucified and die for the sins of his people. Our sins nailed Him to the cross and killed Him, and we learn of the taste of His death in our experience. You could not believe He died for you in any other way. This word smote the Shepherd and the sheep were scattered. His hand was turned upon the little ones.

Christ died, was raised from the dead, the kingdom manifestly set up, the South wind (Holy Ghost) came and blew upon the garden and the church heard him saying, "I am come into my garden my sister, my spouse." I have gathered my myrrh with my spice: I have eaten my honey comb with my honey; I have drank my wine with my milk, eat O friends; drink, yea drink abundantly O beloved."

Then they feasted together; and

today the church collectively and each child of God feasts, and hope is alive in their hearts: all rejoicing because "He is come into His garden."

Since the coming of Christ his chosen ones have by faith feasted on the fatness of their promised land, and whenever the South wind blows or the Holy Spirit comes and blows upon His garden, Christ, our life, speaks to us, or in us, saying, "I am come into my garden."

"Then eat O friends" and God give us grace to serve Him acceptably.

In conclusion let me say, "Fear God and keep His commandments." Do your duty, if you love Zion's streets and her inhabitants, tell them so for they are often lonely and sad; bowed down with burdens and hungry for company. Can you see their need and not want to help them? Clasp our hands in the dark long nights and speak that we may know you are our friends.

May the truth that God reigns and rules all things comfort you as it does,

Your unworthy brother,

DUDLEY G. JOHNSON.

Lawrenceburg, Ky.

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### MYSTERY OF GODLINESS.

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DEAR BROTHER GOLD:—The following scripture has been on my mind for several days, and by divine permission I will endeavor to offer a few thoughts in connection with it. As I am alone, all my children being from home, I feel lonely and feel keenly the loss of my dear departed companion whose memory is daily with me. Oh, with what fondness do I cling to her memory, especially when I am alone; yet I feel today that I am not entirely alone, for there is a faint hope that my blessed Jesus

is with me, and hears my every groan, and listens to my every sigh. May he guide my mind so that he will own and bless what I write to his own glory, and to the comfort of his saints.

The text is recorded 1st Tim. 3: 16. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Paul was instructing Timothy as to the qualification of Bishops and Deacons. That if he (Paul), did not come to Timothy soon that he might know how he ought to behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth. The Apostle tells in no uncertain language what must be the qualification of both bishop and deacon, which if one possessed would entitle them to fill each of their respective offices in the church as men possessing godliness without which neither would fill their place in the church after a godly manner. Therefore it is imperative upon the church or a church to look well to this matter and never ask for the ordination of one until they are well satisfied that they fill the pattern laid down by the Apostle. An ungodly man is not fit for either position. A man may be strictly moral, yet be destitute of godliness. He may be full of talk and fluent in speech and yet be ungodly. He may be educated in the schools and understand all about the arts and sciences and yet be ungodly. He may have much scripture at command and yet be an ungodly wretch. He may mount the pulpit and put on much sanctity and discourse well and yet know nothing of godliness. A godly man or one who has godliness seldom if ever

brings trouble into the church. He has the honor of him who reveals the spirit of godliness to us in the subjects of his kingdom in view. Therefore he has a godly walk and conversation. Nature cannot impart godliness, man cannot reveal it to man. God only can reveal this mystery. It is so mysterious that it is beyond the ken of mortals. Man can proselyte his fellow but he cannot make him godly. Godliness follows regeneration and man cannot regenerate. Christ the Lord only can do this and he needs not the puny arm of man to aid him. He alone can make a godly vessel. Great is the mystery of godliness. There need be no controversy about that. Paul said, "But we speak the wisdom of God in a mystery, even the hidden wisdom which He ordained before the world unto our glory." 1st Cor. 2: 7. Then it would seem that there need be no controversy about the matter, for if God ordained it before the world it is a profound mystery and can only be understood as it is revealed to us by the spirit. None of the princes of this world knew, for if so they would not have crucified the Lord of glory. Eye hath not seen, nor ear heard. Neither have entered into the heart of man the things which God hath prepared for them that love him. The mystery can only be revealed by the Spirit. How mysterious. But God hath revealed them unto us by his spirit, for the spirit searcheth all things. Yea, the deep things of God. Then without controversy great is the mystery of godliness. God was manifest in the flesh. How wonderful, deep and profound the mystery manifest, plain, open, clearly, evident. Having flesh, and yet God, the almighty, the creator, the eternal spirit. The wonderful counselor, the Almighty

God, the everlasting Father and the prince of peace. See Isaiah. The government upon his shoulder, no end to the increase of his government, and peace upon the throne of David and upon his kingdom, to order it and establish it with judgment and with justice from hence forth even forever. The zeal of the Lord of host will perform this, Isaiah. All this and yet walking manifestly among men in the flesh. Yes, the eternal God clothed with flesh; O the great mystery. And why and wherefore? Why man had sinned. Had ruined himself. Was lost, dead in sin. And his case could not be reached in any other way. None could devise a way by which grace could reign to the recovery of one of the sinful race. But God in his wisdom saw the way from all eternity, a perfect way, a sure way, a way that never could fail, all absolutely devised by God himself. A way that pleased him, yet so full of mystery that he alone can explain: God manifest in flesh, God in the spirit, or God the spirit, for God is a Spirit. Had no flesh or blood, never could suffer, never could be bruised, never could be put to grief. Hence his eternal mind conceived the way of life. He would manifest himself in the flesh, take all the iniquities of man, yet without sin, live among men, walk among men, hunger as a man, thirst as a man. "Jesus saith unto her, give me to drink." John 4:29. He was weary, even begging for water from the hands of a sinner. Had not where to lay his head, made himself of no reputation, became obedient unto death, even the death of the cross, suffered all this in order to save sinners. What wondrous love, what amazing grace, what a glorious mystery. He that inhabiteth eternity, his

throne in the eternal heaven, yet degrading himself thus. How humiliating, and yet how mysteriously glorious. And yet although thus humiliated, His Godhead shone brightly, for all worlds were upheld by him, at his word the winds and the sea calm. The sinner is pardoned. Thy sins are forgiven thee. See Matt. 9:2, Mark 2:5, Luke 5:20. The dead arise at his word, God and yet man. And all of his own will and purpose, all that his glory might be manifested, and his honor not sullied. And his loved, chosen, called and justified bride saved with an everlasting salvation. Certain to reign with him in glory. Great the mystery, wonderful the love, wise the ways and glorious the grace, sweet the peace. Honored and adored be the God manifest in the flesh, justified in the spirit. Then the eternal Spirit justified his own humiliation, for in this humiliation he shows his undying devotion to his bride, his wife. Granting her full pardon for all her sins. Clothing her with the robe of righteousness wrought out by himself. Though she was not pure of herself yet he made her pure. Though she was not comely he made her beautiful. Though she was poor he gave her all things. All things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours. And ye are Christ's and Christ is God's. 1st. Cor. 4th chapter. How wonderfully rich is the bride of Christ. How lovely she must appear in his sight. "Thou art all fair my love, there is no spot in thee." Cant. 4:7. Then it is plain that he was justified in the spirit. For the same spirit that sent him to be manifest says, "This is my beloved Son in whom I am well pleased." Matt. 3:17.

Again, "This is my beloved son, in whom I am well pleased; hear ye him. Matt. 19 : 5. Being thus blessed of her husband, the bride believes in him. For he is seen of angels, which I think are adoring spirits. An angel brought the news down to earth that he should be born of the virgin. See Matt. 1 : 21. An angel brought the news of his birth unto the shepherds. A multitude of the heavenly host, praising God with the angels, sang his peaceable reign and good will to men. See Luke 2. An angel saw his suffering from Gethsemane's garden, and strengthened him. See Luke 22nd. Angels attended his resurrection; an angel rolled back the stone from the door of the sepulchre, and announced to the women that he had risen. See Matt. 28th. An angel sat at the head and one at the foot of the sepulchre, after Jesus had left. See John 20 : 12. Then it is proven that he was seen of angels. Preached unto the Gentiles. Peter was first to preach him to the Gentiles, and Jesus manifested his power and love for these poor Gentile sinners. While Peter was preaching to them at the house of Cornelius, the Holy Ghost was given to them, or fell on them. See Acts 10 : 44. Paul and others preached to Gentiles, and as many as were ordained to eternal life believed. So God manifest in the flesh was believed on in the world. He is yet being preached by God's faithful servants to Gentiles as the only name given under heaven among men whereby they must be saved, and some believe and some believe not. God's chosen people denominated sheep, believe; and will continue to believe until they all, of every nation and tongue, shall be brought in—not one left out; if not so, then it was not God manifest in the flesh and justified in the spirit that spoke. For the

spirit never justifies an untruth. And Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," John 6 : 37. Thus the sheep or bride believe, and if one of the gift of God to the Son is left or cast out, then the grand chain of salvation is broken, and it is proof positive that Jesus was not God manifest in the flesh, &c., consequently Paul was a false teacher. For he spoke the words at the head of this article, or that this article refers to. Some did not believe, and why? Let Jesus answer: "But ye believe not because ye are not of my sheep, as I said unto you, my sheep hear my voice and I know them, and they follow me." John 10 : 26 27. All the work mongers in the world, with all the schools and all the money that may be given, never change a goat to a sheep, or cause one who is not a sheep to believe in the saving of the soul. The words spoken by Jesus stand as firm as God's eternal throne. And he says, "Ye believe not because ye are not of my sheep." And the sheep, or the bride, hear it and believe it, and are made to wonder at the great mystery of Godliness. Yet they believe, from the fact that they are his sheep and he calls them and they hear his voice. Even the angels desire to look into the wonderful mystery of the Holy Ghost sent down from heaven, as preached by the ministers of God. See 1st Pet. 1 : 12. Being believed on in the world (not by the world), he was received up into glory; not until he had in every particular finished all that he purposed to do for all eternity—that was to save his people—and every act which he did was to complete the work in every respect. Devils could not tempt him to transgress or turn from the work. Men could not frighten him from the

task he came to live, suffer, die, and rise again to life and ascend up into glory. He accomplished all, and this done he was received up into glory. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50. "So then, after the Lord had spoken to them he was received up into heaven, and sat on the right hand of God." Mark 16:19. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them, in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" Acts 1:10-11. The evidence is conclusive. He was received up into glory; not until he had completed all that he was to do—had saved his people, as it was said he should do—had perfected by the one offering forever them whom he had sanctified, which must have been his dear bought bride. He had completed her justification. For he was "delivered for our offenses and raised again for our justification." Rom. 4:25. Thus he had triumphed gloriously, and had therefore no need to stay on the earth longer. But he is to come again; not to manifest himself again in the flesh, but to collect all his jewels unto himself in glory. For as he had justified them by his resurrection, he must glorify them; for "Whom he justifies, them he also glorifies." See Rom. 8th. It certainly is not a heresy to believe that he justified all his elect body—the church—and that the church is his body there is not the shadow of a doubt. See Col. 1:18, 24. And he loved the church and gave himself

for it. See Eph. 5:25. Then we rejoice in a glorified Saviour, who is received up into glory, where all the saints will ere long be received by him, for he has so said. See John 1st:1, 2, 3. Then it may be that the great mystery of Godliness will all be made plain. For all who shall attain to that glorious and better resurrection are assured that "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." First John 3:2. This is enough.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

J. C. HALL.

Gogginsville, Va.

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### EXPERIENCE.

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ELDERS GOLD AND LESTER—Dear Brethren:—I thought I would write some of my experience in life. My motive is that my children may read it after I leave this world, which cannot be very long, as I am old and feeble. My children are very good to me, but I do not know whether they have confidence in me as a Baptist, knowing my everyday life as they do. If they have undoubted confidence in me, they are ahead of me.

I will tell you of two changes I went through. I was raised by religious parents, and was taught when quite young to believe in a living God, the creator of all things; and that I was a sinner, and if I died in my sins I would go to torment. When anything threatened death or judgment I would forsake what I thought was sin. I would pray the best I could for the Lord to pardon me my sins. Many times was this my condition, brought on by being sick or by sickness in my father's family. Signs in the elements and my mother's death caus-

ed me to beg the Lord for mercy. I thought if I would hold out faithful the Lord would reveal himself to me—my sins forgiven me. While in this condition, I felt that I was doing my duty, and did not feel condemned. I remained in this condition until I was 30 years of age. My health was now good, and my mother's grave had become to be a common thing to look back at in passing.

We had two daughters that we loved dearly in the flesh, and I thought I must work hard and build myself up in the goods of this world and make my children as popular as other people's children. So I bought land on installments, and had good success in paying for it, and our children grew intelligent and promising; and thus I spent five years without the least fear of death or judgment. But in June, 1858, our little daughters, aged five and three years, sickened and died. When they became smitten with sickness I went for a doctor, and while riding to Elamsville for him and back, I suffered the loss of our children in my mind, and my whole life and conduct came up before me—how many promises I had made to the Lord to serve him if he would spare me, and I had broken them all, and how full of vanity my life had been. I greatly feared that on account of my sins the Lord would take our loved ones to himself, and that I should enjoy them no more, in time nor in eternity. I felt condemned, which was my first change. Oh, how dark! Oh, how hard-hearted! Oh, how few tears! At times I feared that I was choking to death. I know my neighbors thought that the loss of our dear ones was the cause of the burden with me, and was glad for them to think so, for I did not wish to deceive anyone. I had no confidence in myself. I

begged for mercy daily for about three months, but it seemed that my prayers went nowhere—there was no answer and no mercy. I greatly feared that the Lord had shut me off from his presence and did not hear my prayers. While prostrate, begging for mercy, this inquiry came to me with force: "What do you know about a living God to hear your prayers? Who came from the dead to tell you anything? Now I greatly feared that I was on the brink of unbelief. I read of a character that should believe a lie, and also one that found no place for repentance, though he sought it carefully with tears. All this seemed to point to the hopelessness of my case. At times my whole body quaked with fear. On Friday night before the second Sunday in September 1858, when I lay down for the night the thought occurred to me that my breath was leaving me; I would soon be dead, and no mercy. I wished to spend all my last breaths in begging for mercy, so I got up, and having been in bed so short a time my wife followed me asking why I got up. I repeated that I felt bad, and begged her to stay in bed and let me walk around, but she staid with me, asking what was my trouble. I tried to whisper my prayers but got no relief. I thought of Jesse Jones, that mighty man of God, who lived near us, and thought may be the Lord would hear him in my behalf, and asked my wife to let me go and see him, but in her anxiety she would not give me up. Oh, I felt that I must beg with every breath, and I promised my wife that I would stay inside the yard fence if she would stay in doors and let me walk alone. I bowed and begged the best I could, but all seemed dark and hopeless. I thought of one thing I could do that I never had done, which was

to put my breast on the ground and beg for mercy, and so I did, but no relief came. I then thought I would die that night, and if so, it was expedient that some one should be with my wife to help her bear her grief. So I hastened into the house and told her to send for some one, whereupon she started a boy that was living with us for some one, and my mind became engaged, believing that she had sent for my father, and how should I meet him, what should I tell him. I did not wish to tell him my condition, and while pondering over this I heard the boy crying. He was afraid to go in the night, and I hastened to relieve him. I went to him and led him to the stair steps and told him to go up to bed. I then felt a great calm come over me, and I laid my hand on my wife's head where she sat sobbing in tears and said to her, let us go to bed, I am better now. I fell asleep at once and know no more of that night. When I awoke next morning my mind ran back to the past night. What a great storm had passed off. Oh, what a great calm. I could see nothing lacking. I felt well. It was Charity meeting day, and I was able to go, and how glad I felt. I soon found something in my way. I found myself unable to return the thanks to the Lord which I felt I owed for his great mercies, for I could see his mercies all around me. I was on my knees many times that morning trying to thank the Lord, and one time found myself with my hands clasped together saying to myself, I do believe the mercies of the Lord will save me. Oh, how I wished to go to my father and ask him to go with me to Charity meeting that day, but knowing he would think strange I feared to go. When we started to meeting we met my only brother

and his wife on their road, going to meeting. I thought I loved him, but he felt dearer to me than than he ever had. When I reached Charity I learned that the preacher was called away and we had no preaching. I thought then and think so yet, that I was the most disappointed one present. I went back Sunday, hoping some preacher would be there. When I reached the main road I saw Elder Jesse Jones coming. I was ashamed to stop and wait for him to come up, but went slow that he might overtake me. I gave him my hand saying, the people will be glad to see you, but did not tell him how I felt. I thought then and still think that I was the gladdest of any who gave him their hand that day. All this time it never occurred to my mind that my sins were pardoned. I only hoped that the mercies of the Lord would save me. But I soon saw that I had a hope. Then I feared to claim it, because my delivery was not plain enough. I had not rejoiced nor told it to any one and had not suffered enough. I begged the Lord to give me trouble at his will, so he spared my life. I begged for convicting grace. My trouble was fearing that I was deceived, which presented a change in my troubles. I had heard that Elder John C. Hall was very able, and that he was to preach west of Floyd. I fixed up an excuse to go to hear him, thinking he would tell me where I was. When I reached the place Elder Daniel Connor informed me that Hall would not be there. None knew my disappointment but myself. Elder Connor preached and asked this question, "Can you manage your hope?" and replied, if it is of yourself you can, but if it is of God you cannot. Faith acts the creature, the creature cannot act faith." These remarks

made me very anxious. He then asked, "Can you make your hope as big as you wish?" No, was my answer. Then he said, "Can you throw it by and have no more to do with it?" No, was my answer again. I had experienced something I never would forget. I did not feel like I could fly, but I did feel like I could run a mile and not be weary. I felt humble, hopeful and thankful, and to feel thus is the most blessed condition this poor sinful mortal was ever in. I told some of this to the church at Charity, and was received and baptized by Elder Daniel Conner. The best mark of a true Baptist that I can see in myself is that I have been faithful in attending our church meetings for the last forty years, having found it in my heart so to do.

Your brother I hope,  
R J WOOD,

Turtle Rock, Va.

Remarks :

What a blessed relation of the gracious dealings of a merciful God our dear brother Wood is privileged to leave for his children to read. It is a plain, childlike statement of the work of God's grace in the revelation of salvation. May his sons have this same grace in their hearts, by the faith that is in their father, testifying of the same revelation.

P. G. L.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25. Also a self-pronouncing, excellently bound Oxford Bible at \$1.60.

P. D. G.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 12

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## EDITORIAL

SCRIPTURE CHARACTERS,  
JOSEPH. NO. 1.

Joseph, the son of Jacob by his beloved Rachel, filled up a measure in the patriarchal dispensation strikingly peculiar to himself and that which he represents. In the first instance he is a son by special providence rather than according to the free course of ordinary generation. His birth removed the reproach of his mother, and was a guarantee of life to her, for she was barren, and had said to her husband, "give me children or else I die." The birth of Jesus was by special providence, the church was barren, his birth forever removed her reproach, and brought unto her the blessings of the covenant of everlasting life. Joseph was born about the time of the end of Jacob's service to Laban for Rachel, which was fourteen years, however Jacob served yet seven years, making about the length of time our Lord was about his father's business.

We have no account of Joseph

from the time of his birth until he was seventeen years of age, a space of time equal to the time when Jesus began to be about his father's business of which but little is said, until he entered upon his revealed ministry.

Joseph seems to have possessed inherent virtues which rendered him superior to any of his brethren. There seems to have been nothing in him of an evil tendency, but to the contrary he possessed a character so simple, honest and pure that he could not allow evil doings of himself nor could he keep the evil doings of his brethren from his father. It seems that his father held him in special regard above any of his brethren. No doubt Israel saw in him evidences of a special destiny, a child to the hour born, a son for a purpose given. It is said that Israel loved Joseph more than all his children because he was the son of his old age, but this must have been secondary, because Benjamin was younger than Joseph, and was left motherless in his father's hand. However Israel loved Joseph supremely, and made him a coat of many colors, or pieces, and for his being thus loved his brethren hated him and could not speak peaceably unto him. It is said of the enemies of Jesus that they hated him without a cause, and so Joseph's brethren hated him.

Joseph was a dreamer and he dreamed dreams, and told them to his brethren for which they hated him the more. They saw enough of what seemed to them the evident

interpretation of his dreams to make them hate him yet the more. By this time their hatred had become intense, bitter and cruel. Even so was Jesus hated by his brethren. In these dreams were revealed the future, and while salvation, and that according to the sovereignty, predestination and election of God the Father, the revelation by Jesus Christ and the regeneration, resurrection and glorification of the saints by the Holy Ghost was presented therein, yet there was humiliation, reverence and worship in it, and for these they hated him. There is that in the world to-day that does not like dreams nor those that dream, especially those who dream. And while the dreamer is hated, the fulfillment of the dream would be prevented if it were possible. In proportion to the revelation of the characters of Jesus the people hated him, not for what he did, not because he might save some one but because they would have to sustain toward him the relation of subject to ruler. "We will not have this man Christ Jesus to reign over us." Men do not object to dreams which are of the flesh, but that God should cause men to dream they are not ready to admit. Men will allow you to affirm that salvation is by grace provided you do not also declare that it is not by works. Some will give their assent to your preaching provided you do not preach Christ, and others again will not object unless you preach him crucified.

Joseph's brethren understood

his dreams to indicate that they should bow down to him in the fulfillment, and that he should reign over them. The objection does not seem to be to being reigned over but to the reign of Joseph, one of their father's sons whose birth, education, advantages, or rather disadvantages in life, and whose manner of life they knew. They saw nothing in him fitting him above that of themselves for a ruler, besides it seems to have been in them to hate him as much so as it was in him to dream and finally to rule. What was in this family and what God had before determined concerning each one and all of them must be developed, must be fulfilled. It was as much impossible for wicked men to love Christ and believe him to be the Christ, and to accept his rule, or to withhold from him the violence of their wicked hands as it was for Christ himself to have come short in the slightest detail of doing the will of his father. It seems to be as certainly sure that wicked men shall do wickedly as that the righteous shall hold on his way. Without both neither would signify anything. Joseph as a simple dreamer amounted to nothing, nor could he as a free man have reached the threshold of the throne of Pharaoh, nor filled the store houses of Egypt with corn, nor saved much people alive. He must be a favorite son, honest, truthful, sincere, obedient and virtuous and as such he must dream, and in the simplicity of his heart he must tell his dreams to his brethren, for all

of which they according to the wickedness of their hearts must do what they did, as they thought, to do him evil, but as God meant it, unto good, to the saving of much people alive, including these wicked brethren.

Israel sent Joseph to see after the condition of his brethren, and when they saw him coming, yet afar off, they said, behold this dreamer cometh, and they conspired against him. Let us slay him, "and we shall see what will become of his dreams." How truly did they see the end of his dreams! This reminds me of that parable of the Lord, where men were employed to keep the vineyard, who slew the servants of the householder, and finally when he sent his son they said, "this is the heir; come let us kill him, and let us seize on his inheritance." The Father of all our mercies and the God of comfort sent his son unto his brethren and they hated him, and crucified and slew him, not because he was wicked like themselves but because he was righteous and holy and just and good and attended to the business and did the will of his father that had sent him, and preached his doctrine which he made known unto the people as the will and purpose and pleasure of his father, which he had hid from the wise and prudent and revealed unto babes because it seemed good in his sight.

Joseph was sold by his brethren and was carried into Egypt and sold to Potiphar, an Egyptian, chief of Pharaoh's executioners,

and he became a slave or bondman to his master,—but the Lord was with him and prospered him in the house of his master, and he found grace in the sight of the Egyptian, and he served him, and was made overseer of his house and all therein. How wonderful is the grace of God that gives his people favor even in the sight of the heathen who know nothing of his grace. This Egyptian saw that the Lord was with this Hebrew lad, and favored him and gave him authority and rule over his house, and yet Joseph was in bondage and the Egyptian was no less a stranger to God and the riches of his saving grace. Like as with the ark of the covenant the blessings of the providence of God attended Joseph and gave him favor with his master. When Jesus was in the world going about and doing good, blessings spread forth upon every hand, and the hand of God was confessed as being with him, but never by the world, who daily beheld his mighty works, and eat bread and meat at his providential hand, was he acknowledged to be the mighty God, the everlasting father and the prince of peace, and therefore Jesus, though the Lord of all, remained a servant during his sojourn in the world. Though he was a king yet men could not enthrone him. His kingdom was not of this world. Joseph could not be an Egyptian nor did anything which he did make a Hebrew out of the Egyptian, but gave him favor through which he remained in his house until circumstances so com-

bined as to bring him into prison, for there was a work for him to do in prison through which he must be brought before the king. Other good qualities of Joseph had peculiarly performed their part in bringing him into bondage, but now his virtue and integrity are made to serve in connection with the infidelity and baseness of Potiphar's wife to bring him into prison. While Joseph acted a noble part in the fulfillment of the predestination of God, yet it was no more necessary in the aggregate than the part that the wife of his master did. The conduct of each but revealed the character of each and through them the will of God is done in the furtherance of good to his people and the destruction of their enemies.

P. G. L.

(CONTINUED.)

Brother Jesse Easter requests my view of this question, "When is the day of judgment?"

The first judgment was when God called Adam in the garden of Eden in the day of his transgression. There and then the sentence of death was passed upon all men because all had sinned. The judgment was by one to condemnation. Men have never been on trial since, or in a state of probation since.

When Jesus came in the flesh he bear the judgment of his people; and the prince of this world, the devil was judged, and the Lord's people delivered. The one dies for the many. The day of judgment is when the books are opened, and

the righteous award of the judge of all the earth is made manifest. The books opened show all things secret brought to light in the book of God's unerring record, or his perfect knowledge and righteous, final disposition of all things. There is the beginning of the judgment of God's people unto victory when he begins the work of salvation in them. They are brought into judgment, or their sins are brought to view. They are chastened that they might not be condemned with the world. Judgment is brought forth to victory. His people see and feel the justice of their condemnation, and the righteousness of God in their condemnation, and that day of judgment is during their life. But mercy rejoiceth against judgment, and they see the victory given them as by faith they behold God justifying the ungodly that believe in Jesus.

The full and glorious entrance of the justified by Jesus into the glory of heaven will be in the resurrection, or the day in which God's righteousness is gloriously displayed in receiving his people into everlasting glory. The final doom of the wicked will also be revealed as they are driven away in their sins to everlasting destruction from his glorious power.

For the judgment of God is the final, just disposition of all, both righteous and wicked, to their final estate.

P. D. G.

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Hear instruction, and be wise, and refuse it not.—Proverbs.

“WHAT IS IT TO BE A CHRISTIAN?”

A lady lately wrote me asking the above question. I reply, it is to have the life and the walk of Jesus. But knowing this lady is not a member of the church, yet believing she desires to be, I think she meant “what is it to be born of the Spirit?” for one may be born of the Spirit and not be a christian or follower of Jesus. To be born of God is to have been in nature; and “you hath he quickened who were dead in trespasses and in sins.” Eph. 2: 1. This quickening was the impartation of divine life to the soul or heart that was—not literally and actually but—legally dead in sin. The dead neither know nor feel anything; but thus quickened into life, they see and feel to be a sinner; also in proportion knowledge is given that God is just and holy: and in proportion to this gradual revelation they love holiness and hate sin—love Jacob and hate Esau. And seeing their sins are against Him they have “repentance toward God.”

Perhaps since childhood at intervals they have had serious and alarmed thoughts of death and judgment. As they grow older a secret whisper within tells them “all is not well.” Death or sickness would remind them of their sinful state, and cause them to try to live better. They feel almost sure they can, and will do good—live clear of sin, and obtain religion when they went about it in all earnestness. And this they try time and again, as they grow older,

and always fail; and seemingly grow worse instead of better, and thus become more and more alarmed at their sinful state, as also their inability to do good and deliver themselves. And their burden of condemnation—more or less in different people—perhaps grow so heavy, they desire and think of asking the prayers of others. Yet this particular trouble is almost invariably kept, or thought to be, a profound secret. But at last, when every arm of flesh has failed, and despairing and hopeless they stand, as it were, confessed a lost sinner, crying for mercy—"Lord save, or I perish!" they are in that particular state and condition which the mission of Jesus on earth embraces: he came exclusively to seek and to save that which is lost—to call, not the righteous rich in good works, but empty-handed sinners to repentance. Luke 5: 32 and 19: 10.

And thus the law was their school-master to lead about and instruct and prepare to bring to Christ: or thus the Holy Spirit by this means led them about in ways they knew not, and applied the law as a search-light as it were, to reveal their true state in nature—show their weakness and blindness, and that by deeds of law no flesh could be justified in God's sight. Gal. 3: 7. And in proportion as given to see their own vileness they were given repentance toward God as at the same time revealed holy, just and good: thus causing them to love good and hate evil—to love Jacob and hate Esau. And

as blinded how truly the Lord led them in the strange way. Isaiah 42: 10. The way they verily thought was leading them to destruction as showing how sinful they were, and that without strength to deliver themselves, and so on and on 'till found helpless, hopeless, lost, was the one only way to Christ the Savior of the lost. And thus as a last resort, their necessities compelling, they came to Christ—ceased from their own works and entered into a Sabbath day of rest in him:—that is, ceased from trusting in them; and tremblingly their faith and hope laid hold on Jesus as their personal Saviour. The gospel truth that he is the Saviour of such; and that they by experimental failure with good works, are lost, save for their grace given in Jesus Christ, causes them to cling to him alone for salvation. He never fails such.

The means, method, evidences and strength by which each child of God thus lays hold on Jesus are as varied as the strength and effects of the blowing wind, and the wind bloweth where it listeth. We hear the sound thereof but canst not tell whence it cometh or whither it goeth; so is every one born of the Spirit. John 3: 8. So personal evidences in manifest power of operation range, as it were, from fiercest storms of wind to the gentle rustling among the trees. So let no one condemn his evidences because not miraculous or because none of the natural senses can give witness to the spirit. The divine voice of pardon is

mostly small and still, and comes not by observation. If you can only say like the man once blind "whereas I was blind I now see" or whereas I once did not love and believe this doctrine I now do: I want to be baptized, though not feeling fit:—to love the doctrine of Christ, though you do not fully understand it; and above all to love Jesus, though feeling so vile and far from him. Altogether, as a poor homeless, yet home-sick wanderer without, you have a secret yearning—an indescribable longing for the church of God, to enter in and find a home and rest and refuge from the dangers and storms without, with your head pillowed, as it were, on the sweet fellowship of the household.

And every one born of God should be a christian—a meek, gentle, long-suffering, loving disciple of Jesus, thus manifesting his walk as well as life in the mortal body. How can one remembering all that Jesus has done for them in giving them eternal life and salvation and of all his inheritance in glory, forbear to obey and walk with him?

P.

ELDER P. D. GOLD, DEAR FRIEND:—I say friend. I hope you are a friend to one so miserable as I am. I know that you tire of my scribbling and think me a fool. If you do you think right. I feel so cast down and heavy at heart, and feel as if it will be some ease of mind to write you. I feel as David said, "Let the righteous smite me, it shall be a kindness, and let him reprove me it shall be

an excellent oil which shall not break my heart; for yet my prayer also shall be in their calamities." I am bowed in trouble. I cannot and do not live as I want to live. I have so many temptations and so much to contend with. I often ask myself the question, do I love the Lord or not. At times it seems to me that I know I love the Lord, then I can from my heart say in truth, "Bless the Lord, O my soul." I feel then I can say with the poet:

Through duty and through trials too,  
I will go at his command:  
Hinder me not for I am bound  
To my Emmanuel's land.

And when my Saviour calls me home,  
Still this my cry shall be:  
Hinder me not, come welcome death,  
I will gladly go with thee.

This feeling does not last long before I am again down in the valley of darkness and sorrow with a bowed head and aching heart. Then my cry is as David said, "Have mercy upon me O God, according unto the multitude of thy tender mercies. Blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." I hate sin. I would not sin if I could help it. Sometimes I go to church and while there under good preaching my mind is on something at home, business of some kind. If I loved the Lord would it be so with me? I must be a hypocrite. I must be one of those which God spoke of in Isaiah. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. I know if I am saved it is by grace, and not of anything good that I have ever done or can do. Man cannot do anything to obtain eternal salvation. We are told in the written word of God, work out your own salvation with

fear and trembling. This I believe was addressed to the church. It simply means keep in peace, keep trouble out of the church by each and every member keeping his garment unspotted, and letting his love abound. Pray for me.

Yours in hope,  
A SINNER

Tarboro, N. C.

#### Remarks:

Truly God is good to Israel—to such as be of a clean heart, but as for me my feet were almost gone; my steps had well nigh slipped, Psa 63: 1-2.

We know—every child of God knows—that God is good to Israel—to such as are of a clean heart. We feel that Israel has a clean heart. But, alas for me, my heart is not clean.

Well, who has the clean heart, the man who feels and says my heart is clean, I am holy, or the man who says, because he feels it true, "Behold I am vile. I abhor myself and repent in dust and ashes?" Who is it mourns because of his unworthiness, and cries out, O wretched man that I am, who shall deliver me from the body of this death?

Who is it that says, God I thank thee I am not as other men, I fast twice a week. I give tithes of all I possess. Would you prefer to be that character, or would you prefer to feel as the publican who beat upon his breast saying, God be merciful to me a sinner? What is meant by afflictions in the bible sense of that word? I will leave in the midst of thee an afflicted and a poor people, and they shall

trust in the name of the Lord. They are such as hunger and thirst after righteousness. They have what they do not love, what they hate—sin. They feel that they have not what they desire to have, a clean heart. Their desire is that God would create in them a clean heart, and renew within them a right spirit, and uphold them by his free spirit.

An abiding sense and conviction of unworthiness and vileness oppresses the people of God, and therefore they are an afflicted people. Many are the afflictions of the righteous, but the Lord delivers him out of them all.

P. D. GOLD.

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#### SICKNESS.

This has been a Spring of more sickness—and much of it fatal—than I have ever known, it seems to me. Here in this section, and every where I hear from, it is the same way.

Are we a nation of sinners that the Lord is sending pining sickness upon? Is there not a cause for it? Surely it becomes us to be humbled under the mighty hand of God. These things do not come by chance. We may not be able to assign any cause, and in that sense it may be a chance to us, (for what we cannot explain appears to us as a chance,) yet there is a cause for it.

It is the Lord that forgives sins and heals diseases. For all blessings come from him, and we owe our escape from all the evils we are delivered from to him.

P. D. G.

## OBITUARIES.

NANCY BROWN & MARY F. BROWN.

They were the daughters of Robert and Piety Hatcher.

Mary was born Nov. 29, 1861, and died March 28, 1899. She was married to Thomas Brown, April 25, 1882. The fruit of their marriage was three children, all boys. Two little boys, a kind husband, a mother, two brothers and two sisters with a host of relatives and friends were left to mourn her absence. She joined the Primitive Baptist church at Beulah, Nov. 15th, 1890, and lived a consistent member until her death, always filling her seat when able to go. She had been a great sufferer for the last three years of her life. In her last sickness the doctor was sent for: before he came she told her husband she was bound to die: she hated to die and leave him and her two little boys, told him how she wanted him to live and take care of her little boys, told them to be good children and mind their Pa. Then she kissed her husband and children and told them good bye. Then she kissed us all good bye and said lay me down and let me die. She rallied a short while, said she dreaded death at first. She spoke of how she loved to go to preaching, and meet the members and hear the preaching, and wanted Elder J. B. Bass to preach her funeral; chose the songs she wanted sung. The first was, "Jesus thou art a sinner's friend." The second was, "Come my friends and mourn with me." She said she was going home to that beautiful building, that house not made with hands eternal in the Heavens, and for us not to grieve for her.

Nancy Brown, my other sister, was born April 11th, 1841, and was married to Kimbrel Brown. There were born unto them six children, five boys and one girl. Her oldest son died the 23rd of October, 1898. He was a young man of fine and noble qualities, always so kind and dutiful to his mother. At this loss she grieved so much. It was without doubt a great hurt to her, having been in delicate health for several years. Nancy joined the Primitive Baptist church at Beulah, June 1875, remained in full fellowship until her death, and died in the faith of Jesus, was as strong in the faith of the Primitive Baptists as any one I ever saw, and had

good light on the scripture, read her bible more than many people do. She would often talk of Jesus around her own fireside, of her sinful nature, how she hated it, and of the church and members; if she could live the life of them she would not doubt her reward. She was an exemplary christian, a splendid provider in her family, a good mother, a faithful wife, a dear sister, a kind neighbor, and loved dearly by us all. She went to see Mary after she died and wept over her death, took her seat near the corpse, resting her head on her hands and said, "all the rest of my life will be grief and sorrow." Alas, her life was not long, she went home that evening expecting to go back next day to the funeral and burying; unexpected to all the summons came to call her home. She was struck with paralysis and called for help, her children ran to her, she told them she was paralyzed, was not going to live long. They wanted to send for a doctor. She told them not to send unless she said so, the Lord was able to relieve her, and asked us all to pray to the Lord to relieve her. I believe he did relieve her, for about two o'clock that night she went to sleep, and seemed to sleep perfectly easy. The next day near eleven o'clock she breathed her last without a struggle or groan. This was March 30, 1899, making her stay on earth 57 years, 11 months and 19 days. She left a husband, three children, a mother, two brothers, and one lone sister to mourn for her. Mother and myself left her to go to the funeral of sister Mary. We had just gotten there when the news came that Nancy was dead. This seemed unbearable almost to me. It was so hard to give up my two only sisters at one time. They were so kind and good to me. I do miss them so much. Their husbands have lost good wives, their children kind and tender mothers, their seats are vacant around their firesides, their faces are hidden beneath the earth; but the Lord giveth and taketh away. Blessed be his holy name. He is too wise to err, too good to be unkind. I hope He will bless their children and keep them from going astray. We mourn for them, but not without hope.

A SISTER.

JAMES SAMUEL HODNETT,

DEAR BROTHER GOLD:—By request of his aged father I write you notice of the death of his son, James Samuel Hodnett,

who was born the 3rd day of January, 1856, and died Dec. 25, 1899. He was twice married, leaves a widow and 7 children to mourn his loss, yet we mourn not as those who have no hope. We believe he is at rest. He dearly loved to read his Bible and ZION'S LANDMARK. I believe he had an understanding of the precious truth contained therein. He was 9 years old when I married his father. I can't remember that he ever gave me a cross word or an angry look. He was kind, generous and obliging to his neighbors. Sammie was very fond of singing, often tried to sing the song, "I would not live always." He was buried the 26th of December, at the family burying ground at this place. We miss his footsteps coming in sitting around the fire side with the family that is living here. We read David mourned for his son Absalom. Would to God I had died for thee, Oh Absalom, my son, my son. And again he said when his child died, I shall go to him, but he shall not return to me. Oh, blessed thought, that he is gone where sickness, pain and sorrow are felt and feared no more.

Written by his step-mother,

E. D. HODNETT.

WALTON LESTER BROWN.

Walton Lester Brown, son of Troy and Addie Brown, was born Feb. 19, 1897, died June 24, 1899. His life was short but sweet to those that loved him so dear. Until a short time before his death he had four grand-mothers, two grand-fathers, aunts, uncles and many friends to love and pet him. He was a bright and interesting child in many instances, he seemed almost to have the knowledge of a grown person. It was God's grace that adorned him here. How pleasant and cheerful was our little home. He was talkative and a busy little fellow, always wanted to help papa and mama do their work, would talk and sing, be so busy all day. On the morning of the 19th of June there was a blister on his nose. We tried several remedies that seemed to do no good. A doctor was sent for, but in spite of all his skill the little fellow grew worse. He lay in anguish as blind as could be. The doctor pronounced it a blood poison from an insect bite. The poor little fellow did not fret much, would beg all that nursed him to sing. "Mama, sing to me," he would say. So patiently he suffered,

was willing to have anything done for him, took every dose of medicine without a frown. His suffering and pitiful groans I never shall forget. But no power is stronger, older nor above God. When sin had done its work then his gentle spirit took its flight above.

By his mother,

ADDIE BROWN.

Selma, N. C.

PIETY HATCHER.

Piety Hatcher, daughter of Hardy and Pennie Bailey, was born July 28th, 1818, united in marriage to Robert Hatcher, Nov. 7th, 1837, and unto them were born seven children, four have passed away before. Two sons and one daughter are left to mourn her absence. She united with the Primitive Baptist church at Beulah, November 1842, remaining a faithful member of said church, always filling her seat unless providentially hindered. She dearly loved to go to preaching and to visit the Primitive Baptists, and have them visit her. Perhaps there are many living now that remember some pleasant hours that were spent at the home of her and grand-father. After grandpa's death grand-mother broke up house-keeping and lived with her children. The last several months of her life had been spent nursing an invalid daughter. During the cold snows of the winter she exposed herself more than usual, too uneasy and disturbed to sleep and rest as much as her feeble strength required. Her daughter died, also her oldest daughter died almost suddenly, one was buried one day, the other the next. This was a severe trial in her old and feeble state. She mourned their loss so sadly. Grand-mother was then taken with a heavy cold and terrible cough. A doctor was sent for, her cough got better, her fever continued, she gradually became weaker and worse each day. All that tender, faithful hands could do seemed to do no good. She would say, oh my children, you know I can't live. There are only a few of you. I want you to stay with me. They said, "Mother, we are going to do so, and if you can't get well we hope you will be better off." One night when her only daughter was asleep she asked for her to be called, she arose and went to her and asked is there something you want me to do for you? She put her arms around her neck and

said, no, I only want to see you before I die. Four days before her death she rose up in the bed and said she saw her two daughters that died about five weeks previous; Nancy and Mary are coming, then commenced to sing, "I am going home to die no more." A short time before she was taken she told her daughters she was not going to live long, was almost done with the troubles and trials of this world, and said I don't want you all to grieve for me, also told the reason of her hope in Christ, of several dreams she had since she joined the church. How sweet to meditate upon. Grand-mother dearly loved to read her bible and ZION'S LANDMARK, would read and enjoy it so well, would ask some one to read it over for her again. I have spent some pleasant moments reading for her. Grand-mother passed through many troubles and trials, bore many afflictions, loved her friends and neighbors, and to visit them, and have them visit her, loved to visit the sick, to lend a helping hand, or a word of comfort to those in sorrow and distress. She possessed a cheerful disposition, and many graces that drew about her many friends, was very industrious, toiled earnestly with her hands as long as she was able. We believe her spirit entered into that paradise above which she often spoke of. She had finished her course, had kept the faith, and we believe there is laid up for her a crown of righteousness. Her funeral was preached by Elder Frank Farmer, to a large crowd of sorrowing ones, her body taken to the family burying ground, and laid beside her husbands' who had passed on before seventeen years. Three children, twenty-seven grand-children, and three great-grand-children were left subject to cares, afflictions and death. It seems that death is in the family very often. But 'tis the hand of God.

By her grand-daughter.

ADDIE BROWN.

Selma, N. C.

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P. D. GOLD.

APPOINTMENTS.

J. E. ADAMS.

Hunting Quarter...May, Sat and 2nd Sunday  
 Cedar Island..... Sat and 3rd Sunday  
 Goose Creek Island.....Tuesday  
 Beaulah.....Wednesday  
 Rose Bay.....Thursday  
 Tiny Oak.....Friday  
 Mason's Point.....Saturday  
 North Lake.....4th Sunday  
 East Lake, Tuesday and Wednesday after  
 4th Sunday in May.  
 Providence Church, Kitty Hawk Banks, 1st  
 Sat. and Sun. in June.  
 Elim, Powell's Point... Mon. and Tues. after.  
 Flatty Creek.....2nd Sat. and Sunday  
 E. City..... Monday night after  
 Bethlehem, Tyrrell Co., 3rd Sat. and Sunday  
 in June.  
 Concord.....Monday after  
 Moratock.....Wednesday

W. T. BROADWAY

Requests his appointments changed as follows:

Rock Hill.....Sat. and 5th Sunday in April  
 New Shepherd.....Tuesday  
 Pleasant Hill.....Wednesday  
 White Oak Spring..... Thursday  
 Sugg's Creek.....Friday  
 Big Creek.....Sat. and 1st Sunday in May

C. D. BRAY.

Spoon Creek.....May 9  
 Pleasant Grove.....10  
 Russell's Creek.....11  
 Snow Creek.....12  
 Piney Grove.....13  
 Rock House.....14  
 Volunteer.....15  
 Cedar Hill.....16  
 Union.....17  
 Dover.....18  
 Stewart's Creek.....19  
 Zion Hill.....20  
 Flower Gap.....21  
 Chestnut Grove.....22  
 Coleman.....23  
 Crooked Creek.....24  
 Mt. Lebanon.....25  
 Harmony.....26  
 Elk Spur.....27  
 Fellowship.....28  
 Martin.....29  
 Mountain.....30  
 State Line.....31

He will need conveyance.

W. B. STRICKLAND & E. E. LUNDY.  
 Mill Branch.....Tuesday after 3rd Sunday  
 in May.

Elder Bell will please arrange appointments in Mill Branch Association to close at Mill Branch the first Sunday in June.

Will some one meet them at Whiteville on Monday after 3rd Sunday in May?

**MARRIED**—April 8, 1900, J. H. Ange and Miss Jennie Ambrose, daughter of Elder J. I. Ambrose, by J. S. Phelps, Washington Co. N. C.

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It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BRETHREN, GOLD AND LESTER:— I thought I would write a few things that are on my mind, but when I think of writing anything in the name of my Heavenly Father I hardly know what to say: and if I did there is nearly always something else that makes me feel like I had better say nothing at all. But that does not relieve my mind. I shall not write anything on the scriptures that I can help That is not my business, neither is it expedient. Nor is it needful. I am ashamed of myself already. What folly it is in me to try to tell something I know nothing about, or show something I do not see myself. It is not safe for the blind to lead the blind, for that would make the bad worse, and the good no better. I might read the scriptures and have not the understanding, have only got the shadow. The shadow of the house is not the house. But I have thought it was the sweetest shade I ever sat under. And that for several reasons, though I can't tell but one, and that one shows us there is a house. Brother Gold, you can tell us all about this house! I would be glad to hear from you about it. A house is a great thing and means a great deal, but I can't tell you anything about it. But you can tell me a great many things about the house both temporal and spiritual. Would be glad to hear your views on the two houses, for they are great blessings. I used to sit in the shade of the house, and try to realize the house by the shade. How good and how pleasant it was

to sit in the shade of the house. I would think if the shade of the house is so good how much better the house must be. I want to go to my Father's house, and if I do not know the way, I want to follow those that do know the way. Holy men of God spoke as they were moved, and I think holy men, God's servants that have the understanding, should write on the scriptures, and preach the word to the comfort of his dear children. The Lord told Issiah to comfort his people. Jesus would not leave His disciples comfortless. He knew that He was their joy and comfort, all they had, and all they wanted and they would be grieved when He was gone away. He said unto them, "If I go not away the Comforter will not come, but if I go away I will send Him, which is the Spirit."

The Lord will not take anything away from his people that He will not restore back to them again: He knew that they were grieved because he went away, but when the Comforter came their joy and comfort were restored to them again. For it was the Spirit that told them all things. This comforter is one, yet it is many. There is a mighty cloud of them, and they are all witnesses for Jesus. The world could not receive it. But when the Spirit of Jesus shines in a poor sinner's heart then he can receive it, and be a witness for Jesus too. For he will know of a truth "That salvation is of the Lord." The flesh is one thing and the spirit another. The natural shepherd cannot feed the spiritual sheep. He can feed

his own sheep, for they hear his own voice and follow him. That is all he can do. That is all they want and all they love. Then he has done the best he could and so have they. But he can't feed the spiritual sheep, for they will not hear his voice. But the spiritual shepherd feeds the spiritual sheep. They hear his voice and follow him, and he gives unto them eternal life, and they shall never perish. A stranger they will not follow, for they know not the voice of the strangers. God's way is equal for the sheep are all fed of the natural as well as the spiritual for the Lord careth for them all: they are all His, though they differ one from another. Our Heavenly Father can make them all one. He made them what they are, and He can make them whatsoever He will. He holds Heaven and earth in His own right hand. He smiles on the unjust as well as the just. He saved the unclean as well as the clean, makes darkness and light, good and evil. He made the man and the serpent also. There was none before him and there shall be none after him. He is the first and the last. The man or the serpent neither knew anything about their creation, or why they were created at all. God created the heaven and the earth, and what is more adverse than Heaven and earth? The Heaven is His throne the earth his footstool, and the whole world is under his feet. from the greatest to the smallest blade of grass, for all flesh is grass. "I, the Lord, do all these things." Then let all nations bow before Him. But some say that God never made evil or the serpent either. But who art thou, oh man? For what does God care for the evil, the serpent, or the devil? They are all one and they keep house together. They will all fly like lightning from the

presence of Him that sits upon the throne. Jesus said He saw satan as lightning fall from Heaven. I don't believe that satan has ever been in the heaven where God is. I think he was in his own heaven, such as his exalting and boasting authority that he took liberty to claim, when he said the world was all his, and he would give it to Jesus if he would fall down and worship him. But when Jesus told him to get behind him, right there I think he fell as lightning from his own exalted heaven. Woe unto them that exalt themselves to heaven, for he that exalts himself to heaven shall be thrust down to hell. Oh, Lucifer, Lucifer, thou who exaltest thyself to heaven, shalt be thrust down to hell.

Brother Gold, I would like to hear your views on this Lucifer, also on the fall of satan from heaven. It seems there are more people in this day boasting and exalting themselves to heaven than ever before. But I fear they know not what they say. Man may appoint but God will disappoint. We all better take heed when we think we stand lest we fall. Then let us fear God and keep his commandments and know assuredly that we must die and go back to our mother earth. For the earth is the mother of us, and all, and earthly things shall return back to her again. Not one spoonful of God's earth shall ever be destroyed. You may take it up from one place but you will put it down some where else. We may lay our earthly bodies in the grave, but we have only put them back where they came from.

Some times I feel like that when Christ comes the second time that this world, the whole earth, will be changed in a moment into a glorious, bright world. God spoke this world into existence. So he

can just as easily speak it into a glorious bright world as he made it at first. For we know that our earthly bodies will be changed in a moment, and it is just as easy for God to change the whole earth as it is a part of it, should it be His blessed will to do so. Brother Gold, I am talking things I may not know neither do I profess to know, but for several reasons which I cannot tell you about it makes me feel like I do. And may the Lord have mercy on me if my thoughts are vain. Brother Gold, deal kindly with me and show me my error and convert me from the error of my ways and you will hide a multitude of my faults, and pray for me, and may the Lord have mercy on me if I am deceived, for it is for the lack of better sense as the Lord knoweth. God forbid that I should be willingly ignorant. Some of my thoughts trouble me; but I can't do anything with thoughts. They are like the wind. I hear the sound, but cannot tell from whence it comes or where it goes. But the Lord knoweth. I thought I would tell you and brother Lester some of my thoughts and feelings as I sat under the sanctuary of the dear old LANDMARK for Jan. 15, I believe. I hardly know, the paper has been carried off. I think the first piece in the book is "Food for the hungry soul," not for the body. Bodies love one thing and souls another, and the gospel bread is a foretaste of heaven. I believe I had a foretaste of that bread long before I ever knew it. But your piece headed, "God be merciful to me a sinner," what a solemn sound. God be merciful to me a sinner. Many precious souls are crying to-day, God be merciful to me a sinner. Can the world stop them? They may stop the mouth, but the soul will cry the more.

What a mercy that the dead can hear the word of the Lord, and they that hear shall live. But go show John again these things. The dead are raised, and the poor have the gospel preached unto them. This was brother Jimmie Woodard's text in the Goldsboro church about ten years ago. He may remember what I said to him that day, but what poor soul can be more miserable than he that feels to be lost. How fearful to see and know we are lost. Look which way he will all is darkness. He cries, God be merciful to me a sinner. I am lost, forever lost. Who can describe the misery of a lost soul. This poor worm of the dust has seen it and felt it, and has not forgotten it yet. I cannot tell the painful sorrow of one that feels to be lost. Oh the unspeakable joy if he should ever know he is found. What a mercy! What wondrous love is this, Oh my soul, Oh my soul. Brother Gold, the last time I saw you you asked me about a light that I saw coming up out of the earth. But I could not tell you anything about it then. There were so many talking and your time with us so short, but I know more about it now than I did then. Since I have heard your discourse on Ezekiel's vision. I now believe the light I saw was only a token of another light, such as I have never seen, just as the spirit said to me, you are going to see a great light, such as you have never seen. I had read Ezekiel's vision, heard it preached from, and talked on. But all was darkness until I listened at your discourse. Then I saw what my light was by your light, and your light was the inspiration of God. Then I am not afraid of your light, for it is the true light. And now my dear brother, you have taken the things of the Lord and showed them unto

me, for it seemed that I could see a light in nearly everything you said. I thought of Ruth. Surely the Lord of the harvest had his reapers to drop handfuls of purpose for poor me, and when the wheel was lifted up, behold a bright world appeared unto me, not a light as we see with our natural eyes, but a light in my soul. I thought I could see the whole creation, a wheel within a wheel. Oh, tell me about the two wheels. Is it not God and Christ? Now my lap was full. I had enough. I wanted no more, no more, but to go home to my mother-in-law Naomi, and tell what the Lord had done. Jesus said, go home to thy friends and tell them what the Lord has done. I shall never attempt to write anything about the light that I saw in the vision of Ezekiel while you unfolded the mysteries. It is far above my ability. I know better about this than I can tell it. But if I could I would go home to my friends, and tell them what the Lord has done. I would rather talk with you about these things than write. May the Lord bless you to unfold the mysteries and sow the gospel seed. Plenty seed. plenty room for the field is large, for it is without beginning of days or end of years. May we meet again. My letter is already too long.

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A word to Brother Lester:

DEAR BROTHER IN CHRIST:—I had a dream about three years ago about the resurrection of the dead, a turtle dove and a speckled bird. I could not account for it, but waited in hope, and while I sat listening to your discourse about Jacob and the cattle, you spoke of the speckled bird. I heard Brother Edgerton speak of the speckled bird several years ago, but did not think much about it until you spoke of it. Then I said, I thank the Lord the

comforter has come; I believe I have got a glimpse of the speckled bird, and brother Lester is the guide, so lead me to the light of it. I have been trying to write to you ever since, but sickness and other things have prevented. Now I will tell you my dream, but as there is a cause for everything, I will go back and tell you what I thought was the cause of my dream. I think it was a conversation that passed between some of my children one night after supper. John, as his manner is to read and talk, took up the question of the resurrection. His wife said it would be the same body. He said no, not this body, but God would give it another body; and when they could not agree for some time, I said, Well, children, I think you are both right. I believe it will be the same body, yet not the same body, for God will fashion our mortal bodies and make them like unto his own glorious body. Now Bro. Lester, will not these mortal bodies be the same bodies, only the mortal has put on immortal? Else how can it be that every bone shall come to its bone, not one of them shall be left out, not a hoof shall be left behind. God has never created man but once, never will create him any more. So these same mortal bones will be the same bones. Pardon me, my dear brother, what will Adam do in the resurrection for his bone? Has he not already got it? Did the Lord not give it back to him? No marrying in heaven, no male or female, no twain, but all as one. Then one bone will be sufficient. God has never taken anything from man that he will not restore to him again. He took his happy state from him, but when he shall be delivered from the bondage of corruption into the glorious liberty of the children of God, then his happiness will be restored a

hundred fold. He drove him out of the garden, but is there not a better one ?

It is folly in me brother Lester, to try to tell you anything, so will come back and tell you my dream. But this always is my failing, taking up more than I have any business. The first part of the dream may seem a little strange to you. But let that be as it may, I shall not tell the last without the first.

I dreamed that myself and son-in-law, James Johnson, were sitting talking one day, when there came in two women. One of them I did not know; the other I always knew, and always loved as myself, as I thought. She was two years older than I, and died in her 86th year; had been dead some months when I had this dream. She was never married, her name was Sallie Bryant. It is not common to call names at all times, but some times it is necessary, and this is one of the times, as I am telling the dream as it was, it becomes necessary to mention the names of those I am writing about. Sallie took a seat close to me and said, Percy, we are going to try our fortunes. I said, how, Sallie? She said, each one of us has got to bury a turtle dove to see if we shall ever marry. Then we have got to stand over the grave and hollow until the doves mourn. If it mourns not we shall marry, but if does mourn we shall never marry. Then they went out. James and I went with them to see them try their fortunes. We went in the yard, stepped over a low fence into a patch of ground made up in large, high ridges, too high to plant anything in. We all passed over three of those ridges. At the fourth ridge Sallie stopped, myself and James with her. The other woman went over the next ridge. I never knew but little about her or her dove. But Sallie stooped down at

the fourth ridge, and with her right hand made a deep hole in the ridge, while in her left hand she held a dove. I don't know when or where she got the dove, or whether it was dead or alive; but soon the grave was ready, and she carefully laid her dove down in the place she had prepared: then she filled up the grave with her hand, and smoothed it over very nicely, then we all stood waiting to hear from the dove, but heard nothing of it for a while. Then Sallie said to me, it don't mourn. I said, Well, don't you know you have got to stand over the grave and hollow until it does mourn? Then I thought they both began to hollow very natural hollowing. The fourth time they hollowed Sallie's dove mourned aloud in the ground, and as they continued to hollow so it continued to mourn, and when they had hollowed many times it mourned so loud and natural, I said, Oh, Sallie take it up, take it up. She stooped down and took the dirt away with her hand, and took the bird out of the grave where she had buried it, and stood it down on the ground. It was alive and walked about; it was a dove, and it was not a dove. It was a speckled bird, yet it had all the likeness of a dove, only it was a speckled bird and a sim bird, yet it had all the movements and traits of a dove. It had a dove's feet and legs, and walked low to the ground as a dove, and so gentle, peaceful and lovely in all its ways. It walked all the time around our feet, almost touching our clothes. Some time it would walk off a little down the ridge, but would turn and come right back, not a particle of excitement about it. Some times it would cast its eyes on the ground as if to pick up something, but it never did, for I did not take my eyes off of it. Its color was blue and white, and just as smooth and solid as

slate, marble or anything else, and as glossy as a piece of satin, and reminds me of it. I can't tell you the beauty of this bird, neither could the queen if she had seen it. No use to try to tell you how much I wanted this bird. I thought if I could take it in my hand, hold it, call it mine, keep it always, I would give everything else for it. Sometimes I would be tempted to take it up, but thought if I did it would fly away; but when I could not refrain, as it was almost touching my feet, I made a move to take it up. As I did so, it turned away from me, and went back in the same ridge it came out of, but not in the same place. It went in the side of the ridge as easy as if there had been a door. Not the least sign could be seen where it went in. Then all our joy was turned to sorrow, the lovely bird was gone. Then I said, How many times did it mourn? Sallie said it mourned seven times. James said, Yes, it mourned seven times. Then all hope was lost, and we all turned away in great sorrow. I awoke, and behold it was a dream. As soon as I awoke these words came in my mind, which I could not account for: It is Noah's dove, behold Noah and the window, and the ark, and the Lord shut them in. The next day as I was thinking over the past, these words suddenly came in my mind: The marrying—there is no marrying in heaven—the hollowing is the voice that shall wake the dead, and the cry of the dove in the grave was life from the dead. And again. Awake ye dead and arise, and Christ shall give thee light. These things were some of my thoughts. I cannot account for them.

Brother Lester, please let me hear from you on what I have told you, and may the Lord bless you and all his shepherds to feed the

flock. I think I get a crumb once in awhile. One that loves the brethren.

PERCY HAM.

ELDER P. D. GOLD, DEAR BROTHER, if a sinner may be permitted thus to address you. I have been noticing the promises in the Bible some of late, and I find they are all to the believer in Christ, and I find by the same but one way to believe, and that is for him to reveal himself to one as chiefest among ten thousand, and the one altogether lovely, one Lord, one faith and one baptism, one God and Father of all, who is above all, and through all, and in you all. So closely stards the church connected with God the Father and Christ the Son that they are all one family, God the Father of them all, and Christ the elder brother; and it is not according to the grace and mercy of God the Father to suffer the loving ties of this family to be severed or made null and void. "I have loved thee with an everlasting love, saith the Lord, therefore with loving kindness have I drawn thee." Yes, they are drawn by the cords of divine love, and are kept by the power of God through faith ready to be revealed in the last time, consequently they will not, they cannot lose their eternal inheritance, for it is reserved in heaven for them; but they are not the full recipients of this glorious and heavenly patrimony until they have passed over the valley and shadow of death to forever bask in the sunshine of Christ's love. Israel of old was a type of the church of Christ in the gospel dispensation, and were commanded to come out of Egypt without leaving so much as a hoof behind; and if the Lord was so particular about the shadow, surely he will not suffer the substance to turn prodigal and waste

the final inheritance; no, for they are kept by the power of God, and he has promised never to leave them nor forsake them. And he is not slack concerning his promises, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. Though he may lead them through dark and gloomy places, yet it is for their good and his glory, and they should not fear to go where the captain of their salvation leads, for he will never leave them nor forsake them. Oh what a glorious thought, Jehovah, Jesus, will not forsake them when they have sinned and rendered themselves wholly unworthy of preservation. Think, dear christians, what wonderful things Emmanuel Jesus hath done for you, left the throne of heaven, come to this sin-cursed world, died the just for the unjust, suffered the ignominious death of the cross that poor rebels might live, and to live with him to enjoy all the blessings of heaven forever. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Bless the Lord O my soul, and let all that is within me bless his holy name." We should endeavor to keep the name of Jesus uppermost in our minds. When we are enabled to do this and return unto him our sincere thanks for enabling us to trust in him for salvation, (for he is mighty to save all that call upon him in spirit,) we know that he seeketh such to worship him as worship him in spirit and in truth. So we see by the Bible he first seeks us, not as some vainly talk we have to seek him in order that he can save, but let poor bewitched and ignorant Arminians say what they will, the decree has gone forth that Israel shall be saved with an everlasting salvation. The eternal God

is thy refuge, and underneath are the everlasting arms to uphold them in all time and eternity. Christ came into the world to do the will of the Father. "For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Therefore the redeemed of the Lord shall return and come to Zion.

Taus did God the Father love his people in Christ his Son from everlasting, and for their sins his Son died, and for their justification he rose again, and for them he now intercedes, and bears their names upon the palms of his hands for a memorial before God continually. The office work of the Spirit is to take the things of Christ and show them to his people. Doubtless the Holy Spirit will not fail to perform the part assigned in this great and wonderful plan of grace. He is to quicken. The Spirit giveth life and makes us light in the Lord. It kills and makes us alive, it brings us down and raises us up; we are poor, but it makes us rich: it strips us of self and shows Christ to be our salvation: it leads us to Mount Calvary to behold Christ the Lamb that died that sinners might live, and to live with him through all the countless ages of eternity to enjoy the fruits of his righteousness. O what love, mercy and grace bestowed upon poor sinful worms of the dust. Divine mercy hath devised a plan by which sinners will be presented to the Father without spot or blemish. O Lord, create in the hearts of thy children a desire to praise thee, for praise is comely. Let them behold in Jesus all they need both in heaven and in earth, then they can sing care away, and rejoice in the merits of his right-

eousness.

In closing my remarks I wish to speak a few words in regard to the predestination of all things. I find the words predestinate and predestinated recorded four times only in the New Testament, which to my mind seems to have a direct reference to the church. I will now quote a few verses of Scripture bearing on the point I have in view. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed."

—James 1:13, 14. "So I give them up unto their own heart's lust, and they walked in their own counsels."

—Psalm 8:12. "Therefore will I number you to the sword, and ye shall all bow down to the slaughter because when I called ye did not answer, when I spake ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not."—Isaiah 65:12.

Now did God predestinate when he called, for them not to answer? If he did why should he have called? I believe they would have gladly answered if their former conduct had been according to predestination.

We also read in Ecclesiastes 9:11, "Time and chance happeneth to them all." Is there no such thing as chance, if not why should Solomon, the wise, say so? Not that I believe the eternal happiness of God's people is based on chance, but upon the obedient life and bitter death of his Son, and therefore predestinated. "And Jesus answering said, a certain man went down from Jerusalem to Jericho and fell among thieves which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he

passed by on the other side. And likewise a Levite." I suppose he was passing by chance, also when he was at the place came and looked on him and passed by on the other side. Was the actions of those two men predestinated? I think not, for Jesus said it was chance. If there is an instance recorded where a thing happened by chance, and there is, (Luke 10:31), is it safe then in saying all things were predestinated? I believe God foreknew all things consequently he saw the wickedness of man as well as he saw the predestinated salvation of the church in Christ. For God is not the author of confusion, but of peace as in all churches of the saints. If he is not, from whence cometh strifes and tumults; for we know such things occur frequently. I conclude they come from a spirit separate and apart from the predestination of God. Solomon said, "Train up a child in the way he should go." If it is impossible to do anything save what was predestinated, why such admonition?

Yours in love,

HEZEKIAH GILES.

Callands, Va.

DEAR BROTHER GOLD:—I again feel impressed to write, but I fear I shall impose upon your time and patience, but these words have followed me for days: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33.

This is a commandment of our Saviour to his disciples while he was with them in the flesh, and also to us if we be his children. But dear brethren and sisters, how many of us obey this commandment? Instead of seeking first the kingdom of God and his righteousness, we too often seek the vain, perishing things of this wicked, sinful world,

and try with all our might to trample the things of the kingdom of God under our feet. Hence we are cast into prison, and into the fiery furnace of trials, tribulation and affliction; but we can see nothing wicked and sinful that we have done to merit these afflictions, until we are delivered from under them, and it pleases him to send himself to us as our God, and beside him there is none else; then we can see our sins and transgressions and repent of them in dust and ashes. This is a godly sorrow working true repentance. This, and this alone, is acceptable with God.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Does this mean eternal fire or punishment? I feel to say not, but the fire of affliction for disobedience, the fire that burns up the dross and leaves the pure gold. If when we are first planted in the vineyard and our duty made plain to us, and we, through wickedness and rebellion, refuse to do our duty, we shall be hewn down and cast into fiery trials and tribulation, until we feel that we will gladly follow him wherever he leadeth us. Therefore these trials and afflictions are good and needful for us. If they were not to come we would always serve the flesh or satan. Then think of a person who knows nothing of these burdens, troubles and trials seeking or serving the Lord. Such a person cannot see or feel any need of a Saviour, for the whole need not a physician, neither do those who live in the pleasures of sin want to be condemned to death, and that is where they must all go before they find a loving, tender Saviour.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. For some cause I feel much aroused over the welfare of Zion, both individually

and generally. I feel that in many ways we are and have been asleep, for we can see coldness and barrenness in many places. This is because the trees are not bringing forth the good fruit they are commanded to bring. That, and that alone, will bring forth the budding of spring time, love and joy to our souls; for in obedience ye shall eat the good of the land, the gospel land. But we are promised nothing good in disobedience, but the rod of chastisement and affliction. Our worst enemies are those of our own household. Our sins and transgressions are our worst enemies. They rise up in judgment and condemn us, and cause us to be put to death, but what kind of death? Death to all spiritual joy and comfort.

I feel that the sun of righteousness and joy has indeed risen upon me with healing in his wings; but I know from past experience that I cannot long remain in this condition, but must soon come down to the valley of humiliation and sorrow; and it will be needful, too, lest I get puffed up and think more of self than of my Redeemer, who doeth all things well, and makes no mistakes.

Sometime ago while meditating over the solemnity of the task of writing, and feeling my nothingness and ignorance so great, I found myself asking the question, Why are these things required of me? and these words in the language of Jesus came to me: "I thank thee, Oh Father, Lord of heaven and of earth, that thou has hid these things from the wise and prudent, and hast revealed them unto babes, for so it seemed good in thy sight." This made me feel willing to take up my cross and follow him through evil as well as good report, feeling to be a very small creature indeed in the cause, but looking to him to

be filled and fed from his bountiful hands.

Your little sister in hope,  
EFFIE STANCIU

Ezra, N. C.

"Pilate said unto them, take ye Him and crucify him: for I find no fault in him."—John 19: 6.

Ought Jesus to have been crucified? No—yes. Was the reason assigned a just and sufficient reason? No—yes.

Negative—Why ought not he to have been crucified? Because as a man he was innocent of the commission of any crime, and there was no guile found in his mouth, and it is wrong to condemn or punish the innocent. 1st Peter 2: 22; Exodus 23: 7; Proverbs 17: 15. What authority had Pilate to condemn Jesus to death? He was the Roman judge and had the authority of the Roman government. Why did he do this great crime? The evidence given indicates that he was influenced by the leaders among the Jews, the priests and Pharisees, the most popular religion of the world, the same that in all ages of the world have been the persecutors of the true followers of Jesus, and will continue to do so. His being without fault then should have been a cause for commendation and not condemnation.

But did not Jesus die as a substitute for the sins of the world, and thus make the way of salvation possible for all? The law of God forbids that the innocent shall be slain, Exodus 23: 7, and the Lord says that he will by no means clear the guilty, Exodus 34: 7. But did not God substitute his Son for the world, and thus save everybody? The Scripture does not so inform us, but it teaches us that he is just and holy, and justice cannot condemn the innocent for the guilty. To do so would dethrone justice

and destroy holiness.

Affirmative:—Then if this be so for whom did Jesus die? He says, "I lay down my life for the sheep"—John 10: 15. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Why did he lay down his life for the sheep? It was the will and commandment of the Father, John 6:40 and 10, 18, and by the shedding of his blood they are cleansed from all their sin and forever perfected. 1st John 1: 7; Heb. 10: 14. If the law of God does not allow the innocent to suffer for the guilty, how could Jesus, who was innocent, lay down his life for the sheep who were guilty? He is both the owner and the shepherd of the sheep, and is therefore responsible for the transgressions of the sheep. Therefore divine justice says, "Awake O sword against my shepherd, against the man that is my fellow saith the Lord of Hosts, smite the shepherd," etc. How came they to be his sheep? They were given to him by his Father.—John 10: 29; John 17: 2, 6, 9, etc. When did he give them to him? Before the foundation of the world. What for? That they should be holy and without blame before him in love. Eph. 1:4. And at the same time he gave Jesus to be the head of the church, and head over all things to the church. Eph. 1: 22; 1st Peter 1: 20. Is not the Lord's people dead to a knowledge of God and spiritual things? In their natural state or condition in which they were born in the world they are dead in trespasses and sins, and are without a true knowledge of God, of his kingdom, and of their true relationship to him. How are they made acquainted with these things. By the revelation, which is the work of the Holy Spirit of Christ to us and in us the hope of glory, for the Spirit

takes the things of Jesus and shows them to us. What are some of the things of Jesus that the Holy Spirit shows to us? It shows to us our sins, the sufferings of Christ in bearing them for us, and his victory over them. Are our sins some of the things of Christ? Yes, if we are his sheep our sins are his sins through the relationship existing between us and him, or else he could not bear them and suffer for them. And when we are made to feel the guilt and condemnation of the sins we have committed it is an evidence that Jesus has borne them and that the Holy Spirit is leading us in the fellowship of his sufferings, for we are made to mourn over the very sins that Jesus bore for us, and when we are given faith and hope in him as our Saviour we enter into a foretaste of the joys of the victory he achieved over sin; and the relationship that gives our sins to Jesus also gives his righteousness to us. 2nd Cor. 5:21.

What do our northern brethren mean by the "Eternal vital unity of Christ and the church?" I will tell what I think they mean. Eternal signifies without beginning or end. Vital means living, and unity means oneness. It therefore must mean eternal oneness of life between Christ and the church. Or Christ is the life of the church. Christ said, "I am the life." Therefore when Christ is in us we have eternal life. And this life which is in Christ is eternal, and it is our eternal life if we are his and he is ours.

Jesus said, "Ought not Christ to have suffered all these things, and to have entered into his glory?"—Luke 24:26. Jesus could not have entered into his glory as the Savior without first suffering, for it was through suffering that he wrought salvation, and he who was perfect as God and as man was made perfect as the captain of our salvation

through suffering, and then he could enter into the glory of the great victory of salvation which he had achieved through suffering.

Ought Jesus to have been crucified? Yes. Was the reason assigned a just and sufficient reason? Yes, and the only reason that could have been given. There is no fault in him. None as a man, none as God, none as Mediator, none as a Sin bearer, none as the great High Priest, none as the offering for sin, none in his life, none in his death, none in his burial, none in his resurrection and ascension, and none in what he has accomplished, for the sheep are saved and God is glorified, and there is no fault in that. Amer.

D. A. MEWBORN.

MY DEAR KINDRED IN CHRIST:— I have had an impression for some time to try and tell you all just how I am and what I am, as near as I can. I am a very poor talker, and can't express myself in any way I try.

I have been in great darkness of late. It seemed to me that all within me was nothing but sin and darkness. I felt that I was wrong in everything I did. You all were deceived in me, and I wanted you to know it. Not one ray of light could I see. I would try to recall my little experience, which I have rejoiced in so many times, but it was all gone. My afflictions have been great, and have rejoiced in them. All of this seemed to be gone. I could see nothing good in them. Satan seemed to be my companion, and every vile and foolish thought I would be possessed with. I would try to pray, but it seemed that I could not utter a true prayer. I felt that I could say that I mourned because I could not mourn. Oh, such a valley I was in, and felt to know that there was no help for me only through and by the Lord Jesus

Christ. On yesterday morning I was feeling very bad with a cold, and thought I would lie down for awhile. I gave myself one hour to lie down. It seemed to me that I had not been lying down more than ten minutes before I lost myself in some way, but I did not seem to be asleep. I could hear everything out on the street that was going on. All at once I felt a great power come upon me, and I seemed to stretch out as though I was dead and stiff as could be, and something from above commenced to fall on me. It was as thick as any snow and was white. It looked like little soft blossoms, and in the midst of it I saw a post, and on that post was a lamp. It gave the brightest light I ever saw, and sometimes the white would cease from falling, and another color would fall that sparkled and glittered as if it were gold, and then the white blossoms. I thought that I was not asleep, and thought this is not a dream: it is a vision, and thought how glad I would be if I could see Christ, and thought how glad I would be if I could see my little baby, Jessie; but I saw the image of no one. All this time the sprinkling of that white and glittering snow was falling, and fell all over me, and in the meantime it seemed that my mother came to me and commenced to rub me, and I talked to her. I thought I said that I have been wanting to board out, not to keep house, a long time. She said, Well, Lula, wait until we come to town, and paused, and I looked towards the clock. The door of the clock was open, and there was a tall wardrobe close by, and something black was hanging on them. All this seemed to be natural in my room, but all this time that lamp and sparkling were going on. I came to myself and lay there and thought about what I had seen, and got up at 11 o'clock. It was

all done in a few minutes, and I am not able to say how, but I felt to be perfectly happy in it, so it brightened me up, and I felt that I wanted to write it to you, but have made it quite lengthy. I will close, feeling that the half has not yet been told, but my little hope has revived, and I now feel like singing.

Brother Gold, I would be glad if you would say a few words upon what I have seen, if it is well with you, but I don't want to burden you at all. With much love to the household of faith. Remember me in your prayers. A little sister in much affliction

LULA HURST.

Tarboro, N. C.

Remarks:

Our dear sister Hurst has had deep and sore losses and trials, but they have brightened and beautified her christian character. She has the sweet evidence she is a child of God in loving the brethren, and feeling unworthy and lowly.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—My condition, I think, is improving, though slowly. Night before last I could not lie down, had to sit up all night. I did not disturb my family by waking them, as I knew they could do me no good, and were all broken down with work and waiting on me so long; and, although no human was with me during the long night, yet I was not alone. If not deceived in judgment the angels of God's presence were with me all night. Oh, how they shorten long nights, sweeten our bitters, soothe our pains and sorrows, brighten our hopes of heaven, dispel our doubts, strengthen our faith, as we see them descending upon Jacob's ladder, and how we long to have

the wings of a dove, that we may fly away and be at rest, as we see them ascending back into heaven on the ladder, while we are left to rest our weary heads for a while in the wilderness upon a rock, or as Peter calls it, "a stone of stumbling, and a rock of offence." I have just received a letter from our dear sister Alice A. Barnard, of Raeford, N. C., in which she sends me eleven subscribers for my proposed book. Sister Barnard lives in a section of country where there are no Baptists, nor Baptist preaching, yet she goes out among her neighbors and gets eleven subscribers for my book. Why cannot other Baptists in Baptist communities do as much? Answer. "Where your treasure is there will your heart be also." If a few Baptists would go to work like they work for themselves, and make up clubs, in one month the number will be raised so the book will be forthcoming.

L. I. BODENHEIMER.

High Point, N. C., April 15, 1900.

REQUEST.

The people about Sardis, N. C., desire Primitive Baptist ministers to preach for them. Elder P. W. Williard is pastor of the church there

S. A. PRICE.

McNeely, N. C.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII .....No. 13

WILSON, N. C., MAY 15, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

GOOD SEASONING.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4 : 16.

Speech of man is singular from that of all other animals, and conveys thoughts, passions, purposes and deliberations. Some speak roughly to offend. Some speak smoothly and with flattery, or good words and fair speech, to deceive the simple who are very easily deceived by such speeches.

There is much offense in false or unbecoming speech. All men are pronounced or rated as liars in the Bible. Even when men intend to utter truth it is very difficult to do so. The tongue can no man tame. However there is one that while in the flesh always spake the truth. No guile was found in his mouth. When the Lord gives one a new tongue then he speaks the truth as he speaks it in Christ Jesus. Grace was poured into the lips of Christ so that his words were gracious. When a live coal from the altar of whole burnt offering touches our tongue, and purges our lips, then a pure language is returned unto us,

and with shoutings of grace, grace unto it. We speak then in the blessed name of Jesus. How beautiful, lovely and comforting, how rich and instructive, edifying and refreshing the speech of such. The gospel is the grace of God. By it is proclaimed what the Lord has done. When one speaks of grace, and when his speech is with grace, it is proclaiming what the Lord has done. When one goes rightly to the church he tells what great things the Lord has done for him. It is gracious language, the language of praise to God. Our speech should always be with grace. That is the most correct grammar one ever uses—the most beautiful rhetoric tongue ever employs. The grace of it is incomparable. It is language of triumph, "Shoutings of grace, grace unto it."

But it must be properly seasoned. We do not relish food not well seasoned.

Suppose one is drunk, or mad, or attempting to wrong another, could he use gracious words properly seasoned? Suppose one should say, All things are so fixed that I must steal or defraud, and where sin abounds grace will much more abound, and let us sin that grace may abound, and if I am to be saved grace is sufficient, it matters not what I do, or if I am saved I need not be watchful or careful of my conduct, for God will make the wrath of man to praise him, are my words seasoned with salt?

What is the use of salt? It preserves from corruption. It is the necessary accompaniment of grace.

It corrects, keeps down, subdues the flesh, and is killing to flesh. One might pretend to have grace, yet if he is walking after the flesh he has not salt in himself; for that would be so corrective of the corruptions of the flesh that one with salt in himself would have that power, that corrective and purifier and preserver of truth in him that would season all his speech and his conduct with such flavor of life that it would all be good and savory, and would be meet for use.

Should the opposer of the doctrine of grace assault you with the oft uttered charge that you hold that we are predestinated to sin, or let us commit sin that grace may abound, we must answer that gainsayer with words seasoned with salt, "How shall we that are dead to sin live any longer therein?" Where sin abounded grace has already abounded. Sin has reigned unto death already in our case. We have felt the sting of death which is sin. We died unto sin, for it has slain us by the law which is good. But where sin abounded grace has already much more abounded, and reigns through righteousness by Jesus Christ unto eternal life. So that by grace I am alive and live unto God. I cannot take pleasure in sin for I am now dead to that by the body of Christ, and the salt of his saving grace rules in me to preserve me, and by it I mortify the flesh, and keep my body under, and my life is seasoned with salt.

But suppose the fault-finder further says, If I believed as you do I would take my fill of sin. Then

with well salted, seasoned words you could reply, You cannot believe as I do because you are not dead to sin: you still love it: you have not salt in yourself, for if you had that it would purify and preserve you from sin; and if you have not salt you have not grace: for grace brings salvation to us. Salt girds our loins and braces us to run in the way of holiness.

How good and comely it is to have salt in ourselves, and how seasonable and good is the speech of him whose words are seasoned with salt, whose conduct is preserved blameless by salt that has not lost its savor; and therefore such as have it cannot be trodden under foot of men, nor become a reproach to any that love truth, nor powerless even before such as do not love the truth. For salt in us will enable us to sanctify the Lord God in our hearts so that when we give the reason of our hope to him that asks us he will not feel that our lives or conduct are a contradiction to our words, or a reproach to our profession: for as we profess that more has been done for us than for others, so our conduct proves that there is one in us greater than any in the world.

P. D. G.

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“TO OFFEND.”

“Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend.”  
—1 Cor. 8: 13.

I used to think that this “to offend” was to displease or wound; and therefore whatever did this, unless in accord with the law of

Christ should not be persisted in. I now think it is not to get mad, but to do wrong; that is, suppose a strong brother eats meat in an idol's temple with the mental or spiritual reservation that he worships the one God, and eats the meat as natural food. But a brother too weak to discern this, and supposing this brother ate the meat as designed, should, following the literal example, eat as unto the idol; which was wrong. Thus the strong caused the weak to offend—to do wrong.

A preacher or brother endowed with superior spiritual knowledge which gives liberty in discernment, might so eat. But a weak brother devoid of this knowledge, seeing an eminently wise one or teacher, thus eating, and supposing he ate to the idol, might be thus emboldened to eat, and in the supposed like manner and meaning. To such the Apostle referred to when he asked, if through this knowledge should the “weak brother for whom Christ died, perish?” And said such was a “sin against Christ;” that is, when they thus wound their weak conscience, or disturb their trust and turn aside their walk from the law of Christ as a rule of action. And this incidental extension by this liberty of knowledge embraces a large classification of like actions with this “sitting at meat” in the idol's temple.

Paul had never really so eat or eaten in an idol's temple, but simply made it an apt instance whereby a weak brother might have his conscience or judgment in its own inate

conception of the right way in outward conduct, as by a blow or wound, so weakened by the force of such example by one whom he esteemed so much wiser and better than himself, as to be emboldened to follow without fear all such like examples; and, not able to comprehend the silent reservation that justified the deed to the ensampler in each, to follow in the accepted or professed motive and meaning of the deed, until he gets so far away the self assertion of his own judgment as to the right way wherein to walk, and so far into the maze of doubtful examples that he quietly succumbs, and thus perishes from the pathway of direct obedience to Christ. Thus we see how an act justified by knowledge to one, may cause another to offend—to stumble, and perchance perish.

Who is to blame? The Apostle says to the strong, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." It seems to me that it is a much greater sin to place a stumbling-block in the way of the weak, than to fall over one. I had much rather fall over one myself than place one to cause another to fall. And the main point of this whole lesson is to remind and prevent the strong from causing the weak to stumble—to offend.

Then knowledge has duties and dangers that weakness has not. The Apostle did not tell the weak and ignorant. "You go and learn; you have no right to be ignorant and want to gauge the conduct of the wise by it, or to do wrong because

you are weak—go and get strong," but the whole lesson is to the strong; and especially against their using their liberty in any way whereby there was a risk of defiling the conscience, or placing a stumbling block in the way of the weak. He did not disparage their strength or the liberty it gave—these were great benefits—but would impress upon them their proportionate greater obligation toward the weak; who, instead of causing to offend—to do wrong by example—they must bear with, support and guide aright.

But the lesson, mind you, does not compromise the plain written laws of Christ as included among those of doubtful propriety; these must be obeyed: but it refers to what might be called non-essentials, or to things wherein one must be "persuaded in his own mind" as to whether clean or unclean—to things lawful but often not expedient. To go into an idol's temple, and to eat the meat there, was not forbidden by the civil or divine law; but to eat as unto an idol was contrary to the law of Christ. Extra knowledge gave extra strength in discerning the propriety of entering or of eating: yet knowledge also "puffeth up," therefore the Apostle said to those possessing it, "take heed lest by any means this liberty of yours become a stumbling-block to the weak." You know that a Theological school is, in a sense, nothing in the world, and that the gospel is a direct revelation from God, and that this institution is grossly unscriptural: but being

convenient and cheap, you send your son there, with the mental reservation that it is solely for the benefit of the literary department. A weak brother who had never dreamed of sending his son there till he saw or heard you had, and esteeming you so much wiser than himself, and believing that a man of your superior knowledge would know if there was anything wrong in so doing, sends his son to the same. Now is there "by any means" a reason to misconstrue the motives and meaning of this act of the weak brother? Is there reason to say he has endorsed the whole establishment?—that he bids it God's speed?—that he has denied the faith and practice of his church? Wherein he is wrong, you are doubly so." "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Always remember, that things otherwise lawful, become unlawful as causing the weak to offend. And before doing or partaking of such like things always remember that you cannot do so alone—that you represent—carry the weak with you.

P.

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SCRIPTURE CHARACTERS,  
JOSEPH. NO. 2.

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While the conduct of Potiphar's wife was necessary in the chain of events in the predestination of God to bring about the end, yet it was not in such manner or sense as to render her work justifiable before God. She was wicked, and there-

fore did wickedly, by which Joseph is falsely accused and thrust into prison. Joseph was a man of honor, and therefore could not do but honorably, and consequently was cast into prison. Joseph seems to have been due no credit for refusing to do evil, because he feared God, and being dead to sin could not live therein. In this instance Joseph for the second time suffers the loss of his coat, which, in each instance, was made the basis of the most flagrant falsehood. Joseph, like Moses, chose rather to suffer affliction on the side of honor, integrity and righteousness. I have no doubt but that he was a perfect specimen of physical manhood, being a goodly person and well favoured, and hence in that respect his presence wrought the strongest possible effect upon this ancient Jaz-bel, which in turn wrought in the severest manner possible against him; all of which tended to perfect the test of the character built up in the people of God by Jesus Christ, prefigured here in Joseph. The resistance of the temptations of Christ was perfected and proven in these temptations, and gave the integrity of Job, the patriarchs and prophets the sanction of the gospel, and made their patience equal with the end of the Lord, therefore, when we hear of the one we see the other, and in our patience possess our souls

How glad every child of God must be for the integrity, patience and faith of the saints! How certainly do they prove that Jesus is the Christ, and that salvation is

and must be by grace, and how strong their faith and bright their hope becomes under such blessed assurances. God had made Joseph to be the greatest man in the house of Pharaoh. So great was he, and such functions had been accorded to him that Pharaoh knew nothing that he had except the bread that he ate; and in an hour all this is dashed to the winds and he is cast into prison. He is none the less great even there, however, he, though an innocent victim of vile persecution, must suffer the penalty due to the crime with which he was charged. Had Elijah eaten at Jezebel's table, or had John the Baptist sanctioned the conduct of Herod, or had Jesus in the slightest degree yielded to the opinions and doctrines of men, who could begin to conjecture the result? As pertaining to salvation we cannot even presume the barest possibility that the events in the instances to which I have referred could have been otherwise. So it was with Joseph, so it is with us.

What must have been the meditations of the heart of Joseph while in prison? Innocent, yet suffering the penalty due the guilty. How humbly grateful to God he must have felt for the gift to resist in the ordeal through which he had passed. How sweet must have been the consciousness of his innocence, and yet how mortifying must have been the thought that he should not be permitted to vindicate himself before his Master, and yet again the sweetness of reconciliation must have so filled his soul as to give him to feel

that to be dumb before his shearer was a heaven-born privilege, and like his Heavenly Master he would open not his mouth.

The Lord was with Joseph, and shewed him mercy and gave him favour in the sight of the keeper of the prison, insomuch that he was given in charge all the prisoners, and was held responsible for their conduct, so that whatsoever they did he was the doer of it. Persecutions and imprisonments have always strengthened and made effective and enduring the character and influence of the children of God, thereby proving the saying of Paul that, "we can do nothing against the truth, but for the truth," and if we cannot, surely the world, the flesh and the devil cannot.

It seems that Joseph was made to serve the king's prisoners. How humble, and yet how exalting was this service. It was a menial service, and yet it was a favorable service, for it placed Joseph with prisoners who had served before the king, and kept him in the way to come before the king himself. Two of these prisoners, like Joseph, were dreamers, and Joseph interpreted their dreams. These dreamers seemed to be sad because they had dreamed and there was no interpreter of it. Joseph having inquired the cause of their sadness, said unto them: "Do not interpretations belong to God? Tell me them I pray you." He gave to each his interpretation and charged the chief butler saying: "But think on me when it shall be well with

thee," or remember me with thee, or when you think of yourself, your dream and your deliverance, think of me in the dungeon, and make mention of me before the king. But the butler forgot Joseph and did not remember him. When it goes well with us is not a good time to remember our fellow prisoner or our brother in trouble. Having the opportunity we might do them good while we are at liberty before the king, but we do not remember them; then we forgot them. How sad the thought! Oh how needful we are of the mercies of the Lord every day and under all circumstances. How unmindful, ungrateful and unthankful we are in our best estate, surrounded with the most favorable circumstances and opportunities. How thankful we ought to be that the Lord knoweth our frame and remembereth that we are dust and has mercy upon us.

These prisoners seem to have been more concerned about the interpretation, and hence for an interpreter, than for their dreams. The child of God is more anxious about his own salvation than he is concerning salvation. He has had a revelation and knows there is salvation, that the people of God are saved, but he does not know that he himself is saved, and hence he wants one who can interpret the revelation and show forth salvation for him.

At the end of two full years the king himself dreamed a dream, and his spirit was troubled, and he sent and called for all the magicians

of Egypt and all the wise men and told to them his dream, but none of them could give him the interpretation, whereupon the butler remembered his fault and told of Joseph who could interpret dreams, and Pharaoh sent and brought Joseph before him, but Joseph confessed that it was not in him, but that God would give Pharaoh an answer of peace. Jesus said, "Of mine own self I can do nothing. My Father He doeth the work." How ready in all generations have God's people been to acknowledge their great lack, and to proclaim that God has all power, wisdom and knowledge, and understands all deep matters. Joseph gave the true interpretation of his dreams, and the interpretation carried with it such conviction of its truth that it was not questioned by the king, and the suggestions of Joseph to the king were also accepted as good, and as Joseph had advised the selection of a man discreet and wise to set over the land to gather in the surplus corn, it readily and truly occurred to the king that there was no man so suitable for the work as Joseph, and therefore he made him ruler over all Egypt, being second to Pharaoh only. How wonderful the change in affairs with Joseph, and all by the hand of God. Truly there is none like the God of Joseph. Truly did the pleasure of the Lord prosper in his hand, and he became a mighty man in the land of his affliction, and was made to forget the toil by the way and his father's house. Joseph gathered the corn into store-houses throughout the

land, and it was subject exclusively to his control. While the famine prevailed in all countries, the superabundance of corn was only produced in Egypt; therefore when the corn failed in all lands and in all houses in Egypt, and the famine became sore, the people from everywhere came to Joseph for corn, and he sold to them for their substance until their money, flocks, herds, houses and lands had been consumed for corn, and still the famine prevailed, until finally they sold themselves as bondmen to Pharaoh for corn. While this was so concerning the Egyptians, the children of Israel also came into bondage, so that through Joseph Pharaoh became owner of all and their substance, both the Egyptians and the Israelites. Joseph became practically the owner of the world, and yet he was a servant, and as such did not possess himself, and while he stood nominally and accounted to Pharaoh the Lord possessed him and his way, and though he was a servant to the king, yet he was lord over and to the Egyptians and his father's family.

Christ, as the great Redeemer, Saviour and Provider of his people, was made to serve in the earth, and his service was of such a character that he became the possessor and owner of the world and all of its substance and of his people in the world, and he so wrought and his Father so blessed his labors that truth sprang out of the earth and righteousness looked down from heaven, and eternal redemption was obtained in the world as in Egypt.

Joseph brought his people into Egypt and into bondage and planted them there, as it were, to labor in bondage and grow in the knowledge of servitude and oppression until the day of redemption, of which he assured them before his death, at which time all Israel, together with his bones, should be taken up into the land of Canaan, and not a hoof should be left behind. So by Jesus Christ there is plenteous redemption for his people, and all Israel shall be saved with an everlasting salvation.

Joseph finished his work and died in Egypt, and Jesus finished his work and was there crucified. Joseph died with his people and was brought up with them, or his bones, representing the entirety of Israel, were brought up with them, and thus in them, as represented by them. Jesus died with his people, and in his death sealed their redemption according as he died for them, and in his resurrection are they brought forth, even as he came forth from the dead, and as the bones of Joseph were brought forth representing all his people, so the people of God, the brethren of Jesus, representing his bones, shall all come forth in the resurrection, even as they came forth as the effect of the washing and the regeneration and renewing of the Holy Ghost, which the Lord has abundantly shed upon them through Jesus Christ by his resurrection.

Natural reasoning cannot give the reason why Joseph should have been sent into Egypt, nor why he should be sent in the manner he

was, attended with bondage, persecution, imprisonment and afflictions, though it be to save much people or few people alive; but by faith the people of God see it and rejoice in it.

P. G. L

Brother J. M. Stephenson's correspondents will address him at Westover, N. C., and not at Elm City, N. C.

The New River Association meets on Wednesday after the first Sunday in June at Laurel Fork, Va.

## OBITUARIES.

ELIZABETH C. TURNER.

By request of our dear brother Elder Z. T. Turner, I send the following as an obituary of his mother, our sister Elizabeth C. Turner, widow of the late Elder Elkanah B. Turner, of Henry county, Va. Sister Turner's maiden name was Wingfield. She was born in Franklin county, Va., of a highly respected family. She was united in marriage with Bro. Turner in the year 1840, being about 22 years old. She and her husband lived happily together until his death. There were born unto them seven children, six boys and one girl; one son died in infancy. The daughter, though afflicted from her birth, died at the age of 33 years, leaving five sons and one step-son, Dr. Jesse H. Turner, of Henry county, Va., to mourn the death of one among the best of mothers. Sister Turner always spoke of the Doctor as her son Jesse. She was much attached to him and he to her. Sister Turner united with the Primitive Baptist church at Reed Creek, Henry county, Va., in the year 1852, which was about twelve years after her marriage. She lived the religion she professed, and was an ornament to the church and the community where she lived. Being of a mild, gentle disposition she had the respect and confidence of all who were favored to be acquainted with her. She and her husband lived together as did Zacharias and Elizabeth. She was

to her husband all that the term wife embraces. She loved, honored and obeyed him, and he honored her as a husband should a wife, she being to him an helpmeet indeed. Her mind was richly stored with scriptural knowledge, and with a heart full of love and veneration for God. She showed forth his praise by a well ordered walk and godly conversation. She was free from guile. Her godly life and conversation made her a blessing to the church. Her conversation was to the comfort and delight of her kindred in Christ. It was a pleasure to lovers of truth to be in her company and hear her speak of the glory of Christ's kingdom, and of her hope of a final rest beyond the shores of time, and all to the glory of grace reigning through righteousness unto eternal life by Jesus Christ. Such a woman, and such an upright life as she lived proved her to be one of God's best earthly gifts to the church. During the life of her husband their house was ever a comfortable home for her brethren and friends, and many, very many, shared their hospitality. She spared no pains or trouble to make all around her comfortable and happy. None could be in her company long without being convinced that she was a subject of the grace of God. She was a spiritual-minded woman, as much so as any one I ever met or conversed with. She was a Baptist of the true type, and being such she delighted to honor and entertain Baptists. She delighted to meet with the church, and join with them in the worship of the God she loved. She often selected and led in singing hymns of praise, and would sit and drink in the truths of the gospel when the elders were preaching, showing that she was being comforted and fed from the storehouse of mercy and grace. After listening to the preaching attentively, she would often rise from her seat and give vent to her feelings in the most solemn manner, giving praise to God, and exhorting the brethren to steadfastness in the faith, and calling upon all to honor God. I have seen many tears shed while she was exhorting her brethren and praising the Lord. All delighted to honor Aunt Betsy, as she was familiarly called. As a christian she lived in sweet fellowship with the church to the day of her death; not a spot upon her character. As a mother she was a model—ever ready to serve her children. She fondly doted upon them, and to the credit of her child-

ren and step-son, they delighted to honor their mother, so that her life was a happy one. After the death of her husband she still remained at the old homestead, her youngest son, Mr. E. L. Turner, and wife, living with her, Mr. Turner running the farm. And be it said to the praise and honor of the children that while they all honored their mother, Mr. E. L. Turner and his amiable wife deserve to be praised and honored most, for they were with her most, and if any two persons ever showed love and veneration for a mother they did. They strove to make her house a happy home for her and her brethren and friends as it had been in their father's life time, and they succeeded well, for which they have the thanks of all their brothers, and the Baptists generally who are acquainted with the circumstances. But the end must come here. We have no continuing or abiding city. Our dear, honored sister, after a short sickness, calmly fell asleep in Jesus, as we believe. June 18th, 1899, at the advanced age of 81 years and 11 days. Like a shock of corn fully ripe, she has been gathered to her fathers. She will be missed and mourned for by the whole church, as far as she was known. Her end was peace. Her funeral was preached by Elder Peter Corn, in fulfillment of her request before she died, after which her body was taken by sorrowing and loving friends, and solemnly laid beside her husband in the family burying ground, there to await the resurrection of the just, when it will come forth at God's command, to be fashioned as God has purposed.

And now, with the most heartfelt sympathy for all that mourn, we will close this imperfect sketch, hoping that God in mercy may grant a perfect resignation to all that mourn for Christ sake.

J. C. HALL.

Gogginsville, Va.

MRS. LINA HOOKS.

In Pitt county, N. C., near where the little town of Ayden now stands, at the home of her parents, Mr. and Mrs. Henry Simmons, in the year 1861, was born a girl child, to whom they gave the name of Salina. At or about the age of six or seven years she, with her aunt, moved to Fremont, N. C., and grew into womanhood. At the age of about fifteen she united with the Methodist church, and lived a consistent life for fifteen or eighteen years with

them. In the year 1881 she was united in marriage to Mr. W. R. Hooks, and the result of that union was six boys and one girl. They lost their baby boy about four years past, the remainder living. On March 5th, at 1:30 o'clock a. m., she quietly passed away, after years of suffering. The summons came and found her ready. She had a devoted husband and a bright little family of children, and her surroundings were of a nature to make life desirable; and it would seem that she had much to live for; but the writer feels sure she had more to die for. She was a useful woman in her section, well known, and highly respected. She was a devoted wife, a kind and affectionate mother, and a loyal friend to her neighbors. Vanity was foreign to her nature. Her home was an asylum for the worthy needy, and none were turned empty away; and we have often felt that she was endowed with that spirit that could sing, "Glory to God in the highest, and on earth peace, and good will toward men." At the time of her marriage her husband was not a member of the church, but some years later he became interested, and was given a good hope through grace, and was led to go forward in the discharge of his duty, and in the year 1888 he united with the Primitive Baptist church at Memorial, Wayne county, N. C. She had been with him through his troubles, and it inspired her with unflinching confidence in his change, yet the doctrine that was loved so much by him found no fellowship in her, and while she remained unwavering in her faith and love for her church, she was gentle and kind to him, and the brethren that would visit them; yet she stood unmoved. Predestination and election were a fearful doctrine to her. The writer has heard her say that she had earnestly prayed that she could see as it was claimed, but she grew further from it, and, if possible, believed it less, notwithstanding her undivided confidence in her husband's change. In April, 1894, God in his love and mercy removed the scales from her eyes, and gave her an understanding heart, and caused her to realize the truth and see the beauty in the doctrine of salvation by grace; and with the same stroke removed all her objections, and she, too, could see that it was the doctrine that had guided and kept her through dangers seen and unseen, and she was made willing to cast her lot with the people that had been so far from her. Here I will mention a pass-

APPOINTMENTS.

J. E. ADAMS.

North Lake.....4th Sunday in May  
 East Lake, Tuesday and Wednesday after  
 4th Sunday in May.  
 Providence Church, Kitty Hawk Banks, 1st  
 Sat. and Sun. in June.  
 Elim, Powell's Point... Mon. and Tues. after.  
 Flatty Creek.....2nd Sat. and Sunday  
 E. City ..... Monday night after  
 Bethlehem, Tyrrell Co., 3rd Sat. and Sunday  
 in June.  
 Concord.....Monday after  
 Morattock..... Wednesday

C. D. BRAY.

Cedar Hill..... May 16  
 Union..... 17  
 Dover..... 18  
 Stewart's Creek..... 19  
 Zion Hill..... 20  
 Flower Gap..... 21  
 Chestnut Grove..... 22  
 Coleman..... 23  
 Crooked Creek..... 24  
 Mt. Lebanon..... 25  
 Harmony..... 26  
 Elk Spur..... 27  
 Fellowship..... 28  
 Martin..... 29  
 Mountain..... 30  
 State Line..... 31  
 He will need conveyance.

W. B. STRICKLAND & E. E. LUNDY.

Stump Sound...Friday before 2d Sun. in June  
 Yopp's.....2nd Saturday and Sunday  
 Ward's Will .....Monday  
 Bay..... Tuesday  
 Southwest..... Wednesday  
 Northeast..... Thursday  
 Hadnot's Creek..... Friday  
 Newport..... Saturday  
 Morehead City .....3rd Sunday  
 Beaufort .....At night  
 North River .....Monday  
 Straits ..... Tuesday  
 Davis' Shore ..... Wednesday  
 Nelson's Bay..... Thursday  
 Piney Point.....At night.  
 Hunting Quarter ..... Saturday  
 Cedar Island.....4th Sunday

B. L. STULTZ.

Shiloh..... Sat and 2nd Sun in May  
 Pleasantville ..... Mond ay  
 Cross Roads..... Tuesday  
 Sardis..... Wednesday  
 Wilson..... Thursday  
 Prestonville.....Friday  
 Mayo Association.  
 Conveyance needed.

age of Scripture that was presented to her in her deliverance, and I have often heard her speak of the grandeur and beauty there was in it for her, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew Him not." But for the want of space I would like to say more just here, but will forbear. Soon after her change she offered and was received by the church at Memorial, and on the 11th day of May, 1894, she was baptized by the lamented Elder J. T. Edgerton, and from that time she has filled her seat when health would permit. Her afflictions for the last five years or more have been great, yet she was cheerful, and when she would speak of her condition she would say, I can't live long, but with a smile she was anxious to get well, but have reasons to believe that she possessed the spirit of David when he broke forth in those comforting words, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Now unto Him who is love we will ask for thy guiding spirit to go with him who is left the sole care of their little children; enable him to bring them up in the nurture and admonition of the Lord, and as the dark, heavy cloud hangs over him, wilt thou cause a ray of light to pierce through the dark gloom, accompanied by those soul-cheering words, "Be not afraid; it is I."

J. T. HOOKS.

ELDER D. R. MOORE.

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He was willing to depart when it was the Lord's time.

The old soldiers are being called home. Lord send laborers into thy vineyard.

While we do not understand that we can call or prepare men to preach the gospel, yet if we are the Lord's people we do have a concern about this matter. Jesus said the harvest is great, and the laborers few. Pray ye, therefore the Lord of the harvest that he send laborers into his vineyard.

P. D. GOLD.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I send you a piece of poetry composed by my son, E. M. Lundy, Chillicothe, Mo. Will you kindly give it a place in the LANDMARK and oblige your unworthy brother?

A. LUNDY.

## REVERIES OF THE PAST.

Last night as I sat all alone in my room,  
And thought of the bright days of yore,  
Of childhood and home and mother so dear,  
And loved ones who now are no more;

Those bright happy days before me did  
come  
Like a vision of beauty untold,  
And my heart was so filled with the joy of  
the scene  
That my feelings could not be controlled.

But alas, what changes a few years can  
make  
In the life of a young man like me,  
That beautiful home, oh where is it now?  
Far away over mountain and sea.

And its inmates, too, oh say where are  
they?  
Who then were so happy and free.  
Some are now in the tropical lands of the  
South,  
And some on the lone prairie.

And some are still at the dear old home,  
Enjoying its blessings so free.  
But again when I number that little band,  
There is one whom I do not see.

Yes, and whose face was as fair as the  
dawn,  
Whose thoughts were as pure as the dew,  
And whose voice was as gentle as the coo-  
ing dove.  
And her heart was kind and true.

But where is she now, that precious one?  
Yes, where is she today?  
The one who was once the light of home,  
And was always bright and gay.

She was far too pure for this cold earth,  
By sinful mortals trod.  
So she was transplanted by our Saviour's  
own hand,  
In the beautiful garden of God.

And now at Heaven's own gate she stands,  
Only waiting for us to come,  
When with joy and praise she will welcome  
us,  
To our beautiful heavenly home.

E. M. LUNDY.

Chillicothe, Mo.

DEAR BROTHER GOLD:—There is much said in this section concerning the year 1800, whether or not it is the commencing of another century or the ending. To me it makes but little difference. The real question to my mind is what is our lives whether in the 19th or 20th century.

In Deuteronomy 30th chapter and 19th verse, we find Moses calling heaven and earth to record against Israel, saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live." To my mind here is left to Israel a choice. Israel, who is a chosen people, brought forth at the command of God; life and death set before them. To my mind Israel was a type of the church, not only a type, but all the church of God in every nation, kindred and tongue was embodied with her.

In the covenant of God with Abraham, in whom all nations of the earth should be blessed, Gal.

3: 8. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations be blessed," not as the nations of the earth, but in gospel relations. For he says, "In Isaac shall thy seed be called," which establishes the purpose of God in the call of his people. Paul says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." Then both Jew and Gentile are one in Christ Jesus, and whatsoever was written aforetime was written for our learning that we, through patience and comfort of the Scriptures, might have hope. Paul establishes the fact that God's love for his people is why they are called. "But God, who is rich in mercy, for his great love wherewith he loved us when we were dead in sins, has quickened us together with Christ, etc. Having been predestinated unto the adoption of children according to the good pleasure of his will."

To my mind this forever excludes the will of man and sets up the electing love of God, and to my understanding the children thus brought up are those that are blessed with Abraham, in all the nations of the earth and in every age of the world.

Life and death is set before them. By reason of the relation in Adam all men are dead in trespasses and sin. When God created man he made him good, and very good; hence we see, having the law of God before him, he was left without excuse, and it was wilful disobedience in him, and we find him trying to lay it upon the woman, not charging God with his sin, hence we see he needed a Saviour.

Paul says, "If we live after the flesh we shall die, but if we through

the Spirit do mortify the deeds of the body we shall live." Here is life and death promised to the Lord's people of today. Then in a practical sense our lives are what we make it, and when we sin it is wilful. Some say they can't help it; God has predestinated all things that come to pass. This is a denial of the faith, and blasphemy before God. God gave Israel the law and the commandments, and commanded them to keep them saying, "Thou shalt have no other gods before me." Then to say he commanded them on the one hand to keep his laws, and on the other predestinated them to violate his laws, is again blasphemy.

Some men are preaching what they call absolute predestination, or predestination of all things that come to pass, whether good or bad. I defy all men everywhere of every faith and order to show me such a sentence in the Bible as "absolute predestination." I do not believe there is a more damnable heresy proclaimed by man than this, that God has predestinated the pollution and violent wickedness of man today. If God has predestinated the criminals in their acts of today, why try them in our courts? Our courts then are a farce, and we are kicking against God. When we try men in the churches for disorder or things they can't help, it is mockery. But I say when men in the churches violate the laws of God in fornication, adultery, covetousness, idolatry, drunkenness, etc., turn them out according to the rule of the Scriptures.

David, though a servant of the Most High God, saw his own wickedness, and he fell down and wept much, and in his meditations he could exclaim, "Lord what is man that thou art mindful of him, or the son of man that thou visitest him." He felt that he was a sin-

ner, deserving the wrath of God, and felt the need of a Saviour in whom he might rejoice. Does Paul tell us that when he was persecuting the saints that he was doing God's service? I tell you no, but he found himself the chiefest of sinners.

In my first experience I found I was a wilful sinner and not a predestinated sinner, and if I was forever banished it was just; that I, and I only, deserved such condemnation, for I beheld the Lord as just and holy, and myself as a poor deluded sinner. I could not jump behind absolute predestination and say God willed it. My Bible refers to predestination but few times, and when it does it is that God for Christ sake predestinated his people unto the adoption of children, in which is my hope. I am yet a wilful sinner; and so often find myself out of the way, which makes me weep and cry. I wonder if there is any like poor me.

Dear Brother Gold, pray for me when it goes well with you.

Yours in tribulation,  
J. F. LORD.

Tennille, Ga.

Remarks.

Our brethren should not accuse each other of what they do not believe. Those that contend for absolute predestination do not hold what brother Lord accuses them of. They mean to say that God controls all things. I see no use of the word absolute; but let each one be allowed to state what he does believe.

P. D. G.

DEAR BROTHER GOLD:—Two important sayings of the Lord Jesus Christ have been on my mind for the past few days, and the searching inquiry presented by Elder L. H.

Hardy in the LANDMARK for February, 15th inst., has brought these sayings more forcibly to my mind. One is: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The other is: "A man's life consisteth not in the things he possesseth." I hope I have been led to some profitable meditations upon these all important declarations.

It seems to me that facts are brought to bear in these declarations that are liable to confront every child of grace when tempted by satan to labor for the "meat that perisheth," or to seek the vain and transitory things of this life, or to expect this world's goods or pleasures to bring peace or lasting happiness. The peace and happiness obtained through such channels are as transient as the things possessed.

A sinner, when born of the Spirit and "delivered from the power of darkness, and translated into the kingdom of God's dear Son," is so effectually killed to the joys and flattering allurements of this world, that such an one can never more realize peace or happiness in the pursuit of such fleeting vanities.

It is true that some of the Lord's people have, in all ages of the world, sought happiness in the accumulation of wealth, and the possession of worldly honors, but in every instance such a course has only proved a signal failure, and they are brought face to face with the awful, solemn truth, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and "A man's life consisteth not in the things he possesseth." Solemn truth. The first of these declarations was brought out, when after Jesus had fasted forty days, the devil said: "If thou be the Son

of God command that these stones be made bread," as if the life of Jesus depended upon literal bread.

"Man shall not live by bread alone." Literal bread, together with all the perishable things of time, satisfies only the carnal or fleshly appetite; but there is an unwrought and deep seated principle in the heaven born soul that the "world can never fill," and when hungering and thirsting and famishing for the "bread of life," such an one realizes that he or she has no power to command that the "stones be made bread."

Take such an one and set them down in the lap of luxury and wealth, and shut them off from the company and conversation of the saints, cut them off from church privileges and gospel preaching, and what is wealth and luxury? Nothing, and less than nothing.

Brother Gold, recently I have become worldly-minded, and I find that many of our people are in the same condition, and I know I do not enjoy it. It is abhorrent to me, and I am realizing the force of these declarations of the Son of God. I believe with my present surroundings that a million dollars would only augment my hunger for the "bread of life," of which Christ said: "He that eateth of this bread shall live forever," and I felt to say, "Lord evermore give us (me) this bread," and O give me the "water of life" that I may never thirst again.

In hope of a better life,  
H. J. REDD.

River View, Ala.

preaching or speaking. But each is useful in its place. The Psalmist says: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Job 4:18, 19: "Behold he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay?" Job 15:14, 15: "What is man that he should be clean, and he that is born of woman that he should be righteous?" "Behold he putteth no trust in his saints, yea, the heavens are not clean in his sight."

Now let them who are without sin cast the first stone, as to defects and imperfections. None will be thrown, and the question might again be asked, "Where are those thine accusers." Each would be as Paul, ready to say, "I am with you in weakness." Divine writ instructs to first remove the beam from thine own eye, so you can see clearly to pluck the mote out of thy brother's eye. Do away with the press and the associations, and what would become of our acquaintance and correspondence with each other? Now, like Paul, let us confess our sins, and comply with the Lord's instructions, Luke 11: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our sins," etc. We feel that the same principles apply to us. What he commanded his disciples to do, he told them to teach to others, and he would be with them unto the end of the world. This injunction is still binding on us, and proves that God's people or disciples will be sinners till time shall end. Confess our sins and God is faithful and just to forgive them. Now how dare any to say, "We are holy, and free from sin?" Though the doctrine is taught, and some from

DEAR BROTHER GOLD:—On page 21 of last issue you remarked that some object to papers like the LANDMARK, because they have defects. All men of experience know that written expressions are more correct than extemporaneous

love of falsehood, or unacquainted with grace and the Scriptures, seem to believe it. But he that runneth may read. We have line upon line and precept upon precept to the contrary. 1 Kings 8:45: "For there is no man that sinneth not." 2 Chron. 6:36: "For there is no man which sinneth not." Eccles. 7:20: "For there is not a just man upon earth, that doeth good and sinneth not." 1 John 8:10: "If we say we have no sin we deceive ourselves, and the truth is not in us." But let God be true and every man a liar. For if we say we have not sinned we make him a liar. So those who would claim holiness, sinlessness and perfection are liars themselves. This doctrine has lately been preached in this section. There is a sanctification we have received, but our sanctification is, the being sufficiently blest in spirit to lead us into the service of God. To be sanctified for the church is to be given evidence of sins forgiven, the law of God written in the heart, and qualified to join the church, and to comply with the ordinances and receive the answer of a good conscience.

The difficulty with us is, we are inclined to judge one another, as in Matthew, 7th chapter, and are called hypocrites; complaining of others, and equally guilty in some way ourselves. I have been censured by traveling preachers for holding office, and in turn censure them, forgetting that to his own master the servant standeth or falleth. We should consider ourselves lest we be tempted, not making proper allowances for others. One brother holds office, another leaves home and family and preaches all over the country, another is an editor, another a teacher, and I dare say another a lawyer, or a judge, yes, and another a doctor, and what not? David was king, Joseph was

governor, and Daniel was president. Now to adjudge of what is right in the premises, it is enough to consider the penalty and destruction under which these complainers were thrown. Such defects in our behavior prove the lack of charity in those who are contentious or fault finding. "Let brotherly love continue." "For love covereth all sins." As all things work together for good to us, it makes those complained of more cautious, and instead of retaliating should watch and pray.

Brother Gold, we are having a blessed time in our churches. The New River Association is composed of nineteen churches, eighteen of which reported additions to September session. I have attended six churches of our district since our fall association, and they all are receiving additions to report next fall. The Lord is adding daily such as should be saved.

ISAAC WEBB.

### EXPERIENCE

DEAR BROTHER GOLD:—It has been on my mind for some time to write what I hope to be the dealings of the Lord with my soul, and if the Lord will guide my pen I will try.

When I was quite young I would often think about dying, and what would become of my soul after death; and I would feel very sad and lonely and often shed tears. One night when I was about the age of 12 years, I dreamed that I saw a ball, and the ball was revolving around as fast as it could, and on this ball were all kinds of bad people, who were cursing and using all kinds of bad language. This, of course, made me feel very bad, for I thought the ball represented myself, and I was sinning my own soul to hell as fast as time could carry

me. Soon after this my youngest brother died, but I thought he was a good boy, and that he was gone to rest. I was sick on bed at the time of his death, and I thought I was the next one to go, and that hell was my portion. Brother Gold, I can't tell you the trouble I suffered. Soon after this, another one of my brothers died, then my oldest sister, and then my brother who was about four years older than I, the one that seemed nearest and dearest to me. I was yet spared, though life seemed a burden to me, yet I did not want to die, for it seemed to me if I died I should be sent to hell. I thought I was as vile as the ball was on the night of my dream. I went to school, but could not enjoy myself as I thought the rest of my schoolmates did, and as I grew older I commenced to go to dances. I thought I would see if there was any enjoyment there. All the rest seemed to enjoy themselves, but I could not. It seemed that there was no enjoyment for me anywhere. One night when I was about the age of 17, I went to bed feeling very bad. I lay for two or three hours reflecting over my past life, and it seemed that there was no sleep nor rest for me. All of a sudden I got in such a fix that I could not move, but I could talk and was wide awake, for I had not shut my eyes for sleep. I called to my father; he came to my bed, and asked me what was the matter. I told him I was powerless and could not move, and I thought I was going to die. He said no, he reckoned not, and staid with me for a short while, or until I got better; then he told me he thought I would soon be all right, and went back to bed. Then I felt like he did not care anything for me. Thus the night passed off with me, and I did not sleep very much, and in that way my life was spent until August,

1893, I attended a Missionary Baptist revival at Cartersville, S. C. They told me that if I would make one step toward God he would make two toward me, and that I only had to join the church and be baptized and I would be saved, so I went before the church and was received, and on the next Sunday following I was baptized with ten or twelve others. All the rest seemed to enjoy the baptism, but I did not. On returning home something said to me, your sins have not yet been forgiven. Then I felt like I had made a mock of God's work, and that I was tenfolds worse off than before. Then I felt like I had all I could do, and the more I tried to do the worse I got. It was then I believe the awful condition I got in on that awful night was made plain to me, and that is: Of yourself you can do nothing, but with me you can do all things, and it was then I commenced to try to pray, and to ask the Lord to have mercy on me a sinner; and in this way I continued to live until March, 1898. I was then trying to run off some cotton rows, and that seemed to me the worst job I ever tried to do. All day long my eyes were filled with tears, and it seemed to me that all I ever did or said was sin, and that I was a lost and ruined sinner, condemned before God, and mercy could never reach my case. That night I went to bed feeling that I should never live to see another day, and it seemed there was no sleep for me. I begged for mercy, but it seemed there was none for me. Sometime during the night I dropped off in a doze of sleep and dreamed that I was at the church at Scott's; all the members were present, and they were the loveliest people I ever saw. Brother Boswell (who was not at that time an ordained preacher), opened the door of the church, and I went

before the church, but could not tell them anything, but was received, and brother Boswell led me in the water and baptized me, and when he raised me up out of the water I awoke and all my troubles were gone, and I felt perfectly happy. Brother Gold, I never hated the Old Baptists, but since that time I believe I love them beyond any people in the world.

Brother Boswell was chosen pastor of the church at Scotts on Saturday before the first Sunday in April, 1898, and on Saturday before the first Sunday in June, 1898, I went before the church at Scotts, and to my surprise was received and baptized on Sunday by Elder G. W. Boswell. That was the sweetest day to me I have ever seen, and I can but say the half has never been told.

I had a good season of enjoyment after that. But soon I began to fear I was deceived, and I had deceived the church. Since that time I have lived in doubts and fears, only enjoying a short season now and then. It seems to me that I am the vilest sinner that ever lived, and if saved at all, a sinner saved by the grace of God.

Your unworthy brother,

ISAAC A. LAMM.

Lucama, N. C.

ELDER P. D. GOLD—For some time I have had a feeling to write a piece to ZION'S LANDMARK for publication, and, since I have been unable for a few days to work, I have decided, the Lord being my helper, to write as near as in me is the feelings of this poor, sinful boy from childhood up to the present time. When I was quite a child it seemed to me I was the strangest being that had ever been born into this sinful world, which caused me many a sad thought meditating that other children knew more than I did, and

that they were better than I was; but the first of my real trouble came upon me when I was some six or seven years of age: I was playing out beside the house under a big rose bush, when these words came to my mind, Some day, my child, thou shalt die; and right here I want to say, that this little sentence of seven words has caused me a world of trouble. Time rolled on, but it would not roll these few words from my mind. I had heard old people say when a little baby died it went home to Jesus. My mother would speak of my little brother who died when just a little babe, and how much better off it was than the ones that were left behind, and I would think, why didn't Jesus take me when I was a little boy, too? As I grew older the worse I felt. It seemed to me father and mother had forgotten me as one of their children, and that they thought more of the rest of the children at home than they did of me, and that the whole family had turned their backs on me; and I thought no wonder for it, because I was a disgrace to the whole family. I then began looking around to see if I could find a friend in the world, and a friend I could not find. I then tried to pray to the Almighty God the prayer, Lord be merciful to me a sinner, but it seemed to me my words reached no higher than my head, and oh what a desperate condition I was in. I could then say as the old writer, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it."—Job 3:3, 4. I went to bed one night after feeling this way the majority of my time for some eight or ten years, and I thought my time was up, that the Lord had warned me of death

when only a child, and that I was yet unprepared, but that I must go. I thought the morning would find me in the bottomless pit of hell. I could feel myself sinking away, my breath shortening, and thought I would soon be gone, when suddenly the whole heavens broke out with rejoicing and singing the song, "I'm going home, I'm going home." On the morning I vowed to myself never to tell it, for fear I was deceived. Many, many have been the times that I have gone through with, in substance, the same, and made vows never to tell it, until it seemed to me I was commanded to come before the people of Zion telling to them the power, the glory of God and his dealings with me, a sinner. I told some few people of my feelings, and they would say to me, Don't you feel like you ought to talk to the church? I could only say, I'm not fit, for oh how good and beautiful they did look to me, and I felt like I would give the whole world if I could be among them, if I could feel like I thought they did. Then when I got alone I would think, what have I done? I've lied to these people, and tried to make them believe things that I had never felt in my life, that it was all imagination, and that I had tried to make them believe that it was real. I then tried to pray to the Almighty God to forgive me for this, and I would never be guilty of such a sin again. Some time after this I was ploughing in my tobacco, and these words came to me, Go as I command, or ye die. I fell over to the ground, and how long I lay there I am unable to tell, but the first thing I remember was as I arose from the ground I was clapping my hands and shouting aloud, Yes, Lord, I will go at your command.

About this time there was a great trouble in the church near me, and

I thought if I lived to see the time when it was in peace again I would certainly go and tell them my feelings, but in my mind it has never been in peace since, for the reason I have had some of the members to tell me that they had never been satisfied over the way that the matter had been settled, and that they didn't believe there was one in the church that was, and more than that if they were out they would stay out until they felt different about it. This I feel to be poor encouragement for any one to offer, though they felt fit to do so. I want to say right here there is a wrong in it somewhere, and that is no way for church members to live. Now this is the reason why I am prompted to write this piece, for it is my desire, (if I be not deceived), the rest of my days to obey the commandments of my Lord and Master as much as in me is, and from the feelings I have had, I felt it my duty to tell my experience to the people, and my reason for living as I am, and humbly hope and trust if it be in accordance with the divine and holy will of our Lord and Saviour Jesus Christ, that I may be relieved from this burden which has rested so heavily upon my mind for so long a time. Now, before I close, I have one request to make of the dear readers of the LANDMARK: If you ever have a heart to pray, pray for this poor sinner boy, (for I love you people as you know not of.) I can see you in my imagination when awake, and dream about you when asleep.

To you Preacher Gold, I will say some time ago I dreamed you were down in this part of the country, and I thought we were going around together preaching, and when we came to the place where we must part, that you got out of your buggy and came back to me, and with eyes flowing with tears we bid

each other farewell.

Now dear friends, if you never more hear from me, remember this was written by one who signed his name,

THE SINNER BOY.

Remarks.

It is true it is a difficult matter for one feeling his utter vileness to go before a church when all the members of that church are walking in gospel order. When they are in disorder one that hates himself as a sinner will find in his heart a desire to be with such only as are walking in white. The viler one feels the more he wants to be with pure people.

The Lord alone can guide and deliver a poor sinner. Because others are doing wrong, shall I neglect doing what is right?

If there is a famine in the city go as a poor leper and tell the king's household that the Syrians are fled, and that there is plenty of bread for Israel, Esther was not excused from going to the king because Haman had control of matters. Follow the Lord yourself. Haman can be taken out of the way.

P. D. G.

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ELDER P. G. LESTER, ESTEEMED BROTHER:—Remembering your request to me at old brother White's, in Carrol county, Va., and feeling impressed, before and since that time, to write some of the dealings of the Lord with me, have disobeyed each till now, for which I've felt condemned. Yesterday while reading a piece in the LANDMARK of September 1st, written on these words, "Come unto me all ye that labor," etc., my mind was carried

back to the time when these words were spoken to me by the Saviour when I was burdened with sin and distress. When quite young I united with the German Baptists, believing immersion and following commandments, as they taught, would save me. But I was never really satisfied, and often wondered in time of preaching if any one else was as miserable. Still, I tried to wear off such feelings by being sociable and jolly, but in time became more troubled and read a great deal. One day while reading the 1st chapter of St. John's gospel, a brightness seemed to overshadow the book, awakening me to see I had not been born again. I became at once much concerned about my soul, and was led to seek the Lord sincerely and prayerfully. I was often forced to leave the room and company and seek some secluded spot to weep and to try to pray. Going on in this condition a long while, I retired one night in trouble and grief. Weighted down with a burden too heavy to bear, I began again, prostrate on my bed, to beg the Lord for mercy. How long I prayed I know not. When the Saviour revealed himself to me in a light (not to the natural eye) which shone internally to the heart, saying, "Come unto me all ye that labor and are heavy laden and I will give you rest," I replied, as it seemed from my heart, (while I uttered not a word), "Lord I give myself away, 'tis all that I can do. The next I realized I was shedding tears of joy, and my burden was all gone. Words cannot express my happiness at that moment. I felt like I could sing praises to God the rest of the night. The Bible during these trials had become a new book to me, and though condemning before, was now comforting, and spiritual blessings were obtained therefrom, and the half can never be

told. I felt drawn to the Baptist church, and felt (while I knew little of their doctrine) a desire to hear them preach. I went to Little Creek the next meeting day, and it seemed Elder J. C. Hall was preaching to me alone. Every word fitted my case, describing my feelings and experience better than I could have done. I thought, surely these are the people of God. And, Brother Lester, though I had heard much preaching with a natural ear, this was my first gospel sermon heard internally. Soon after this I offered to the church at Little Creek, and was received and baptized by Bro. Hall. On the day set apart for baptism, while Brother Hall was preaching, it seemed that hosts of angels were hovering around me to bear me to the water.

I have never been dissatisfied with these people, but often feel so prone to sin and too unworthy to be one among them. I get low down in the valley of despondency. Then again I am made to rejoice in spirit, and though my hope is small would take nothing the world possesses in exchange for that hope.

Since meeting with you last I have drifted far away from the home of my childhood and my church. I left Virginia May 29th, and landed in the State of North Dakota on June 2nd to visit my only brother in the flesh. I will make this my hope for a while. Have enjoyed usual health since changing climate, but have not met a Baptist since I came to this State. At times I feel to be one alone. My LANDMARK is all the Baptist preaching I get. Have enjoyed some excellent pieces from your pen. To read yours and Brother J. C. Hall's writings is almost like sitting under the sound of your voices. I would be glad to have a letter directly from you both, and all other brethren and sisters that feel disposed

to write me. Asking your prayers in behalf of an orphan sister in a strange land, I leave this for your disposal. Your unworthy sister in hope of eternal life.

Callie R. Heckman.

Cecil, N. D.

ELDER P. D. GOLD, DEAR BROTHER:—Since I met you in our town I've become one of your faith and order, taken up the cross and am willing for Christ's sake to be persecuted. Our Heavenly Father in his infinite mercy and goodness has washed me in the blood of the Lamb; promised eternal salvation to my soul. Death, of which I once had such a dread, has no longer a sting. O, it's sweet to know I have to die. The tomb, since our precious Redeemer has lain there, "I dread not its gloom." I have ambition. There is a right and wrong ambition. I hope to aspire to the distinguishing christian virtue—humility. My great desire is to follow in the steps of Christ, not ambition, praise and popularity, for that is of the world. I might lose my own soul. To have more of Jesus; to be wholly consecrated. I am nothing but a feeble instrument in God's hands. O may he use me for the uplifting of Zion. May my faith spur me on to further and successful efforts. The thought of my loved ones in heaven enkindle a greater love for heavenly things. I have a desire to work in the Lord's vineyard. I know if my sainted mother could speak to me from beyond the veil of the unseen, she would cheer me on in the Master's cause. I often feel I worry the good Lord asking and pleading with him to make me a devout christian and give me a righteous soul. Of all creatures to call on the Lord, I am the most unworthy, I feel at times.

Our place of worship is humble. I do not feel it the least humiliating

to worship our blessed Lord and Master in it, even though he was born of the princely house of David. Our pastor is all we could wish; faithful to his little flock, and beloved by them all.

Pray, dear brother, that my future christian life may be as sunny and bright as Persian poetry laden with the breath of love. My old life has been made new. The veil of cloud once drawn between my soul and God has passed away.

I know I've been too lengthy, yet I feel like your kind and forgiving spirit will pardon me. I may never see you again on earth, but agreeable to nature in a few years we shall pass over the river to rest in the arms of Jesus. I will then know your sainted face.

May the snowy wings of innocence and love protect you, is the prayer of your sister in Christ.

MRS. SALLIE S. LAWRENCE.

Martinsville, Va.

DEAR BROTHER GOLD:—At the request of my kindred and friends I send you this remarkable dream or vision which my youngest sister, Octavia Sylvester Poindexter, had in February, 1864 or '65, while she was only some 15 or 16 years of age. She professed a hope in Christ some time in 1865 or '66, and then was married to Mr. Ellis Norman, and became the mother of a daughter. She united with the Primitive Baptist church at Deep Creek, Yadkin county, N. C., on Saturday before the first Sunday in June, 1867, was baptized by the late Elder John Jones on Friday before the first Sunday in July, and remarked to her grandma, "I think my robe is nearly hemmed," for she seemed conscious that she could not live long. On Saturday they went on to church, and on Sunday the church communed, and she in a few days was taken sick, and on the

29th of the same month she fell asleep in Jesus, and went to her reward at the age of 18 years, 11 months and 21 days, leaving a loving husband, one child, a church and a large circle of friends and relatives to mourn, though not without hope. The one with whom she seemed to converse in her dream was a niece, the others were her brother and mother who had crossed the river before; and may the Lord grant that I, with all mine, may be prepared to meet that loved one in that city. Brother Gold, pray for me and mine. Yours in hope,

SARAH C. STONE.

Pilot Mountain, N. C.

#### A REMARKABLE DREAM.

I write a few lines that you may learn of me when I am in the grave. It has been but a few weeks since I dreamed a dream that I am going to write down for you to read when I am dead and gone. I dreamed that I was alone in a solitary place of the woods; the leaves had all fallen to the ground, I was standing near the bank of a dark and deep river, and the spirit of Delancy Poindexter came to me, and threw her arms around me and said, I have not seen Uncle Sandy since I died till the other night. I stood above him with a shining light while he slept in the woods, but I have watched over you ever since I have been dead, and now I have come to take you to heaven; and she led me along a little path by the side of the river until we came down to the bank, and then she told me this river was death. And while I stood looking at its doleful appearance, (for the waters looked dark and dismal), there appeared a shining light in the middle of the river. This she told was the light of Christ, and the angels from heaven that had carried her through

death; and then we arose and ascended towards heaven, though I did not go under these dismal waters, as I was not going to heaven to stay, but she told me she only came to take me up there to show me some things that flesh and blood could not reveal to me. Then she told me she had come to tell me she was at rest, for she said she told me before she died that she wanted to get well so bad, and now she could not enter her final rest until she came back to tell me that she had gone to heaven. She said that when she was sick she wanted to get well, she was not willing to die, but after the breath left her she saw the most pretty angels come to take her to heaven, and now she would not be back here for anything. I then asked her if she knew what I was doing while she was up there? She said she did, and Christ had sent his angels many a night to guard me while I slept. She then told me that I would die, and would be like her—no matter how well I was prepared for death, when I came to die I would not be willing to die, but after I was dead I would not be back in this world for anything at all; and then we entered in at the end of a large city. This city, she told me was heaven; and we went into a room at one end of the city, and there I saw several people standing and sitting in the room, and said to them, Oh that I might behold Christ, before whom I must appear in judgment, and then Christ appeared to me. He was so light he shone like gold, and I felt so unfit to be there that I trembled and shook before him, and then began to plead before him to let me stay up there. I told him I would not cast one lingering thought back to the world if he would let me stay up there. He told me that I was not rich enough to stay up there. I told him I did not know that it was

the riches of earth that was to go to heaven. He told me it was not the riches of the world, but the riches of the soul. I then asked him if brothers Frank and William were up there? He told me that was not for me to know yet. I then asked if mother was up there? He told me she was. I asked him where she was? He told me she was further along in that city. I told him I wanted to see her. He told me I could not, for before I could see and know who any of my friends were in heaven I would have to pass through a hole less than a key hole, and said to me that folks in this world thought there were a great many in heaven that were not, and said there were a great many up there they thought were not. I then began to plead with him to let me stay, but he told me I did not have a robe fit to wear. I asked him what sort of a robe mother wore. He said the robe that was prepared in this world. I then began to feel so miserable at the thought that I would have to come back to this world. I thought if I only could stay up there I would be so happy, and then I thought Christ went to a desk in one side of the room, and took from it a robe, brought it and threw it across my lap, and handed me a needle and thread, and stooped down and doubled down a hem, and told me to take that robe and hem it just as he had laid it down, and in a little time he would bring me back up there, and then I might see mother and know all of my friends that were up there; but told me next time I came I would have to pass through that key hole through which they had passed. I then began to hem my robe, and brother Sandy came in and began to make light of me, told me I could not hem it, and said it was not worth while to begin it. I thought Christ

looked at me as much as if to say, never mind what the world says. While I was listening to Sandy I came near getting the hem too narrow, and I thought I went to pull it out to hem it over, and Christ looked at me and said that I must hem it straight as I went, for I did not have long to hem it in. I thought he told me that I had been wasting time in which I ought to have been hemming, and now I must be particular and hem it straight as I went, for I had but a short time to hem it in. This ended my dream.

OCTAVIA S. POINDEXTER.

UNION MEETINGS.

The next session of the Eastern Union is appointed to be held with the church at Beulah Friday, Saturday and 5th Sunday in July, 1900.

The next session of the Skewarkey Union is appointed to be held with the church at Kehukee Friday, Saturday and 5th Sunday in July.

The next session of the Contentnea Union is appointed to be held Saturday and 5th Sunday in July with the church at Lower Town Creek.

The next session of the Black Creek Union is appointed to be held with the church at Creeches Saturday and 5th Sunday in July.

Brother R.D. Yeatts, Pocahontas, Va., has an excellent medicine for Piles, Cuts, Boils and other sores. It is an ointment, Price 25 cents a box.

Apply to me also if you desire it.

P. D. GOLD.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.  
 P. G. LESTER.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 14

WILSON, N. C., JUNE 1, 1900.

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EDITORIAL

FAITH.

What in all the world is so wonderful as faith?—a spiritual principle given of God to those born of his spirit; and that partakes of the spirit and likeness of Jesus, and claims the power and authority of his name in which to operate. And thus, as the substance, evidences the unseen presence and power of Jesus in effect. Even as Peter when in this faith said to the lame man at the beautiful gate, "in the name of Jesus of Nazareth rise up and walk." And the man, born lame, did so. Afterwards, in explanation, Peter said, "through faith in his (Jesus) name hath made this man strong."—Acts 3. That the man did walk evidenced the unseen presence and power of Jesus in Peter's faith. That Jesus often said to those he healed, "thy faith hath saved thee" or "made thee whole," proves that faith, in so far, is one with Jesus, and the wonderful effects by operation, makes it at the same time the evidence of these

unseen things.

So that when we discern genuine faith we may know the spirit and power of Jesus is present to perform.

Charity, or love and hope always abides with faith. Love is the greatest and foremost of the three. If we did not love Jesus Christ as our Redeemer and Justifyer to eternal life and salvation, neither our faith or hope could lay hold upon him. But as born of God we are born to this love that partaking of Jesus, in so far, partakes of his claims to his inheritance in glory; and then hope springs expectant and lays hold on Jesus "within the veil" as having accomplished and embodying all this to those who love him. So that the one grand object and desire of the whole is to be one with Jesus Christ in all things. And the belief of faith—his strong right arm, as it were, and that had already weighed and appropriated his personal evidences of a spiritual birth—is not only that God is, and that Christ died and rose again, but also that he is able and will reward all who thus diligently seek him through Jesus Christ, for God accepts no faith out of Christ.

Hence those who have this faith may say, "the life I now live in the flesh, I live by the faith of the Son of God." And this vital union giving the image and glory of Christ as a power, is synonymous with his name, as shown: Therefore as he found, so we find access to God by it, Rom. 5:2. As he overcame, so we overcome the world by it, John 5:4. Yea, we have power with

God to prevail as Jacob did. But to live and prevail, we must work or walk by it, 1st Cor. 5:7 It is given personally by measure, Rom. 12:3, yet by the same spirit to the same obedience proportionate.

Then having it as a first principle given, an Apostle commands "giving all diligence add to your faith virtue, knowledge, temperance, patience, godliness, etc.; otherwise you are barren and unfruitful; and lacking these, you are blind and forget you have ever been purged. 2nd Peter 1:5, 8.

The natural life or blood is one thing and the hand is another; yet it is an extension of that life to the hand that gives it strength to work. What blood is to the natural is faith to the spiritual man. Life is given, but we must eat to live and work to eat. Jesus said, "My meat is to do the will of him that sent me."—John 4:24. To do the will of Christ is to eat and live. While the blood is kept pure and strong by proper food we see no weak, sickly, perhaps dead body, 1 Cor. 11:30, nor would need the gospel admonition, "Awake thou that sleepest and arise from the dead and Christ shall give thee light" or life, Eph. 5:14. Also, "If ye live after the flesh—gratify the carnal appetite—ye shall die; but if ye through the spirit do mortify the deeds of the flesh ye shall live," Rom. 8:13. There is no evading the question; here is life and death set before you who have faith; not eternal life and death—they rest with Jesus Christ—but timely, or that ends with faith.

But says one, "the natural man cannot do this; the divine power that gave the faith must operate it." But you who have faith are not natural—you are dead to nature—"you hath he quickened who were dead," Eph. 2:1; as born of God's spirit you are spirit—like spirit: for the phrase, "that born of the spirit is spirit," does not mean that only spirit can be born of the spirit; for the mortal body is not, yet will be when raised as born of the spirit; but it means that born of the spirit is like spirit. Hence, you thus born—you God's "workmanship created in Christ Jesus," when nothing natural or carnal is, are divinely spiritual, claiming the life you now live in the flesh you live by the faith of the Son of God who gave himself for you. This "you" quickened and the "me" he loved and gave himself for, and the "I" who thus live, are all one and the same with this "ye" commanded to mortify the deeds of the flesh and live. This is to ask nothing of the natural man, or the carnal mind; these indeed are the enemies to be subdued; but it is to control and use the members of the literal body as instruments yielded unto righteousness.

When the stronger took the palace—your heart—and bound the strong and took the armour in which he trusted—your affections—he divided the spoil, or left the natural mind and carnal propensities, etc., as cast out into the flesh, where the enemy still abides: so that our craftiest foes are of our own house or body. Matt. 10:36.

And thus the spiritual and the carnal—the new and the old man—dwell in the same body, "as it were a company of two armies." Songs 6:13. And we have a dual man. And this is the status of a child of God in time. And these being contrary, the result is a continual warfare as to who shall possess the gates, or use the members of the body in physical action; or whether they shall be yielded as instruments of righteousness unto holiness, by the spiritual; or as instruments of unrighteousness unto sin by the carnal man; One or the other must prevail and dominate the other. And health and strength, yea, and life, are in the balance. For one to go out and possess the gates, is not only to despoil and weaken the other, but also to manifest himself victor outwardly. If the carnal man does this, it is to the shame of the spiritual, as thus spotting his body: which body, by the seal of adoption in water baptism—confirming the espousal of faith to the same—belongs to the spiritual man; and he as victor through the mighty arm of faith may and should hold these gates, use the mortal members and "manifest the life of Jesus in the mortal body." For of what use, in a practical sense, is a faith too weak to act upon? And what are works but sin, in a gospel sense, not done in faith? How shall they be presented to Christ as spiritual—the only worship the Father accepts through him—without the seal of faith's spiritual headship? It would marr his inheritance, which

is Jacob or spiritual. Therefore in proportion otherwise is faith weak, or dead, as being alone. James 2 : 17.

For as God accepts no faith out of Christ, so Christ accepts no work out of faith, and faith no work out of the gospel.

Then there are two departments to faith ; rather there is living faith, and practical faith. To the first, Paul referred when he said, "The life I now live in the flesh I live by the faith of the Son of God ;" to the last when he said, "I have kept the faith : " also when it is said of certain saints they had "kept the commandments of God and the faith of Jesus." Rev. 14:12. This last is called "obedience to the faith;" and when we "obey the words" of it, we are said to "fight the good fight of faith," 1 Tim. 4 : 6 ; and in which Timothy "was nourished up" as by proper food. And in which, as so vastly important, even as food to sustain natural life, we are admonished to "stand fast," "striving together for the faith of the gospel." Phil. 2 : 27. And from which some had departed, 1 Tim. 4 : 1 ; some had denied, 1 Tim. 5 : 8 ; some had erred from, 1 Tim. 6 : 2, and some had made shipwreck. All recorded as warnings of what may be by sloth and sleep.

This living faith will never fail, for Jesus has prayed that it "fail not;" hence, "even though we believe not, he abideth faithful, he cannot deny himself. 1 Tim. 2 : 13.

But practical faith, I repeat, must eat to live ; and work to eat : therefore must go out in physical

action and effort, like Peter who went out to that lame man and stooping down laid hold on him and lifted him upon his feet before he received strength to walk. It will not do to say to one hungry "be ye fed," or "the Lord provide," and give nothing ; rather let faith be silent and active in giving food. Also, I repeat, that gospel faith deals in, nor can be sustained by other than gospel meats.

Then what a wonderful and gracious gift of God to his weak creature is this faith ? It is the only medium on earth through which we may find Christ. It is the only principle or power on earth that has the right to the name of Jesus—that one only name given whereby we must be saved. What marvelous possibilities are in the hands of those who have it ? They may not only come boldly to the throne of God and find help in every time of need, even to move mountains ; but also, keeping the members of the body in constant service to the gospel law—thus preventing the carnal, that spots—they may attain to religion pure and undefiled with a heart sprinkled from an evil conscience and body washed in pure water, Heb. 10 : 22, and sup and drink and walk with Jesus in white as worthy. Rev. 3 : 4.

P.

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#### IT IS DONE.

God's works are complete—finished. There is nothing of man's work thus finished. There is no perfection in man's work, and there

fore it can never be complete as God's work is.

In six days God made the world and all things therein. It was all finished in six days. In that sense, nothing can be added to it, not another star made, not another or new kind of animal, not a new kind of vegetable. Yet Jesus said, "My Father worketh hitherto, and I work," thus making himself equal or one with God.

Now what is the difference between God's work and man's; and how is it that God still works, if he finished the heavens and the earth in six days, and then rested from his work.

The difference between His work and man's is that God works or accomplishes all his pleasure, and is never disappointed with what he has done. None can ever hinder him. Then, too, he always works in perfect wisdom. But man always blunders or fails of an everlasting work. All his works are imperfect. Then, too, he finds barriers he can never surmount.

God works in a spiritual world, a higher element, and man therefore cannot see him in his goings forth. But man is limited to the material world, and therefore his work is of the earth earthy.

Whom God did foreknow he did predestinate to be conformed to the image of his Son, and he also did glorify the same. When he reveals salvation to us he shows us that which is perfect, finished. But the more we see and know of our works, or man's works, the more we see of imperfection.

God works in his people both to will and to do. God is working in his people, thus manifesting to them their sonship with him.

When one is placed in great straits, from which he cannot deliver himself, and calls on the name of the Lord, and God's salvation is revealed unto him, he sees a perfect and finished work altogether unlike man's work, and he can say old things are passed away, and behold all things are become new, and all things are of God. He then can say, It is done.

The Lord is not put in straits or in trouble and confusion as man is, who, after he falls into distress, goes to work to get out of it if he can. God is always ahead of man. His work is finished. He hath perfected forever them that are sanctified by the one offering of himself once.

He that believeth in God hath ceased from his own works as God did from his, and rests in the Lord. He hath saved us.

In heaven there is no unfinished work, nor any new work in progress. Perfection has no place nor room for change, nor cause of decay. Salvation is from heaven, and is in character with heaven. Eye hath not seen, nor ear heard, nor have entered the heart of man the things that God hath prepared—already prepared—for them that love him. Things that God shows must shortly come to pass are new to the creature, as not having been known by him before, but they are things new and old,—old as having existed before, new as being unknown

to him until now.

There is such a sweet, blessed and glorious deliverance wrought by the Lord that when received it brings the most perfect and complete safety and assurance, being not the weak and perishable work of man, but the perfect and enduring work of the Lord. God's work is forever. Nothing can be added to it, nor can anything be taken from it. This causes men—God's men—to fear before him.

Hence if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

That which is born of God is born of incorruptible seed. Therefore it only can embrace the faith of God, and enter into the joys of the kingdom of God. For the kingdom of heaven is in the subjects of this spiritual birth, and they are in that kingdom, and therefore the eternal God is their refuge.

P. D. G.

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### LAW AND GOSPEL.

By the law is the knowledge of sin: through or by the gospel is preached the forgiveness of sin. Is one against the other? The law is not against the promises. The law operates upon the natural man. The subject of the gospel is a spiritual man. The natural man is first.

When it is declared that by the law is the knowledge of sin, it does not mean that the law causes sin: nor when it is declared that the strength of sin is the law does it

mean that the law creates sin. The law is the expression of righteousness forbidding sin, which is the opposition of righteousness showing its exceedingly wicked nature. Hence where it is said where there is no law there is no sin, it means sin then would have nothing to fight against. Sin can rage against law, but it cannot stand against grace, for grace displays its glory in the abolition of sin, as grace ends sin: but law only shows that it ought to be destroyed, but is weak through the flesh to do this. The law makes manifest the weakness of the flesh, since man cannot obey the law because of his corruption and its holiness. But Jesus does what the law cannot do—he fulfills the law and condemns sin in the flesh. Hence the glory of destroying sin and death belongs to him. Where sin abounded grace did much more abound.

Does predestination pre suppose sin or recognize its existence? It provides a remedy for it. Does predestination originate sin or cause it? It recognizes its existence. It foresees its existence and provides the remedy therefor. There is a difference between causing the existence of an object and arranging for its removal. The sovereign, all-wise power of the righteous God ordains the remedy for that which his word condemns.

One class of Bible readers assign to the direct creative power or operation of God the existence of sin as well as of righteousness, because God created all things that are made, contending that sin is a

creature of God as something he has made. Their view of his sovereignty compels them to this conclusion. Another class of Bible readers, in attempting to steer clear of what they call fatalism, would seem to exclude the Lord from the control and dominion of all things, both good and evil.

We have no safer guide in this deep and incomprehensible matter than the word God has given us. We know he cannot do wrong. We know nothing can exist without his command or sufferance. We know he hates sin. We know his word condemns sin. We know he for a wise purpose suffers that which his word condemns. We know when we sin we have no excuse for it. We know that by man came sin. We know that Jesus came into the world to save sinners. We know it will be glorious for sinners to be saved. We know Jesus is manifested to destroy the works of the devil. We know that by the law is the knowledge of sin, and God sent the law by Moses. We know that God sent his son into the world, and that grace and truth came by Jesus Christ.

We know too that we cannot frame any theory or platform long and broad, high and deep enough to comprehend or explain all this mystery. We know in part only, if we know anything. Often those that know the least make the biggest fuss and contention.

P. D. G.

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"He that oppreseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor."—Proverbs, 14 : 31.

A Brother asks me the following questions: Do the Scriptures prove that man is forced to commit all the wickedness he does commit? Do the Scriptures prove that God's will is done by man in every sense? Do the Scriptures prove that God is in the devil and all things else?

Answer: God's ways are above man's ways—above in character and quality or purity. All God's ways are holy. Man's ways are sinful. Wicked men do not serve God in their intention or purpose. They mean what they do for evil. God's wisdom, which is above man's wisdom, uses what men do with evil intent to accomplish his own holy will, and therefore their wickedness not only fails to defeat or thwart God's purpose, but is controlled and limited by him to serve his purposes; yet God is not indebted to man at all in this. Shall we commit sin that grace may abound? God forbid.

God does not tempt men with evil, nor to do evil. Men in their wickedness are under the dominion of the devil, the god of this world, and they freely or willingly do what they do, yet it is certain before hand they will do as they do. They are under an evil power which they are certain to serve. You may call this compulsion if you wish to do so. If it is not certain that wicked men will do wickedly, how could God foretell that they will do so?

God is not in wicked men, nor in devils. God is not in their thoughts. God dwells in his humble people and is with them.

It is a good sign when one earnestly desires to be delivered from his own evil heart, and truly desires that God will dwell in him, lead him, and work in him both to will and to do of his own good pleasure.

The Scriptures from Genesis to Revelation, from their beginning to the consummation, condemn sin.

P. D. G.

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## OBITUARIES.

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MRS. SARAH H. GARRARD.

On April 6th, 1900, Mrs. Sarah H. Garrard fell, as we believe,

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

She was in the 77th year of her age, was the daughter of James and Hannah Latta, both strong Primitive Baptists, whose example she followed more than twenty-three years ago by uniting with Mt. Lebanon church, in the fellowship of which she died. Her life was one of multiplied cares, which she bore patiently, believing she said, that they were assigned to her by a merciful God, who works all things after the counsel of his own will. She was married in early life to John Wesley Garrard, who died in a hospital during the civil war, leaving her with five children to sustain, two of them being so afflicted as to become invalids. To them she was a faithful mother, through many long years of toil and care. Realizing that her place could not be filled, she many times prayed God to take her helpless daughter to himself ere he called her away, and just one week prior to her death, she died in her sleep, unexpectedly, being 53 years of age. The son survives her. Sister Garrard believed and rejoiced in the predestination of a sovereign God, and although her bark was severely tossed on the sea of life, she never lost faith in the commander, the captain of her salvation. She had her home consumed by fire three times, and said she had cause to thank God for his goodness each time in supplying her necessities. In her last days a favorite scripture was, Oh, thou afflicted, tempest-tossed and not comforted. She felt that it was

good to be afflicted and humbled. Her home troubles were such as to keep her from often assembling with the church, but she loved to welcome her brethren and sisters and talk with them of the power and goodness of God, and the vanity of earthly things. Her faith was strong and unwavering. Truly, she was a good woman. Being a sweet singer in Israel, she was ever ready to exclaim with the poet,

Awake my soul in joyful lays,  
And sing thy great Redeemer's praise.

We sorrow that we shall see her no more, but we rejoice that her feet are no longer pierced by the thorns of affliction, and that she is, we feel assured, enjoying that rest she so often sighed for. May God bless and comfort her three remaining children in their lonely home without a mother, and may he strengthen both them and us to live and die in his faith.

RHODA E. SCOTT.

With much sadness I ask you to please publish the death of my dear cousin Rhoda, daughter of Elder John C. and Sarah E. Hewett, deceased. She was born June 20th, 1865, and departed this life March 24th, 1900. She was married to Mr. J. W. Scott March 20th, 1889. She leaves a kind husband and five children, five brothers and four sisters. She has passed away to a better world. Oh yes, I surely believe she is now resting among the happy throng, while I, with many others, are left to mourn for her. We will ever miss her sweet countenance and good morals. She was such a noble lady in every respect, so generous, mild and pleasant. She was my classmate, and from my earliest recollection I loved her most dearly. None knew her but to love her. She was afflicted for several months, and her sufferings were great, but she bore them with christian fortitude. She had the attention of good doctors, and was nursed by kind relatives and friends, but none could stay the hand of death. Her time had come, and she seemed willing to die, but sometimes would speak hopefully of recovering. She had a bright view for the future if she could get well, but she said the Lord knew best; thought it better to die and be at rest, but hated to leave her dear companion and sweet little children; said that they would be provided for. She never made an open profession of religion,

but like myself, was a firm believer in the Primitive Baptists.

SUSAN C. HIGGINS.

Loco, Onslow Co., N. C.

"THY WILL BE DONE."

Thou gavest, Lord, and Thou hast taken back,  
To Thy dear arms this sister who once was mine,  
Yea, all my own.  
Too fresh my grief, too sharp my pain,  
Alas, to bow my head to see Thy hand benign.  
I am alone.

But Thou, O Lord, who all alone dost know,  
How dear she was to my poor bleeding heart.  
Will give me time.  
Will give me strength to bear this heavy blow,  
Will send Thy grace to heal this burning smart,  
With love divine.

The little while Thou granted her to stay,  
With me upon this weary, weary earth,  
Was quickly run.  
Thine angels, Lord, have taken her away,  
For Thou didst know her priceless, precious worth,  
Thy will be done.

Into the arms of Him, who once did say,  
"Let such as these come freely unto me,"  
I give her up;  
Relying on Thy Word, which says, One day  
Her face again you shall in glory see.  
This is my cup.

JESSE C. HEWITT.

Newport, N. C.

MARTHA JOHNSON.

Mrs. Martha Johnson was called to her eternal home April 1, 1900. She left evidence that her faith was strong, and her hope was bright in her last hours. We feel the dear mother is blessed forever with the holy angels in the sweet Paradise of God. I was with her occasionally in her last days. She seemed to be resigned to the will of God. I heard a lady friend ask her if she did not think she would be better off out of this world of sorrow and affliction? She said, I hope so. I felt like the brightest child of the heavenly King could say no more. She was spared to a good old age, being about 75 years old. She had many friends in this community who will miss her. She was ever kind, and administered to suffering humanity as far as she was able. Now, dear father and children, imitate the precious

example of your loved one, and at last be gathered as precious jewels of mercy to meet King Jesus in the clouds of glory. It may seem sad to the children to see their fond mother taken, and their father upon the bed of affliction. We feel all things work together for good to those who love the Lord. There are many friends and relatives to mourn, besides a husband, two sons and one loving daughter that were with her to the end. The Lord giveth, and the Lord taketh, blessed be the precious name of the Lord forever.

Your friend in hope,

T. E. AUSBORN.

JOHN AVERETT FERGUSON.

John Averett Ferguson was born the 9th day of October, 1821, and died December 29th, 1899. He was born and reared in Pittsylvania county, Va., near Danville, and was twice married; the first time to Mary F. Davis, December 9th, 1840. The result of this union was seven children born to them. Of this number five are now living, three boys and two girls. He was married the last time to Mary F. Hudson, on the 19th day of December, 1861. The result of this union was three children born to them. Of this number two boys are now living, and a number of grandchildren and great-grandchildren, and a host of relatives and friends, together with the church at Cane Creek, Pittsylvania county, to mourn their loss; but we believe our loss is his eternal gain. He was a hard-working man all of his life, and a good farmer. It can truly be said of him that he ate his bread in the sweat of his face. He had been in feeble health for three or four months before he died, but would not give up as long as he was able to go. The morning before he died he got up and went to the dining room, ate breakfast, and went back to his room, sat down and talked, and seemed to be as cheerful as he had been for several weeks; but that same day about 10 o'clock he was taken with something like a congestive chill, which lasted him until about 7 o'clock that night, when death relieved his sufferings. He is now free from suffering and pain, and is at rest in Jesus, as we hope. He was a kind husband and an affectionate father, and was always willing to do without things he actually needed himself to help his children, rather than see them in need of anything.

A FRIEND.

Danville, Va.

JESSE T. BOYETT.

By request of his parents I send for publication the obituary of Mr. Jesse T. Boyett, son of Thomas and Edith Boyett. He was born in August, 1879, and died in January, 1900, making his stay on earth about 20 years and 5 months. He suffered with neuralgia around the heart for a good while prior to his death, which unfitted him to endure the hard labor and exposure of farm life. He had secured a position with an uncle of his at Wilson, N. C., in the mercantile business, entering upon the duties of a clerk the first Monday in January, 1900. He served only four days when he was taken with pneumonia. His father and mother were sent for, but there being others of the family sick at home rendered it impossible for them to remain with him much of the time, but one brother stayed with him to the end. He never made any profession of religion, but was a smart, industrious young man, ever abstaining from the habit of drinking liquor. He gradually grew worse until Friday morning when it was seen that he could not last long. He made a short prayer and then asked for the Bible. As they handed it to him he exclaimed, "There is the light, there is the light; let me get into it," and then he passed away. We hope and believe from the evidence he left on his dying bed that he has gone to his eternal home, there to reign with Christ and be like him. The funeral was preached the first Sunday in March by this unworthy writer to a large concourse of relatives and friends. May the Lord bless the bereaved family is my prayer.

G. W. BOSWELL.

MARTHA E. MITCHELL.

Martha E. Mitchell was born March 1, 1825, and departed this life March 12, 1900. She was a daughter of Jesse and Lydia Brooks, was married to Daniel Mitchell June 12, 1845, unto them was born one son, John Henry, who departed this life some time in the year 1864, in the Confederate army. She and her husband lived happily together for fifty-five years. They both professed faith in Christ Jesus some thirty years ago, but never offered to the church until in July, 1894. They were both baptized at the same time by Elder John C. Hall. They were strong in the faith of salvation by grace, and their house was a home for Baptists before and

after joining the church. The subject of this notice left evidence that she died in full triumph of faith. She said to relatives, shouting, "That she was going home, to her beautiful home." I was present, and saw her raise her hands and try to slap them together. She had been much afflicted for many years, but always bore her sickness with great fortitude. They often had preaching at their house for her benefit, which she always seemed to enjoy. I am a brother to her in the flesh, and trust in my God, in the Spirit of our Lord and Saviour Jesus Christ also. She leaves a husband and many relatives to mourn their loss, but I trust our loss is her eternal gain. I believe she is now resting in the arms of her blessed Jesus. The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

DAVID S. BROOKS.

Felicia, Va.

HENRY S. STIPP.

He was born in Lebanon, Ohio, May 13, 1828, and died in Los Gatos, Cal., April 19th, 1900.

His life had been one of much exposure in frontier hardships, for he emigrated early in life, in the gold fever excitement, to the far West, while exposures and dangers were very great. He spent much of his life in California, the far-off land of sunshine and flowers, and great natural charms. He was a genial, ardent friend, a kind husband, and an affectionate father, and honorable in all the relations of life.

He was gifted with the pen. Many of the older readers of the LANDMARK remember his productions published therein years ago. His family are noted as Baptists, such as John Stipp, of Oregon, and Geo. Y. Stipp, of Illinois.

Henry S. Stipp was never baptized, but gave proof of being a lover of gospel truth, and of soundness in the faith, and deeply and keenly felt the plague of sin, and lamented an evil heart of unbelief, and felt that there is salvation in none other than Jesus.

He is gone from time, we hope, to the city whose street of pure gold is paved with God's love, admits none but the ransomed of the Lord.

P. D. GOLD.

BRITANNIE NELSON.

Our beloved grandmother died at her home in Parmele, N. C., January 11, 1899.

She was caught on fire from the stove and seriously burned, which caused her death. She bore her afflictions and pains without a murmur. She was burned January the 9th, and died on January 11th. She is greatly missed by her people. She was born May 23, 1812, was married to Gilbrey Nelson about 1833. She was a kind and devoted wife, mother, grandmother and great grandmother. She left behind a devoted husband, four children, thirty-three grand children, and six great grandchildren to mourn their loss. She united with the Baptist church at Flat Swamp in 1871, and was a faithful member until the last. She never failed to fill her seat when able. I believe she was a good old soul if ever there was one. She would often say she was not going to live long, though she was healthy as old people generally are. She is now gone from this community, and to a better one we hope.

FANNY NELSON.

Parmele, N. C.

APPOINTMENTS.

W. B. STRICKLAND & E. E. LUNDY.

Stump Sound...Friday before 2d Sun. in June  
 Yopp's.....2nd Saturday and Sunday  
 Ward's Will .....Monday  
 Bay.....Tuesday  
 Southwest.....Wednesday  
 Northeast.....Thursday  
 Hadnot's Creek.....Friday  
 Newport.....Saturday  
 Morehead City .....3rd Sunday  
 Beaufort .....At night  
 North River .....Monday  
 Straits .....Tuesday  
 Davis' Shore .....Wednesday  
 Nelson's Bay.....Thursday  
 Piney Point.....At night  
 Hunting Quarter .....Saturday  
 Cedar Island.....4th Sunday  
 Jones' Bay.....Monday night  
 Goose Creek Island.....Tuesday  
 Beulah.....Wednesday  
 Rose Bay.....Thursday  
 Tiny Oak.....Friday  
 Mason's Point.....Saturday  
 North Lake.....1st Sunday in July  
 East Lake.....Tuesday  
 Kitty Hawk.....Sat and 2d Sun

L. H. HARDY.

Wheeler's.....Sat and 2nd Sun in July  
 Gilliams .....Monday  
 Reidsville.....Tuesday morning and night  
 Pleasant Grove.....Wednesday  
 Arbor.....Thursday

Lynch's Creek.....Friday  
 Prospect Hill..... Sat and 3rd Sunday.

J. A. BURCH.

Pleasantville .....Sat and 1st Sun in June  
 Mayodan..... 5 o'clock 1st Sun in June  
 Sardis.....Monday  
 Hillsdale .....Tuesday  
 Oak Ridge.....At night  
 Saints Delight.....Wednesday  
 Mt. Vernon.....Thursday  
 No Creek .....Friday  
 Pine.....Sat. and 2nd Sunday  
 Salisbury .....At night  
 Flat Creek.....Monday  
 Mountain Creek.....Tuesday  
 Bear Creek.....Wednesday  
 Liberty Hill.....Thursday  
 Meadow Creek.....Friday  
 Clark's Grove.....Saturday  
 Crooked Creek.....3d Sunday  
 Watson.....Monday  
 Jerusalem.....Tuesday  
 Lawyers Spring.....Wednesday  
 High Hill.....Thursday  
 Charlotte .....At night  
 Aaron Compton's.....Friday night  
 Pleasant Hill.....Sat and 4th Sunday  
 Warren's Chapel.....5 o'clock  
 Pine Forest.....Tuesday  
 Clear Spring.....Wednesday  
 Wilson.....Thursday  
 North View.....Friday  
 Pleasantville..... Sat. and 1st Sun. in July  
 Reidsville .....Monday  
 Greensboro .....At night  
 Conveyance needed when off R. R.

NOTICE.

Sacred literature supplied cheap. Bibles Hymn Books, Concordances, Testaments, Bible Dictionaries, Commentaries, Church Histories, Biographical, Expositional and Experimental works, and sheet music supplied. Also Periodicals of both American and English Editions. Information furnished, prices quoted and orders promptly filled. We can send these book postpaid to your address cheaper by far than you can buy them from book stores.

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NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25. Also a self-pronouncing, excellently bound Oxford Bible at \$1.60.

P. D. G.

Dr. H. O. HYATTS

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# Zion's Landmark.

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

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PRICE--\$1.50 A YEAR.

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# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king on the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

## The Subscription Price of Zion's Landmark.

For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK while for time club is made.

The subscribers in clubs need not all be at the same post-office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

Let each subscriber pay his paper in advance if possible, and when the names give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Some things in the LANDMARK have been peculiarly interesting to me, and have come like the fine rain on the mown grass, for if I know the meaning of that language the trials and tempest-tossings through which I have passed have left me as a newly mown field under the pressure of a burning sun, but, thank the good Lord, for the past five weeks the gentle showers and the warm sun have come sweetly upon me, and my whole heart has been filled with praise to God. Never before did the precious gospel seem so sweet, and I feel that it is a high privilege for such a worm as I to be allowed to claim the name of Christ and to speak of his wonderful mercies.

The editorials on Scripture names have been most precious to me, especially the name "Jacob." How I have been made to rejoice to find in me full fellowship for both Jacob and Israel! How glad I am that I am not Cain, nor Esau, nor Judas! I may be deceived, and very often fear I am, but I do know that I have no mind to sell any part of our inheritance, nor my Lord, nor in any sense to slay my brother. He is a murderer who hateth his brother, and hath not eternal life abiding in him. I do know today that I do love my brethren, and there is not one in the world against whom I have anything from the moving of the tongue to a shoe latchet. I am wicked, weak and very vile I know. I have never

been so high up on the holy mount as to forget my vileness, nor to profess anything good in this old man, but I do hope I know something of his being crucifi-d with the affections and lust thereof, and then something of the sweetness of the presence of the Spirit in my own heart. He has made me to feel that, "A day in Thy courts is better than a thousand," and that, "I had rather suffer afflictions with the people of God than to enjoy the tents of wickedness," or, "The pleasures of sin for a season." As Israel said, "It is enough, Joseph is yet alive." What matter is it if I die? I am nothing but a worm, and in any state I am only dust. I die, and who is anything worse by it? Jesus lives, and as he lives so shall I live also. My life is not in Adam; in him we inherit death, but life in the Lord Jesus Christ for he is our life.

Your editorial in the LANDMARK for December 1st, 1899, on Eccl. 3:15, in answer to brother McCleary, is very comforting to me. I thought you had never written anything sweeter.

If there is a king reigning over a government, and his subjects love him with pure hearts fervently, what can do them more good than for one to stand up and proclaim the power of their king, and honor him above every name? Is it not true of Jesus, the King of righteousness? To hear any one declare that there is anything in heaven,

the earth or hell, either wicked or righteous, good or evil, that he does not control to the praise of the great King of Glory, cannot be of any comfort to one who is so often beset with evil things as I am. Therefore the reading of your editorial was of peculiar comfort to me. Good things do not trouble me, only for the want of them, but the evil ones do, and if God is not a sovereign over them, I am left without any hope of salvation. He must save me both for time and eternity or I am a lost sinner.

Your editorial in the LANDMARK for March 1st, in answer to sister Annie Asten, is very sweet to me, not only because it is along the line of my own thoughts, but because it is to me very instructive. Your illustration, "The body is the house; the soul, those who live in the house, and the spirit, the life of the people who live there," is to me a very sweet illustration, and sets forth the truth in few words, and so plainly that a babe can see it. I feel to rejoice that the Lord has servants who have that degree of humble, heavenly boldness to declare the truth in these troublous times.

It hurts me much to see that in some sections churches are drawing lines of fellowship down so as to cut off brethren who contend for the unlimited sovereignty of God. If this is not true then there cannot possibly be any salvation. One who loves God will not try to shield himself under predestination to cover his wickedness, but as soon as it is brought to his view he will readily confess his sins and be humbled in the dust. It is undoubtedly true that he who believes strongest in God's sovereignty, and who can see the most of his greatness, sees the most of his own weakness and is humbled. He hates sin, and desires to depart from it.

Thus the Lord shows us our own inability to serve him. Of myself I have no more power to serve God now than I had before he brought me in the way of peace, but am entirely dependent on him to lead me in this way. I feel sure that while I have a being here I shall need him to lead and guide me, for, "Without him I can do nothing."

I went before the church the first opportunity I had after I received a hope, because his commandment was to me irresistible at that time. The commandment to the ministry made it a necessity for me to go, and I went, altogether against my will, and though I was for years full of rebellion against his commandment, it held hold of me to subdue that rebellion, and made a willing servant, so that today I feel there is no sweeter nor higher privilege bestowed on me than to be allowed to preach the name of Jesus. I do desire, above everything in this world, to serve him with my whole body, soul and spirit, all of which I am satisfied are his.

The things of this world are of very little worth, and are all vanity in comparison with the rich blessings of his peace as I have felt it for five weeks, and at many other times in my experience.

When I sat down to write I thought to have written just a few lines of approval of the faithful and comforting editorials to which I have referred, but I have written as I have, and the Lord be praised. Your brother in a blessed hope,

L. H. HARDY.

Roxboro, N. C.

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"Finally, my brethren, be strong in the Lord, and in the power of his might."—Eph. 6:10.

Brother Gold, I would not that you nor your readers should think me greedy of space in the LAND-

MARK, nor that I would render myself conspicuous by my much writing; but with your permission I will try to offer a few thoughts upon the above Scripture.

I think it a very good sign of a christian for one to see, feel and realize his weakness, unworthiness and the utter depravity of the carnal mind, yet I think sometimes God's people are rather too much inclined to complain of the insignificance of the Spirit of Christ that dwells in them. Some times one will say, my faith is so weak, my hope so small, and my love so cold that I entertain serious fears that I am deceived about the whole matter. Then how can I be strong in the Lord and in the power of his might? If I just had such hope and such evidence as brother A, or sister B, I would just hold up my head and go on my way rejoicing, but alas for poor me, my experience is so unimportant I don't even feel worthy when I meet a preacher to call him brother. It seems like it would be more in order to say Mr. I don't feel worthy to even keep company with God's people. I don't feel worthy to sit with the church in conference, nor to eat the sacramental bread, and the wine, nor to stoop and wash the saints' feet, seeming to infer that all those despondent feelings might arise from their being so destitute of the love of God in their hearts, when the facts in the case are just to the reverse. Let us, as Paul says in 2d Cor. 13:5, examine ourselves, whether we be in the faith. Let us reason the case. You just let a stray sheep get inside the fold, and especially let a man come through our country preaching erroneous doctrine, in which the cause of the Master is involved, and you may see one of those poor complaining ones drop his eyes, or perhaps gaze into vacancy for a moment, then give

his head a kind of significant shake, and then speak in a low but emphasized tone of voice, "That won't do, that won't do." Well, why; what is the matter? "Well, that is not according to my experience." Suppose we criticize you a little. You have just been saying that your experience was of but very little importance, and that you could hardly trust it yourself, and now are you going to judge the man's preaching by it. By this time he begins to feel strong in the Lord, and will raise his eyes and look at you with an unflinching countenance and say: I confess I feel very little and unworthy, and have a very humble hope, but then it is all I've got, and as little as it may seem, I would not take the whole world for it. It is worth more to me than everything else combined. Here hope begins to fairly shine with brightness: he forgets his former grief, and is ready to weigh all the preachers in the kingdom by just what he has experienced; and now he grows so strong in the Lord and in the power of his might, that he feels like he could go out and fight and really whip the very champion of the Philistines, and not a single thing to go or fight with either, but just his own revealed knowledge of the glorious way of salvation.

So let us try always to be careful to draw the discriminating line and attribute all of our wickedness and unworthiness to the flesh, and not ignore the gift that is in us, however small it may appear to be. Let us remember that if the love and grace of God abound in us in any degree whatever, it is perfect love and perfect grace, and that we are kept by the same power that enabled Paul and Silas to endure afflictions as good soldiers, and that enabled Daniel to live in perfect safety in the den of lions, and that

enabled the Hebrew children to live and walk in the midst of a burning fiery furnace.

It is really necessary for us to see, feel and know our weakness that we may be strong in the Lord. Paul as an Apostle was much and highly favored with a revealed knowledge of salvation, and in 2nd Cor. 12:7-10, says, "And lest I should be exalted above measure through the abundance of the revelations, There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong."

Again, it is said, "We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." These Scriptures, with all others, are given for our learning, for our edification, for our instruction in righteousness, that we may not learn or trust in an arm of flesh for strength, and that we may know that our entire sufficiency is of God. Let us remember that we are not expected nor required, neither are we admonished in our text to be strong in ourselves, but in the Lord, and in the power of his might. We, as of ourselves, can do nothing, yet through Christ, who strengthens us, we can do all things. When we look on the church with a natural eye we see nothing in her that is perfect, but yet there is a medium of faith through which we can see

hers a terrible army with banners, all clothed in the righteousness of Christ, which constitutes the whole armour of God. Their loins are all girt about with truth. They all have on the breast-plate of righteousness. Their feet are shod with the preparation of the gospel, and above all they have the shield of faith wherewith they are able to quench all the fiery darts of the wicked.

Their marching is most glorious, and their victory sure, because the foe with whom they have to fight is already conquered: he fell long ago, and now lies cowering under the feet of an all conquering king, who is commander in chief, who always goes before riding upon a white horse with bow and crown both conquering and to conquer: so we say to them that are of a fearful heart, be strong in the Lord, and in the power of his might. Fear not, for behold your God will come with vengeance, even with a recompense: he will come and save you.

A. M. DENNY.

P. S.—I would love to know of the health and general welfare of old brother Seth Woodall, of Smithfield. Will brother Peacock or brother Wilson please write, either privately or through the LANDMARK.

A. M. D.

Dale, N. C

## EXPERIENCE

DEAR BROTHER GOLD:—Having often read and rejoiced in reading the writings of the brethren and sisters in the dear old LANDMARK from time to time, and so often been comforted by reading their experiences, I have thought, if I knew mine would be of any consolation to one of them, I would write it, but as I cannot know what will be, and feeling that mine is small

in comparison to others who write, I will, if the Lord will enable me, relate some of what I hope has been the dealings of the Lord with me.

I was troubled from my early childhood. A fear would sometimes come over me that I could not get rid of; was afraid I would be lost forever when I come to die. I had neither father or mother that I could remember anything at all about. They both died before my recollection. Mother died when I was a very small infant, only eight days old. My father's sister raised me. When very young I dreamed of seeing my mother, and she said that my aunt belonged to the right church, and would go to heaven when she died, at the same time an inward voice told me, "You must be changed before you can go there." I was only three years old, and did not know that my aunt was a member of any church, and the next morning I asked her what church she belonged to, and she said the Old School Baptist. That is the first dream I ever remembered. I was often troubled because I was afraid I would die without a change, which seemed to be so much impressed on my mind, young as I was; therefore the Baptists have always been very dear to me. Yet, after I was grown and married, I wandered off and mingled very little with them for a few years, and quit going to hear them preach, and but for the mercy of God I would have been there now, but thanks be to him who is rich in mercy, I became hungry to hear some preaching. I was not seeking the Lord, but was going the downward road to ruin. I even doubted whether there is a God or not; how did I know, I had never seen him, and how did I know the Bible was true? I would not go to preaching; thought it was all a form. I stayed at home until a desire came to hear

some Old Baptist preach. I went, and O how miserable I was when I saw the preachers and the church. How happy they looked; and between me and them there was an impassable gulf. O how wretched I felt. I thought I must turn and do good, and perhaps there would be some chance for me. I tried to live right, tried to keep the commandments, but the Scripture came to me, "He that seeks to be justified by the law, if he offends in one point is guilty of all, and the thought of foolishness is sin, and the soul that sins shall die." I gave up all for lost, and then said, it is just if my soul is lost. I could not see how God could save my soul and remain a just God. I thought the time had been when I could have been saved, but now it was too late. One night while in that miserable condition, I dreamed I was standing in the presence of God, a guilty sinner, (words fail to express my feelings just here). I said he is like a root out of dry ground, without form or comeliness; no beauty in him that I should desire him. I looked again, and O what a glorious change. I said, "He is the chiefest among ten thousand and altogether lovely." I thought I would offer my hand to him, and if he took it there would be some hope of a pardon, and if he refused I knew I would be lost, forever lost; so with fear and trembling I reached out my hand. He took it and smiled and walked off and said: "I am the way, the truth and the life; follow me," Then I only took that as a hope for a hope, and did not rejoice in it as a hope until a union meeting at Sparta when Bro. A. N. Hall was preaching, I was confirmed in my hope, and O what a glorious day that was to me. Brother Gold, you remember that happy union? It was the first happy time I had ever seen. How

I did want to go in the water that day and be with you all, but I kept putting it off until the cross became so heavy I felt at times I should sink under the load. I did not intend to be disobedient, but did not want to bring reproach on the church, and I lived so far from like I thought a christian ought to live, that I thought I had better stay out. There was no pleasure for me with the world, for I thought it would be better for me to stay out and suffer, than to go in and cause trouble among God's people; but some power that I could not control caused me to offer to the church at Old Sparta on the fourth Sunday in October, 1870, and was received and baptized the next Wednesday by Elder John H. Daniel, which was a happy day with me.

I will tell you of a circumstance connected with my joining the church, which you may put in if you think proper.

I concluded and said I would never unite with the church for the reasons above stated. I would stay at home on Saturdays and go on Sunday, and by that keep out. I greatly desired that Bro. Daniel should baptize me if I were ever to join, and on the fourth Saturday and Sunday above mentioned, he preached at Sparta, but I stayed at home, afraid to go, for fear I could not keep from joining or offering, and my baby, eleven months old, was taken with a chill Saturday morning. Saturday night she had another one; Sunday morning she had another, and by that time she was very sick indeed, completely prostrated, would not take any thing to eat or drink, and did not notice anything at all. When 10 o'clock came I said, I can hardly bear for Mr. Daniel to preach two days so near me and I not hear him, so I left my baby with a very good

nurse and went. It was only half a mile, and I left at 11 o'clock, so I would not be gone long. When I arrived at the church they were singing the hymn to open meeting, and a trembling took me. As I went in the house I could not hold myself still, and while sitting there I saw if I did not join before I went home, my baby would be worse when I went, and probably would die, but if I offered to the church I would find her well, and when I did go home the nurse was standing in the door with her, looking perfectly well, and said, "Did you ever see such a change?" I told her I knew she would be looking so, and she said, "I can't see how you could think so, as sick as you left her," and that afternoon Mr. Moore said, "We must give the quinine to keep off her chill to-night." I said, "No, she does not need any," and spoke so positive he said, "Just as you say, but it looks like she ought to have some;" but we did not give her any, and she did not have any more chills.

I will relate a dream I had not long after joining the church. I dreamed of seeing Jesus standing by the cross ready to be crucified, and I was standing beside him weeping. I thought I loved him better than anything I had ever seen. I felt and said that I would willingly die in his stead. He said to me, "Weep not, I must die that you may live." He took a bottle of water and poured it on the ground and said, "Just as free as this water pours upon the ground, just so free my blood flows for you," and while he was talking I could see how free his salvation was for all his chosen people, but I feared it was not for me, I went from there and met with you, and told you what Jesus had said to me, and I said, "Bro. Gold, I am afraid even now he did not die for

me, and you said, "I cannot tell whether he died for you or not, but I do know that he died for your little Johnnie." Johnnie was then only five years old.

I yet have that same fear. Am I his, or am I not, is often a question with me.

Brother Gold, if I am ever saved it is all of grace, from first to last, and if Jesus Christ is not my righteousness I have none. What amazing love, that Jesus should condescend to notice such a worthless sinner as poor unworthy me, who deserves not even natural blessings. Sometimes I fear it is a delusion, but I would not give my little hope for ten thousand worlds, and then it is a great hope through grace to me. Your unworthy sister in hope of eternal life.

M. E. MOORE

Old Sparta, N. C.

MISS SADIE D. LIVERMAN, MY DEAR SISTER IN CHRIST:—Your letter of January 26th, addressed to myself and wife, came to hand in due time, and I can truly adopt your words and say that it was a dear letter, when I take in consideration from whom it came, (one that I have known from a child, both as a natural and spiritual child, and that I have ever found faithful and true in all things.) Your words come to me as a sweet evidence of my call to the ministry of the Word of our God, and my poor heart exclaims, Who am I that the dear Lord should feed his chosen ones by me? I say chosen ones, because I have the brightest of evidence that you are one of them. It was my sweet privilege, first of all, to find you out when you were enquiring the way to Zion, and though you were then very weak physically, I found you strong in the faith of our Lord Jesus Christ, and though for years you have not been

strong naturally, I have ever found you to be one of the very strongest in faith, and you have often been a comfort to poor unworthy me; and today I remember that there are yet but a few days until it will be eight years since I laid you beneath the yielding wave, in obedience, as I firmly believe, to your Lord and Master. It was a cold, cloudy day in February, but your heart was warm, and not a cloud seemed to intervene between you and the Lord. I found much comfort in the administration of the ordinance, believing as I did that I had baptised a child of God. From that day to this I have ever felt that it was a great blessing to me to have the privilege of baptising one so devoted to her Saviour, and you have ever proved to be very spiritually-minded, and therefore have manifested much of the image of Jesus; and when such an one as I know you to be speaks of my faithfulness, it humbles my poor hard heart, and gives me hope that my efforts are of the Lord. So far as my regular attendance of your church meetings is concerned, or my visits to your dear mama in her afflictions, I did not think of faithfulness, that is I mean to say that I did not do those things from a sense of duty, but I did it because I loved to do it. Such was ever a source of comfort to me, and I looked forward to the time when I could go with much pleasure, and often felt anxious to see it come; and I always found more or less evidence of the presence of Jesus, and have so often felt unworthy of the love which the church manifested to me. When such mothers in Israel as your dear mama find a heart to pray for such an one as I am, I take courage, feeling that the dear Lord has not forsaken me: and I trust it is of him that I find it in my heart to remember you and her, together

with all the church, and may he reconcile you all to your present destitution, and give you all one in whose service you shall find much comfort. I remember that of a membership of forty it was my sweet privilege to baptize eighteen of you, and I was very much attached to the church, and it was hard indeed for me to leave you; still I felt that my Master required it of me, and I find much comfort so far in serving the people to whom I have been called, not by constraint, but willingly, and I trust to the glory of his name: and your prayer that I may prove a blessing to them encourages me, for I know that when the Lord puts it in the mind of his children to pray, that he will answer their prayers. You ask me as a father to tell you if I can how to be reconciled to the will of the heavenly Father. First, I will say, is it possible that one who so often feels that he is not reconciled to his surroundings, can properly be called a father in Israel? I do not hesitate to claim you as a daughter, only from a feeling sense of my own unworthiness to be called a father: but to answer your question, I must say no, my daughter, I cannot tell you how, for I cannot be only as my Heavenly Father by his grace, I trust, does sometimes make me feel that all is well, for my Father is at the helm. You ask me also to pardon you for speaking of some things which you thought perhaps you had better have kept in your own heart. I do not feel, my child, that I have anything for which to forgive you, for I should indeed feel hurt if I knew that there were things troubling your heart of which you would like to speak to me, and yet would not for fear of troubling me: for if there is anything possible for me to say to the comfort of a child of God I would most gladly do it. There

is nothing that comforts me more than to feel that the dear Saviour of sinners has made me a comfort to some of his dear little ones.

If it is the will of the dear Lord I hope he will unite the mind of the church on some one to serve as their pastor. I feel that it would be better for them, but I will not resign, (if it is the mind of the church that I should not), until they can get some one, though it will be impossible for me to attend but very seldom: but I hope, however, to make you all a visit some time next spring or summer; but if I never see any of you again, I am not afraid of the church going down on that account.

I have spoken here in Baltimore every Sunday since I have been here until last Sunday, I was at Black Rock. We had a deep snow, and very few were out. Our congregation here in the city, I am glad to say, is increasing, and several outside of the church seem to be very much interested. The church and people are very kind, and seem to appreciate my weak and humble service; and now, my dear child, will you join me in asking the God of all grace to continue to enable me to serve them to their comfort and to the glory of His blessed name. I know you will, and now, my dear child, in conclusion, let me tell you (that which you already know) that every good gift and every perfect gift is from from above, and comes to us from our Father through Jesus our elder brother. So cast all your care upon him, for he careth for you. He has wonderfully reconciled you to things too hard for nature to bear, and his promise is, you remember, that he will not leave nor forsake his own, but will be with them to the end. You shall not be left comfortless. Jesus will come to you, and you know what his coming

means to his loved ones, for he has often shown you his love, and in it you have greatly rejoiced. My love to all who inquire after me. As ever, your brother and pastor,

J. T. ROWE.

Baltimore, Md.

DEAR BROTHER GOLD:—One of my brothers in the flesh and my mother were looking over some of the old Signs of the Times a few days back, and while looking and reading they came across a printed copy of a letter which my grandfather wrote to old Wake Cross Roads church—now a Missionary church— withdrawing fellowship from them, and in order that a great many of grandfather's grandchildren, friends and people may read and see how he stood then, and how it is yet that the Primitive church is still contending for the same, my mother sent me this letter to copy and send to you for publication in the LANDMARK. The letter:

“Wake Co., N. C., June, 1835.

To the Wake Cross Roads Church:

Dear Brethren:—Having for some time been dissatisfied with the proceedings of your church in some particulars, as you have reason to believe, I feel it my duty to express to you some of my dissatisfaction, not through prejudice or envy, but, as I conceive, in faithfulness and truth.

1st. I have ever disliked the Missionary Convention, which has descended into particulars, viz: that of the church sending delegates to it (in the name of the church) without its unanimous consent, which, when handed in to the convention in its name and spread in the convention minutes, I think is not true. And further, the money to entitle the church to a delegate

was partly collected from a non-professor, and so far as they contributed, it was the world sending a delegate—not the church.

2nd. As it regards the three specified objects to which this money was contributed, the foreign and domestic mission and educational fund, I disapproved; 1st, because those engaged in the home mission diminished the foreign fund in proportion to the contributions to each object in payment of those engaged in the home mission; so that those who contributed to the foreign, and were opposed to the home mission, through this system supported the home mission. I disliked the home mission because it proposed to supply the destitute parts of North Carolina with preaching, and those engaged or sent by the convention spent much of their time in attending the churches who sent them, and never supplied the destitute. I am opposed to both domestic and foreign, because they have no precept or example in the word of God for their business to wit:—money; selling and buying membership into the convention for ten dollars a delegate, when the Word says, “The love of money is the root of all evil; while some have coveted after, others have erred from the faith, and have pierced themselves through with many sorrows. But thou man of God flee these things, and follow after righteousness, godliness, faith, love, patience and meekness.”

My brethren, can none of you witness the truth of the above Scripture? I ask, has there not been a falling off from the principles of faith upon which your church was predicated? Yes, I answer, to the wounding of my soul, when I have seen some, who preach the gospel of Jesus, rejected, and Arminians invited into the pulpit for no other reason that I know of

but because of being opposed to the modern scheme of missions; these things, my brethren, have had the effect of making my love wax cold, and the Word tells us "where iniquity doth abound the love of many waxeth cold." As regards the educational fund for educating young men for the ministry, my feelings have been wounded time after time. 1st, the funds were raised under the color of benevolence to the poor, which does not, as I understand, turn out so, and reminds me of this Scripture: "And through covetousness shall they with feigned words make merchandise of you."—2nd Peter 2:3. "And said unto them that sold doves, Take these things hence, make not my Father's house a house of merchandise."—John 2:16. I do not see one word from Jesus or his Apostles giving directions to raise money to carry into operation a school to educate men for the ministry. Surely, brethren, you will admit the Apostles as our ensample. If so, see Phil. 3:17: "Brethren be followers together of me, and mark them which walk so as ye have us for an ensample." So says Paul, and Christ gives us an example: "Neither as being lords over God's heritage, but ensamples to the flock."—1st Peter 5:3. Hence you will find when Paul speaks of the manner in which the ministers of God are made, he says nothing about his receiving it of men: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were

apostles before me. Now the things which I write unto you, behold, before God, I lie not." See Paul to the Gal. 1:1, 15, 16, 17, 20. Mark the ensample, as much as if he had said, I never received it at a theological school, neither of a Wait, nor of an Armstrong, but by Jesus Christ; and Paul was not only thus clad with qualifications to the ministry, but also the rest of the apostles. "By whom we have received grace and apostleship for obedience to the faith among all nations for his name."—Rom. 1:5. Mark this—among all nations? So with all these Scriptures and observations together, I feel convinced that it is not of God.

When the above comes from schools preaching another, or in opposition to Christ's gospel, it wounds my feelings.

There is another thing which has given rise to great dissatisfaction; it is this: Some time past your church upheld one of your members in going to law with Elder Burwell Temple, contrary to the word of God—not for debt contracted with said member, but one which he bought or pretended to buy, on Burwell Temple; and did not even so much as let him know that he had it in hand, until the officer informed him with a warrant. All of which, I conceive, has grown out of Bro. Temple's opposition to the mission scheme of the day, and seems to savour much of the old persecuting spirit. 2nd. The case of another of your members who contracted with his son, who was under age, and did not ask the father for it, only in this way: The account was sent by Bro. King, with the instructions, in case Bro. Temple did not accept it, to warrant him forthwith. The account was as follows: "Barwell Temple, Dr., to John L. Terrell, \$9.26," without a single article or price being named,

which I did not blame Bro. Temple for not accepting, as it was an illegal account. But this conduct you justified, yea, recommend it, after I laid a charge against him, you gave him a letter of dismissal over my head—which treatment has wounded my feelings so much, that I viewed the church as acting as though I was not a member, and as such, I hereby take this opportunity of informing you that I and my wife do not consider ourselves any longer as members of your church; but have attached ourselves by experience to the church with Bro. Temple, which seems to me, together with the association, to stand in the old path.

I expect to suffer afflictions with those who will live godly in Christ Jesus, but I had rather suffer affliction with the righteous than to dwell in the tents of wickedness. I have not sent you these lines from a spirit of anger, but praying God that you with myself, may walk uprightly before God. There are some in your church that I love as God's children, and have some hope, should I not meet them any more in this world, to meet them in heaven.

WILEY POWELL."

I am, very truly, your brother in Christ,

GASTON T. POWELL

Raleigh, N. C.

DEAR BROTHER GOLD:—If God will guide me and give me strength I want to write you a few lines for the perusal of the readers of our dear LANDMARK.

I feel very weak and sinful this May morning, but while reading the precious letter of sister Gillespie, in September issue, I was made to rejoice. Truly the Lord's people have trouble. I thought a month ago that I would write you how the Lord had blest me. I felt then to

be blest above others. It seemed to me that there was not one thing for my good that the Lord had denied me. I could see how even the things I had thought were for evil were changed to good for me. But this morning, instead of rejoicing, my mind is shrouded in gloom, and I do not know what I am. Like sister Sue Lawler, (in the August number), I am left with no one to look to but Jesus. I am like her, I can't go back to my experience for comfort. It seems all dark, and I am left to rely alone on Jesus. But, Sister Lawler, can we rely on anything better? What is it but the blood of Jesus that cleanses from all sin? What more is there in a "big" experience than a little one, if Jesus is the fountain from which both spring? The still small voice that speaks peace and consolation, is all we need to make us rejoice in a blessed assurance of his love.

Brother Gold, I did not intend to write much. I wanted to write some more of Brother Leland's travels.

Pray for me, your erring sister,  
S. E. BROYLES.

Willow Bend, W. Va.

## EXPERIENCE AND TRAVELS OF ELDER LELAND.

[Continued from May 15, 1898.]

A young man about my age, in the neighborhood, professed to be converted. The work was short with him; and he came out strong and bold. He and myself set up evening meetings to sing, pray and speak, according to our proportion of faith, as the Spirit gave us utterance. A number of men opened their houses, and many came in to hear the boys. It was common for each of us in turn to preach two or three of our sort of sermons at each meeting. When I was going to

these meetings, I often had such fears that I was not converted, but only deceived—that I had learned these things of men, and not of Christ; and viewing the greatness of the work of manifesting truth to the consciences of men in the sight of God; all together would nearly take away my strength, so that I could not walk. At such times I would resolve to appoint no more meetings. But when I got to the meeting, the gloom and horror of my mind would subside, which would embolden me to appoint another; but when I had left the meeting, and was returning home, the same load would fall on me. In this course I continued from February to June

The work of ingathering which prevailed the year before seemed to be over; and I know not that any new cases of conversion took place at these meetings. Within the time that I have been treating of, I visited one of the young converts, who told me his dream. He said: 'I dreamed I was down by the burying ground in Grafton, and saw a large company of people coming from the northeast, and you were in the midst of them, riding in a horse and cart. The procession came to the place where a gallows was erected. The hangman drove his cart under the gallows and fastened the halter, which was around your neck, to the transverse of the gallows. You then arose, and with hands lifted to heaven, said, 'Lord Jesus, for Thy cause I am brought to this end.' The hangman then led off the horse and cart; you swung and I awoke." "Soon I slept and dreamed again, I was with you at Worcester, where was a vast concourse of people, and Captain G. among the rest. Said the Captain to me, 'Do you know John Leland? I answered, 'Yes.' 'Well,' said, 'John is to be hanged today

for preaching heresy' The procession then moved on to the burying ground in Worcester, with you in the cart, where the same tragedy was repeated that was done in Grafton."

This dream, told to me with great solemnity, when I was so weak and fearful, made me more ready to halt than I was before.

Two things greatly perplexed me at this time. One was that I felt more moral evil in myself than I could see or believe there was in the young converts. When I saw them with their lamb like faces or dove-like eyes, and heard them pray and praise, they appeared to me all seraphical, and I had formed the conclusion, that if ever I should ever be converted, I should be so too; but now (notwithstanding the little hope which I entertained for myself, and durst not deny it), I found more corruption in me than can be described. The other was the want of will. At times I could feel as if my whole soul was absorbed in the fountain of love, and devout prayer was the breath of my heart; at other times I would feel such amazing languor and want of will, that if I might have had all the glories of heaven for asking, I could not have sincerely done it. This gave me a very poor opinion of myself. Indeed, from that time to the present, I have had a constant falling out with myself, which leads me to cry out, "Oh, wretched man that I am!"

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(To be continued.)

NO MORE.

Do not send any more orders for Bibles. They fail of deliverance, or something else causes loss so much to me. There is no profit when I do not have to make a lost order good. But when I have to fill a second order it is all my loss.

P. D. G.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.  
 P. G. LESTER.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 15

WILSON, N. C., JUNE 15, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL.

### RANSOMED—RETURNING— GLADNESS.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35 : 10.

How beautiful and wonderful the transformation from the desert to the garden blooming, and the field so fruitful, and from thence to the final departure of sorrow, and the crown of everlasting joy upon their heads.

They had been in the wilderness and the solitary place that yielded them nothing but sorrow. It was a graveyard. They had also been captives in gloomy and oppressive Babylon, where they were taunted with the mocking shout of their enemies, "Sing us the Lord's song." With their harps unstrung and hung on the willows—a token of weeping—how could they in this strange land sing the Lord's song? But there is a sure way through all this terrible wildness, and a glorious deliverance for Israel out of Baby-

lon. There is a highway of holiness, and it is a way—a sure way. It is for the Lord's people. None others can ever even see it, and none within it shall ever err though fools and wayfarers or strangers. No ravenous beast—nothing unclean—shall ever go therein. No carnal intellect, however high it may soar, can ever see it.

But it shall be for the ransomed of the Lord. What word is stronger than shall? Do you know how many times that word is used in this short chapter, and how many times in this verse?

Ransomed of the Lord, or ransomed by the Lord, who are these people? The word ransomed or redeemed refers to people or property owned by the ransomer or redeemer. One has no right to redeem or ransom that which he has no right to or interest in. If I mortgage a tract of my land the right of redemption dwells in me, and, unless forfeited, no other has my right, or any right to redeem; and if another has any such right it arises because of the transfer of my right to him, as he is standing in my shoes. See the case of Boaz and the nearer of kin in the book of Ruth.

If I have property and secure a debt by mortgaging this property it is involved by my act. But there is no sense in which it is true that any act of the Lord involved his people in sin and death. They were his people before they were involved in sin. They were chosen in him before the foundation of the world, and therefore before their creation, and grace or treasure was

given them in Jesus before the world began.

Man is not passive as a tract of land, or irresponsible as a horse or other piece of property. It is by his act altogether he is involved in a state of sin and death. God placed him under law, not by consulting him, but by so creating him. The law was wise and the prohibition was reasonable and just. He sinned. For by man came sin and death by sin, so death passed upon all men, for that all have sinned. Still this did not release man of his accountability, nor give the devil the right to man. He is brought under the dominion of sin and death, and is under the curse of God's holy law, and this puts him in the power and possession of the devil, who as the strong man armed keeps his palace and his goods are in peace. Yet the devil has no right to them. It is the law of justice they are redeemed from. The devil has the power of death. The right of redemption rests in Jesus, who is made of a woman, made under the law to redeem them that were under the law. Hence he is made a curse for them. He, as the good shepherd, lays down his life for the sheep—because they were his sheep, and he loved them. It is the right and pleasure of a good shepherd to defend, relieve, deliver and save his sheep. As surety and shepherd Jesus comes to seek and to save his own sheep. If, after having redeemed or ransomed them by his own death, will he not take possession of them, and bring them back ?

If he loved them so much while they were enemies as to reconcile them to God by his death, shall not he save them in his resurrection ? If his Father has given him power over all flesh that he should give eternal life to as many as the Father has given him, will he not give that life to his own ?

All we, like sheep, have gone astray. But when the Lord calls they hasten to the Shepherd and Bishop of their souls. The prodigal son (as we call him) went out from his father's house: but he returned. How, as he went ? No, nor by, nor with, nor under the same mind that led him away from his father's house. Great want came on him. Starvation brought him to his senses. He repented. The cause that led him to repentance was not of his own choosing, but necessity was laid upon him. He came back in great distress. He is gladly welcomed when he returns. So Jesus comes to seek and to save that which was lost. It was his before it was lost. It was his while it was lost. Therefore he comes to seek and to save it, and he seeks it till he finds it, and brings it home where there is gladness and joy. Zion is the home of the Lord's people, the fold of the sheep.

They shall return and come to Zion—return from a state of sin and death, and shall also come to Zion. Their sins shall not only be forgiven, but they shall be justified or made righteous. They shall not only come out of great tribulation, but they shall come to Zion. They shall receive double for all their

sins, pardon and justification. They shall in the resurrection go beyond where they had ever been before. They shall have life, and have it more abundantly. They shall be crowned with glory and immortality. They shall not only come out of great tribulation, but sorrow and sighing shall flee away. Death shall be swallowed up in victory. Life and immortality shall be brought to light. Glory shall crown them forever as they awake in the likeness of Jesus, and put on incorruptibility. Songs of everlasting joy they shall sing. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

P. D. G.

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#### UNPROFITABLE SERVANT.

Since I first obtained a hope—1851, when almost a child—I have felt a strong abiding desire to live to the glory and honor of Jesus' name. It did then, and has ever ever since, seemed no ordinary thing for such a Saviour to save such a wretch as I; it seems very marvelous. Not that my outward conduct was bad, but that my innate depravity was great. When I would remember that as lost and helpless Jesus had done everything for me in my eternal salvation, I wanted to do everything—all that mortal might or should—in obedience and honor to him. I remember feeling sorry the laws of the land were so lenient to his doctrine; I craved a test whereby I might manifest my devotion to him in physical endurance and sufferings. I do believe I

loved Jesus then with all my heart. When I would come to his written name in the Testament, it would seem so different from other words; it was precious, sacred, and would seem to glow and enlarge as if spirit and life. If I met a stranger the first thing was to know whether he believed in and loved Jesus; if he did, he at once became near and dear to me: if not, I had no use for him. I went to an association, where I met an old school and room mate who had married and lived near, and, of course, I was going home with her, but "must not talk my Hard-shell religion." That was Jesus; and I would not stay where that name was discarded.

Yet, after all, some ten or twelve years after, in taking a retrospective view of my past walk, I concluded that, of all who had professed his name, and to be his disciples, I was the furthest from it. After carefully analyzing my walk and motives, I concluded all was selfish, and hence unprofitable: no one deed was done purely for Jesus' sake. It did seem to me I was worse than merely unprofitable; that instead of honoring Jesus by a godly walk and conversation, I had dishonored him by the foregoing pretensions, as well as walk. I felt the time had come to know my true state. I read, "And hereby we know that we know him if we keep his commandments." Had I done so? Even if I had kept them in the letter, was the motive to glorify Jesus? No; for all seemed done in selfishness, to gratify or satisfy my own heart and conscience. Then

I read, "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him."—1 John 2:4. And hereby I thought I ought to know I did not know Jesus, that his truth was not in me. This forced me to the conclusion that I must prove that I had kept his commandments, and for Jesus' sake, or give up my hope in his name—that name in which I had so often rejoiced with joy unspeakable, and that grew doubly precious as it thus threatens to depart from me and leave me without God and without hope in this world. How could I endure to live without it? Surely I had ministered to the poor and needy, that I knew could make no returns, for Jesus sake? No; I did it as from natural duty and sympathy. Surely I joined the church and was baptized for Jesus sake? No; I joined the church and was baptized because I was so dissatisfied without; I selfishly sought a home and resting place and the answer of a good conscience for my own sake. I had long been under a delusion; but O what a sweet, blessed delusion as now vanishing away—dissolving into utter darkness; yet, in proportion, how monstrous seemed my unprofitableness? How strange that I had never realized it till now! I passed three days in this wretched uncertainty, wherein appetite and sleep forsook me. The third night it seemed I could not stand it longer. My whole heart turned to God in an agony for mercy and relief. My family were all asleep. Suddenly it occurred to me to open

the Testament at random, and let the chapter to which I opened decide; fear and trembling seized me as I did so, believing the Lord was in it. I opened at Matthew 25. I began to read, feeling, I think, as a culprit awaiting the verdict of a jury. The chapter is long, and as I read on and on, nothing arresting me, I began to fear this also was a delusion, and would leave me in the same miserable state of uncertainty, for somehow I could not relinquish my little hope. But at last I read the Son of Man would come and sit upon his throne with all nations gathered before; that he would divide the sheep from the goats, and say to the sheep on his right side, "Come in, ye blessed of my Father," "for I was hungry and ye gave me meat: was thirsty, and ye gave me drink: a stranger, and ye took me in," etc. While to those on the left he said, "Depart ye cursed," as not having done these things, inasmuch as they had not done them unto the least of his.

But my relief came in the answers, revealing the self-estimate of each. The "blessed" had no knowledge or recollection of ever having done one good deed unto Jesus; they felt utterly unprofitable and without merit. While the "cursed" gloried in, and claimed to have done all these things; when had they ever failed to do them? they felt to be very profitable to the Lord. Hence, while the first said in substance, "Lord, when did we ever do these?" the last said, "When did we ever fail to do them?"

That I found myself with those crying, "Lord, when did we ever?" restored to me the joys of salvation. This surprising revelation to my heart, and revolution of my state and ideas, I cannot describe. Those who have been under such a strain and thus suddenly found relief, know what overwhelming joy came to me. How surely the gospel laws reverse those of nature. I had condemned myself because not found with those wonderful workers; the Lord relieved and assured me because thus found. That night I built me a memorial altar and placed my human reason and carnal judgment, etc., upon it as wood, hay and stubble, and fire from heaven consumed them; and I worshipped. To this blessed altar of remembrance I have often gone since with like offerings, and to have my strength and joys renewed as an unprofitable servant. I write this hoping to help some feeling alike unprofitable.

P.

DEAR BROTHER GOLD:—Read 20:28 of Acts of the Apostles, and see if you are not in error about Baptist churches. You would have to be baptized in the name of John the Baptist to be a Baptist. There are no Baptist churches. But you are not the only ones that are in error. There are other churches of God that call themselves Baptists, and their churches Baptist churches. In the eyes of the world you are nothing more nor less than religious sects. You are advocating sectism, which is detrimental to the churches of God. You did not know that Satan had blinded and deceived you, but I know you did it through ignorance, as the Apostle Peter told

the Jews, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers."—Acts 3:17. Now, if you possess honest convictions, you will not call yourself a Baptist, nor your churches Baptist churches, because the Scripture does not recognize Baptist churches, but churches of God. The Holy Spirit does not recognize Baptist churches, that is a fictitious name for the churches of God. Paul's writing does not recognize Baptist churches. There is a record of one Baptist church in the Scripture, but Paul changed the name of that, Acts 19. You are a saint, a member of a church of God, but you are carnally-minded, because you practice and advocate sectism, and cause divisions among the churches of God. Some are called Disciple Baptists, some Missionary Baptists, some Union Baptists and some Freewill Baptists. They are not Baptists, because they were not baptized in the name of John the Baptist. You are divided among yourselves, the same as the Corinthians were. For while one saith I am of Paul, and another I am of Apollos, are ye not carnal? While one saith I am of the Primitive Baptist, and another, I am of the Disciple Baptist, and another I am of the Missionary Baptist, and another I am of the Freewill Baptist, are ye not carnal? The Scripture does not justify any person in using a fictitious name for the churches of God. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?"—1 Corinthians 3. "Unto the church of God which is at Corinth. Now this I say, that every one of you saith, I am of Paul,

and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul."—1 Corinthians 1. Were you baptized in the name of John the Baptist, or was John the Baptist crucified for you that you should be called a Baptist. Paul says the saints, members of the church of God at Corinth, were carnally-minded, and his writing today says you are carnally minded, because there are divisions among the churches of God. All of the so-called Baptist churches are churches of God.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts 20:28

He did not purchase a Baptist church, but all of the so-called Baptist churches are churches of God. We ought to be governed according to Scripture, that the light may shine, for the Scripture says, "Let your light so shine before men that others may see your good works, and glorify your Father which is in heaven."

Yours very respectfully,

WILLIAM HENRY TAYLOR

Greenville, N. C.

#### Remarks.

On what principle or why were the brethren at Corinth carnal? Because one said, I am of Paul, and another said, I am of Apollos, and another said, I am of Cephas. What does that mean? Answer, that one said Paul quickened me, or saved me by his preaching; and another said, Apollos saved me or quickened me by his preaching; and another said he was indebted to Cephas or Peter for quickening or

saving him. Nor were there several different churches or sects there. There were no Methodists, nor Presbyterians, Catholics, nor Episcopalians. But there is reference to Baptists or such as were baptized. For Paul says he baptized some, and he states that Israel was baptized in the cloud and in the sea unto Moses, and proves the resurrection by baptism, and it could never be done by sprinkling. If the dead rise not, why are they then baptized for the dead?

Who are carnal now? Is it not such as claim that preachers or preaching quickens the dead and saves sinners? As one said, I am of Paul, or Paul saved me. Now, who thus talks now? It is not the Old Baptists. If it is not the mean's party who is it? If it is not such as claim that the salvation of the world depends on their efforts in raising money and converting the world, then who is it? The Holy Ghost said through Paul, "Feed the flock of God which he hath purchased with his own blood." Your explanation would be, go and make the church of God through your agency and efforts. Now who have caused the divisions, those that abide in the Bible doctrine, or those that get up some new way?

Who was John the Baptist? He was not John the Methodist, or John the Presbyterian. Why was he called John the Baptist? Was it because he sprinkled babies, or because he baptized believers, or such as confessed their sins?

The baptism of John, was it from heaven or of men? Which do you

say? If it was from heaven, why do you reject it? You are in bad company. See Luke 7:30.

Jesus was baptized by John, so were the disciples of Jesus. God approved of John's baptism by sending him for that purpose, and it is the beginning of the gospel of Jesus Christ, Mark 1:1-11. No greater endorsement could be given than was given to John, and not a word of it has ever been revoked. Then we say that the church of Jesus Christ baptizes as John baptized.

John never baptized any in his own name. Paul said, John truly or verily baptized the people saying they should believe on Jesus (Acts 19:4,) who then, when John began baptizing, was to come. So Paul endorsed the baptism of John. It is evident John was never at Ephesus where this occurred, and that these men had never even seen John. Some man, after John was beheaded, went baptizing in his name, it seems to me. If some man were to baptize in John Wesley's name it would not be near so good as was this, and yet this was not good, for when they heard Paul they were baptized in the name of the Lord Jesus.

Because we contend for the faith once delivered to the saints, and other denominations rise up opposing what we contend for, shall we therefore abandon this good ground?

In Paul's day the believers in Jesus were called a sect by the enemies of the truth, Acts 28:22.

P. D. G.

## A NOBLEMAN.

Brother Seth Woodall was released from the warfare on the 18th of May, 1900.

He had passed the period allotted to man of 70 years, and had well filled his sphere. It is difficult to see how his life could have been bettered. If there was any virtue lacking in him I failed to see it. Every noble quality appeared in full vigor in him as a husband, parent, citizen, and church member.

He nobly filled the measure of his days in active life, and then lingered in patient suffering as gracefully until the Lord called him home.

P. D. G.

## ASSOCIATION NOTICE.

The Staunton River Primitive Baptist Association is to be held with the church at Malmaison, Pittsylvania county, Va., August 10th, 11th and 12th, 1900. They request traveling preachers to visit them. The nearest station is Fall Creek depot, on the Southern railroad. Those wishing conveyance write to T. J. Wood, Design P. O., Pittsylvania county, Va., or Wm. Warren, Malmaison, Pittsylvania county, Va., or John Butcher, Kadish, Pittsylvania county, Va. Those writing to Wm. Warren or Jno. Butcher to convey them to Association will get off at Ringgold, on the Richmond and Danville Railroad.

T. J. WOOD, Clerk.

J. S. DAMERON, Mod.

## MARRIED.

At the residence of Mr. William Roberson, in Orange county, N. C., Mr. L. S. Baynes to Miss Mamie Roberson, by Elder L. H. Hardy.

## A MISTAKE.

A mistake was made in the LAND-MARK of May 15th issue concerning the church at Sardis. That church has a most excellent pastor, Elder P. W. Williard, and is in a good, healthy condition. It is the church at Matrimony that has very little preaching, and is the one that it was desired should have preaching oftener. There has been much distress in that church. We hope that all lovers of truth in that section will seek the peace of Jerusalem.

P. D. G.

A church was recently constituted at Bishopville, S. C. The brethren and friends there have recently built a neat house for worship. Brethren R. H. Pittman, W. J. Bramlett, E. E. Pittman and B. L. Brown constitute the membership. Elder A. J. Moore served at the constitution, and the setting apart of Bro. Bramlett as Deacon. Regular meeting days Saturday and 4th Sunday of each month.

Brother J. M. Stephenson's post office is Westover, N. C.

## OBITUARIES.

## ELDER A. N. HALL.

Elder Andrew Nelson Hall was born in Wake county, N. C., May 8, 1816, and was the fourth of nine children; parents, Durham and Nancy Brown Hall. They moved to Orange county when he was but a youth. His father was a Primitive Baptist preacher, and was called there to attend some churches. It was there at the age of 24 or 25 years the Lord in his all-wise purpose, saw fit to call him from nature to grace. For 13 months and 8 days he was deeply convicted for his sins. His distress was so intense as to unfit him for business, and all social duties. He worked hard trying to do good, fasting and praying, until he was a mere skeleton. After he had given up

all hope of forgiveness, feeling he would soon be in hell, the Lord spoke words of comfort, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." In an instant his burden was gone, all was peace and love; he felt that every sin was forgiven, a new song was in his mouth, and he sang praises to God.

Very soon he joined the church at Mt. Lebanon, and was soon called to the ministry. On Jan. 5, 1843, he made his first effort.

Some time after this he visited Person county with Elder Burns on a preaching tour. There he met Miss Caroline T. Brooks, a beautiful girl of sixteen, and was at once attracted by her modest, refined manners, as much as her beauty. He married her on May 1, 1846, she being then just 17 and he 29. She proved to be a woman of rare character, a wife well suited for a minister of the gospel, always ready to help and encourage him in all his duties. He often said she was a gift from the Lord. They had only two children, Joseph and Chestina, were very careful in training them, trying to raise them in the nurture and admonition of the Lord. He would not allow profane language used by any one on his premises. His son lived to be 43 years old, and was never known to use a profane word or to dissipate in any way.

Most of his ministerial work was done in Person county until 1859, having bought a farm there soon after his marriage, on which he lived and kept for his home the remainder of his days. He then traveled a good deal and preached in North Carolina and Virginia. He was chosen pastor of four churches, which he served for 20 years; there being then two new churches built up under his ministry, he was then called by them. One of these was Prospect Hill, in Caswell county, the other Shiloh, which is near his home. He served Prospect Hill 25 years. It prospered under his ministry, and continued to build up. He continued as pastor of Shiloh as long as he lived.

He made all supplies on his farm, working with his own hands, not to be an incumbrance on the brethren. He was an excellent provider for his family.

He seemed to have a presentment of his death, remarked to me on his return from the Eastern associations, that he enjoyed himself more spiritually than he had in

several years, and felt more in the spirit while preaching, and thought his time was short. He went home after spending a few days with me; told them there the same thing, and even made arrangements for his burial. He preached several times while in person, and on his return to Durham preached his last sermon at So. Lowell, using for his text Psalm 126:3, "The Lord hath done great things for us; whereof we are glad." The house was crowded; they gave him marked attention (as a sister present wrote me.) He often repeated the words of the text, and admonished the congregation to godliness, and a faithful performance of their duties, reminding them that their earthly opportunities would soon be cut off. His prayer, too, was very impressive. He besought God to let his last words be praises to Him for the salvation of his soul. (This prayer was answered.)

He came here next day, remarked to me that he felt like that would be the last sermon he would preach, said he had a brighter view of the righteousness of Christ, His great suffering, the plan of salvation, etc., than he had experienced in a long time. He was sick three weeks, and he continued in this spirit and preached to me the sweetest I ever heard him till his tongue ceased to speak. He seemed more like a heavenly than an earthly being, except the pain, which he bore with great patience, saying he was not suffering as much as Christ.

He was perfectly reconciled for God's will to be done with him, saying he believed his time of departure was at hand, which he welcomed with great joy; but if it was God's will for him to continue here any longer and preach more, he was willing to suffer longer. He often said to me, Don't neglect your duties to stay with me all the time, Chessie, for I am not alone. God is with me, and will take care of me. Several times I overheard him talking as if face to face with Christ.

He had abiding faith in the doctrine of salvation by grace, which he had been trying to preach 57 years; his only regret was that he could not have preached more. He tried to assure every one who came to see him that this doctrine is the doctrine of Christ and the Apostles. He told several people he had preached from the mountains to the seashore a great many times, and had asserted that if any man would take the Bible and prove that what he

preached was not the true doctrine he would retract, but not a man ever made the attempt.

I will tell you of a circumstance which occurred in 1859. I was then only nine years old, but an impression was made on my mind that time can never erase. He retired as well as usual one night; some time during the night he was awakened by his shouts, and he seemed to be so happy that it prostrated him. He told us all he would soon be in heaven, and continued to clap his hands and shout praises to God for an hour or more. We really thought him dying, his limbs being cold. A physician was summoned against his protest, but he failed to diagnose the disease, as he was not sick. He continued in this way for two weeks. He was too weak in body to sit up, but was strong in spirit, and talked incessantly of heavenly things, desiring to depart and be with Christ.

As soon as he was able to travel he told us he must leave home more than ever before, that God required him to go and preach the word, and He would take care of his family. For several months he seemed to be filled with the Holy Ghost all the time, preaching day and night. Many were convicted and converted during his preaching at this time, and many were added to the church.

Prior to this time he stammered so badly that it was with great difficulty he preached; after this his tongue was loosed, and he spoke with comparative ease.

I feel that God fulfilled his promise to him; his family have been wonderfully blessed. We had a good comfortable home, never lacked for any necessities of life, and had good educational advantages, all without going in debt. He never incurred a debt unless he knew he could pay it.

He requested me on his death-bed to mention the circumstance of ma's and brother's death. He was comforted both times from the same Scripture, Thess. 4:13-18. He was so troubled during brother's sickness that he seemed nearly prostrated. Just a short time before he breathed his last, he was filled with rejoicing, even closed his eyes and kissed him, saying, Sleep on, my child, until the day of resurrection, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall arise first." We all looked on in

astonishment at the sudden change in his countenance.

In ma's death the Comforter did not come until the day of the burial. He was then perfectly reconciled for a few days.

He was truly a good husband, father and neighbor. I feel now that it was a peculiar blessing to me to be the daughter of such a man.

#### Remarks.

The above is a faithful sketch of a loving daughter concerning her father, who was a very gifted, faithful preacher of the gospel. He passed through his long ministry without a stain on his garments. He felt the solemn weight of preaching.

A few days before his death he sent for me. I visited him the day before he died. He was full of faith and the love of God. I never felt such love for him before. At his funeral the words he uttered in his last sickness were given me, 2d Tim. 4: 6 8., "I have fought a good fight," etc.

A solemn assemblage of people gathered there. The remark of his neighbors who were not members was, Mr. Hall is not here, he is gone to heaven.

P. D. GOLD.

#### MRS. HULDAH PAGE.

Mrs. Huldah Page, wife of Cornelius Page, and daughter of R. M. and Fannie Jones, was born January 3, 1879, and died March 18, 1900. She was married December 21, 1898. Mrs. Page leaves a devoted young husband, an aged father and mother and several brothers and sisters, with a host of relatives and friends to mourn her death, which was peculiarly sad as she had only a few days before become a mother. Heart trouble was the cause of her death. Her infant babe was laid to rest by her side three days after her own burial, and the babe of her sister, Mrs. Lula Whichard, four days later, making three burials in the same family burial grounds in one week. May the Lord who giveth and who taketh away comfort and bless the bereaved ones, and enable them to say, blessed be the name of the Lord.

F. G. JONES.

#### RUTH AND JOHN JONES.

Ruth Marie and John David Jones, children of S. M. and F. G. Jones died of chronic diarrhœa in rapid succession of one another in the fall of 1898. Ruth

died October 16th, and David the 2nd of November, making a difference of two weeks and two days in their deaths. May the Lord give us reconciliation to this dispensation of His providence, and make us say, Thy will O Lord and not ours be done.

F. G. JONES.

Bethel, Pitt county, N. C.

#### PRISCILLA SIMMONS.

Again the angel of death has visited our home and taken from our midst my dear mother, aged 68 years, two months and nine days. The final summons came on the 18th inst., about 9 o'clock. Dropsy of the heart was her trouble. She professed a hope in Christ many years ago, and has told the writer many times that her peace was made with God, and she was ready and only waiting for Him to call her home to rest. She said she knew her Redeemer lived and had prepared a place for her. She could read but little, but would often ask the writer to read the word of God for her, which I took delight in doing. Most of her conversation was mingled with praise to the Saviour's name. She prayed for the end only the day before she died. She said, "Son; my time is come to go, and I pray to go and get out of my sufferings. I am ready and anxious to go," and at the above stated time we raised her up, and she said, "O blessed Saviour," and all was still. She was a kind mother and an industrious woman, at all times ready to plead the cause of the poor and needy. She would say it was for such the Saviour died. Therefore with such fruits of a gospel faith we could not wish her back in a sin-tried world, but can say, sleep on, mother, and ask an interest in the prayers of the people of God that some sweet day we may meet her again in the blessed for evermore.

We would now thank our many friends for their kindness bestowed on us in those sad hours of trouble, and may God's blessings rest upon them. Written by her son,

JOHN S. SIMMS.

Higston, Ga.

#### LILLIE RAPER.

She was the daughter of J. R. and Jane Raper, born in Johnston county, December 22, 1888, and died October 11th, 1899, at Enfield, N. C. She was sick five weeks with typhoid fever. It had been but just four weeks since dear Bertha died with the

same fever. O how we miss the precious ones around the fireside. Though her life was so short on earth, we feel that she is now in heaven, doing the will of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Lillie had the sweetest disposition of any child I ever saw, and was the favorite of all who knew her. I often heard people say she would not live long, that she was too good and sweet. During her sickness she read the Testament until tears would come in her eyes. I would tell her she was too weak to read, that I would read for her. She would ask me to read the dear LANDMARK to her. Three days before she died mama asked her if she wished to turn over, and she said no, I hate to leave Bertha. She was not asleep, and I think she saw Bertha's spirit. When I think of them in their dear Saviour's presence I cannot wish them back in this troublesome world, but O I miss them. Only if I could have died when I was a little babe. I always prayed for the dear Lord to take me first, for I felt I could not bear to see any of my family die first. But I thank Him who doeth all things well in making me able to bear it.

Written by their much-bereaved sister,  
LULA RAPER.

APPOINTMENTS.

W. B. STRICKLAND & E. E. LUNDY.

Morehead City.....3rd Sunday in June  
Beaufort .....At night  
North River .....Monday  
Straits .....Tuesday  
Davis' Shore .....Wednesday  
Nelson's Bay.....Thursday  
Piney Point.....At night.  
Hunting Quarter .....Saturday  
Cedar Island.....4th Sunday  
Jones' Bay.....Monday night  
Goose Creek Island.....Tuesday  
Beulah.....Wednesday  
Rose Bay.....Thursday  
Tiny Oak.....Friday  
Mason's Point.....Saturday  
North Lake .....1st Sunday in July  
East Lake.....Tuesday  
Kitty Hawk.....Sat and 2d Sun

L. H. HARDY.

Whealers.....Sat and 2nd Sun in July  
Gilliams.....Monday  
Reidsville.....Tuesday morning and night  
Pleasant Grove.....Wednesday

Arbor.....Thursday  
Lynch's Creek.....Friday  
Prospect Hill..... Sat and 3rd Sunday.

J. A. BURCH.

Crooked Creek..... 3d Sunday in June  
Watson.....Monday  
Jerusalem.....Tuesday  
Lawyers Spring..... Wednesday  
High Hill.....Thursday  
Charlotte ..... At night  
Aaron Compton's ..... Friday night  
Pleasant Hill.....Sat and 4th Sunday  
Warren's Chapel..... 5 o'clock  
Pine Forest.....Tuesday  
Clear Spring.....Wednesday  
Wilson.....Thursday  
North View.....Friday  
Pleasantville ..... Sat. and 1st Sun. in July  
Reidsville .....Monday  
Greensboro ..... At night  
Conveyance needed when off R. R.

NOTICE.

Sacred literature supplied cheap. Bibles Hymn Books, Concordances, Testaments, Bible Dictionaries, Commentaries, Church Histories, Biographical, Expositonal and Experimental works, and sheet music supplied. Also Periodicals of both American and English Editions. Information furnished, prices quoted and orders promptly filled. We can send these book postpaid to your address cheaper by far than you can buy them from book stores.

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Jan. 1st

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURANND.

Southampton, Bucks Co. Pa.

## KEEP UP.

The majority of the subscribers to the LANDMARK are now paid either to date or in advance, and this is the best way, not only for me but for the subscriber. I believe every reader of the LANDMARK wants to pay for his paper, and when they do not it is in many cases a lack of ability rather than of indifference or neglect. But this condition of inability, I believe, arises from a disposition many times to put it off, as the annual subscription becomes due by the mental observance, "Oh, well, I will put it off for another year, or until times get better. I know I have the money, but a dollar and a half I can easily get, and so I will wait." When this is done, perhaps next time three dollars is not convenient, or seems to be a large sum, and the matter runs, and the amount increases until it becomes a matter of inability.

The best way is to keep up, pay when the subscription is due, in advance, if possible, or soon after, and the dollar and a half will not seem a burden like the three or

more dollars.

Watch your dates, and as your time expires renew. You will enjoy the paper, and I certainly will appreciate it.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

JR Ongleton  
18801

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Check or Draft, or Registered Letter or by Express.

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, MY DEAR BROTHER:—I desire to communicate with the brethren, the readers of the LANDMARK, with your permission, through our family paper. I feel I must write this letter or neglect a duty. I hope it is no vain desire that prompts me to write; but for the edification of the saints and the glory of God.

Subject, Rev. 22:12: "And behold I come quickly; and my reward is with me, to give to every man according as his work shall be." The subject of reward is brilliantly set forth and taught in both Old and New Testament Scripture.

A reward may be a blessing or a curse, life or death, joy or sorrow, and given according to that which is deserved. The rewards set forth in Scripture have reference to God's blessings or judgments here in time, as shown in the above Scripture, "Behold I come quickly," etc. It does not mean at the end of your life, or the end of the world as some would have you believe, but as experienced by the dear children of God in time. This is also proven by the following, the 14th and 15th verses of that chapter: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." How important

this lesson to teach! Here is set forth a reward to those that do his commandments, a judgment upon those that refuse. The language implies that doing his commandments gives a right to the reward as set forth, but if you fail this requirement, you forfeit all right to claim this reward, but must stay without where there are dogs, sorcerers, idolaters, etc., and, moreover their various sickening diseases are very contagious. This and other like Scripture bearing on the subject, are perverted by the Arminians to try to prove that our eternal salvation depends on our works, and that degrees very high may be won by great deeds done here in time, but I shall not take time in this article to produce the many scriptures that prove the falsity of this doctrine. When I have quoted to them many scriptures that prove positively that salvation is by grace, they have many a time said to me, "Well, you have your scripture, and we have ours," meaning that part of the Scripture justified Arminianism, and a part salvation by grace. What awful presumption, to presume that the Scriptures contradict themselves. If they should so seem to us, it is only because we fail to understand.

Rewards are a matter of grace, and not of debt. "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that was our

duty to do. I desire here to illustrate; it is a father's right to command, the children's duty to obey. He has a daughter, very dutiful, never disputes his authority, always respects and obeys him. Yet, for all this he owes her nothing. She has only done her duty. But one morning the father says, "Daughter, go work in my garden today, pull out the obnoxious weeds, and tonight I will reward you with a beautiful ring." The father was in no way obligated to make this offer, but he loved her, and knew the promised reward would stimulate her, and even make her task more easy and pleasant. When the day is past, has she a right to the reward? You will say that depends on conditions. If she has loitered around and wasted her time and neglected the garden, she is not; but if she has faithfully attended her task, she has a right to the promised reward. Very well; as the sun is setting and the task is finished, behold at the garden gate, the father comes quickly, and the reward is with him; he lovingly embraces her tired, weary limbs, he presents her with the reward. Look at her eyes. How expressive of the joy of her heart. In her ecstasy she forgets the toil and hardships of the day, the lonesome feelings, the cold morning dew, the heat of noontide—all now forgotten. O, how good of dear father to give such a reward! It was my duty to do all I have done. I can never repay him; and then he smiled so approvingly as he looked over the ground where I had toiled. I'll never disobey or be ungrateful to such a kind and loving father; the reward is his gracious gift to me. What evidence of love! Surely father will always love me, and why? I cannot tell. Another child may be stubborn and disobedient, slothful, a meddler in other peo-

ple's business. Will not the father chide, reprove, admonish and rebuke, and even use severe means to reform him if necessary? And though the loving father may often spare him of the rod, yet the wicked, slothful son cannot hope for nor claim those golden rewards that are shared by his brothers and sisters. Let him be rewarded according as his work shall be. There is no excuse reasonable for us to offer for not obeying our heavenly Father. He commands us to do nothing but what he will give us grace and ability to do.

I was once requested by a lady to go to her house and preach for her. I went and tried. After services, and the people were dismissed, I asked her if she had a hope. She was in bed; had been afflicted a long time. Yes, she said, she had had a hope for about fifteen years, but sometimes it seemed too small to claim for a hope. I asked her to relate it, which she did. It was as good news from a far country. I asked her why she had never joined the church? She replied, "I suppose I am not good enough to be a member of the church. I would be so glad if I could be a member of the church. If the time ever comes for me to join the church then I will go." Well sister, He says, "Today is the day of salvation, and now is the accepted time. If ye hear his voice harden not your heart." I firmly believe you have heard his voice, therefore you ought to go. "But," she inquired, "does not the Scripture say, 'My people shall be a willing people in the day of my power?'" Yes. "Well, then if I ought to be a member of the church would I not have to go? That is what I have been waiting for." Well, madam, I replied, if that is what you are waiting for, you need not wait longer. You have experienced that power

again and again, and was then willing for God's will to be done on earth as it is in heaven. Your will sometimes is stubborn, but do you not feel willing today to be hated of all men for his name's sake? Are you not willing to turn your back on this proud world, and suffer afflictions with the people of God? "I am." Well, then, there is no reason why you should not. It is better to not vow than to vow and not pay, but if you feel free in your heart to do so, solemnly promise him today that you will obey him if he will only give you grace and strength.

She did not tell me what she would do, but she sent me word by her husband to come and hold a meeting at her house one month from that date, when I would next visit the church in that community. I went. When I got there she was sitting up and greatly improved. God had heard her prayer, granted her request, and she paid her vows. She joined the church that night, walked two miles and was baptized on Sunday, and spent almost the next month visiting the brethren and sisters.

Now I could give a hundred witnesses, I suppose, that are church members, that know of these facts. I could also cite numbers of other like cases, but the Scripture abounds with proof. "I can do all things through Christ which strengtheneth me."—Phil. 4:13. "My grace is sufficient for thee, for my strength is made perfect in weakness."—2d Cor. 12:9. "Our sufficiency is of God." O weak, trembling one, trust in God, for he giveth grace to the humble, he filleth the poor with good things, while he sendeth the rich empty away.

All occasion for glorying in the flesh is cut off, "As it is written, he that glorieth let him glory in the Lord." I have no thought that

any person ever lived a more moral, devoted life than the Apostle Paul did after he became a member of the church, and yet he acknowledged, "I am the chief of sinners." But he did not imply by this that he revelled in drunkenness, profanity, idolatry and such like, but what he daily experienced, as does every child of God, that the carnal mind is enmity against God, not subject to the law of God, neither indeed can be; and in him that is in his flesh there dwelt no good thing. Now this fleshly man, outer man, this carnal mind, this enmity against God often causes us to cry out, "Who shall deliver me from the body of this death?" There is, therefore, a new creature, created in Christ Jesus unto good works. Here is the warfare. The flesh against the Spirit and the Spirit against the flesh, and these are contrary one to the other, so ye cannot do the things ye would, but I quoted to prove we could do all things through Christ. What all things? Whatever God makes it our duty to do, but not just what we might desire, for one of the first things we would undertake would be to convert that awful enmity of flesh to friendship to God and subjection to his law, but we cannot. The war must go on. While it is of importance for us to know our weakness, and what we cannot do, it is also of the utmost importance for us to know what we could and ought to do.

Dear child of God, I cannot represent you as an irresponsible machine, that does just what you are compelled to do, no more, no less, but God, who created you in Christ a new creature, has also given you strength in him, wisdom and a sound mind. He calls you to him as his own servants, and endows you with talents according to your several abilities, and you are re-

sponsible to him for the same as is plainly set forth in the parable of talents by the Saviour, Matthew 15: 14 30. But it may be that some one would object to such application of this parable. If so, you will please first note, that it is the kingdom of heaven under consideration, and not this poor world.

2d. He called to him his own servants, not devils.

3d. He gave them according to their several abilities. The world has no abilities to handle the goods of the kingdom.

4th. They were accountable and responsible according to what they could and ought to have done.

5th. The reward of the faithful.

6th. The nature of the judgment meted to the wicked and slothful servant. What difference would a poor blind man know between outer darkness and abundant light? outer darkness, away from the glorious light of the Lord, out of fellowship and the company of dear brethren. Who knows anything about such an experience but a poor child of God who has neglected, and has thus been bound hand and foot and cast out. Poor, lonesome castaway!

Now, if you will satisfy me that you have strayed so far from duty, that you have been thus bound hand and foot, cast out in outer darkness, I will agree that you are helpless to do, until a godly sorrow worketh repentance unto salvation. Then, O sleeper, you may arise from the dead, and Christ shall give you light. Then you will have learned like Jonah, that they that observe lying vanities forsake their own mercies, and that stubbornness is as the sin of witchcraft.

Now, suppose this unprofitable servant is a member of your church. It may be that he is wealthy, but covetous. He may refuse to attend his church meetings, although he can find time to attend fairs, elec-

tions, and many places of amusement. You personally remonstrate against his course; you exhort and entreat him, so do others, but he persists in his course. Complaint is made against him. He is cited to the church. He comes, and makes a statement as follows: "Well, I am guilty of what you charge me with, but can't exactly I am sorry for it. Somehow the circumstances which surrounded me just forced me to do as I have done. I want to do right, but when I would do good evil is present with me; but since what I have done has burdened the church, I am very sorry for that." Now, the fact is, he has made you no acknowledgment, and if his statement is true he ought to make none. Can you confidence such a statement? Does not his statement contradict the Bible? "There hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation, also make a way to escape, that ye may be able to bear it."—1st Cor. 10: 13. Now if we give credit to the above Scripture, are we not bound to know that he has lied to us? Should he not be bound hand and foot and cast into outer darkness? And if he be a child of God there is likely to be gnashing of teeth under this severe judgment. But say you what about the Scripture he quotes, does not that seem to justify him? No. The devil quotes Scripture, but he makes a bad out applying it. There is no great contention as to what the Scriptures say; its about what they mean. Paul, the same writer he quotes, tells us, "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be castaway."—1st Cor. 9: 27. Now is it not clear that

in the foregoing Scripture quoted by the brother, that he had reference to the depravity and corruption of the flesh, and although kept under subjection, is still enmity, a captured foe, a suppressed fire, that needs continual, vigilant watching, and which Christ also explains in the following: "That whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."—Matt. 5:28. Now here is the hidden corruption of sin in the flesh, in subjection. Hence our duty is plain to abstain from these fleshly lusts that war against the soul; not in order to be the children of God, but because we are his children. That we may be the sons of God without rebuke in the midst of a crooked and perverse generation. That we may have right to the tree of life, and enter in through the gates into the city. O lovely city! Beautiful for situation, the joy of the whole earth. The beautiful streams of salvation make thee glad. Thy gates of pearl, thy jasper walls and streets of gold, tell us of the glories of thy maker and builder, the great God. This is none other than the gate of heaven, the house of the Lord, the Old Baptist church which God has pitched, and not man.

"Entreat me not to leave thee, or to return from following after thee." Oh, dear brethren and sisters of this city, the church of my God! May I dwell among and worship with you? For 'tis there I hope I behold the King in His beauty, and my heart is ravished with love. Although I daily feel my vileness in the flesh, and it makes me feel unworthy of the fellowship of those I so dearly love, yet I feel to hope that I have been at the banqueting house of the Lord, even in this city, and his banner over me was love.

When I experience such manifestations of the goodness of the

Lord, I wonder why any poor, trembling, weary, heavy laden soul should stay away from such a loving reception, such a feast of fat things. Why would any of the dear children of God be so easily beguiled, so easily bewitched and allured through the flesh, that they would forfeit their right to such joys here for a season? O, foolish Galatians, who hath bewitched you that you should not obey the truth?" "This persuasion cometh not of him that called you." "So run that ye may obtain." Fight not as those who beat the air. Press to the mark for the prize. Take up thy cross and follow Christ. Touch not the unclean thing. Speak to each other in hymns and Psalms and spiritual songs, making sweet melody in your hearts to the Lord. Visit the sick, distribute to the poor, and keep yourselves unspotted from the world. Remember our ministering brethren; do not allow them to go in this warfare at their own charges. Would it not be an ungrateful government that would call men from their homes against their will, and then retain them in service and not furnish them food or clothing, nor any of the expenses they must meet? Will they not have more than their share of the burden? With a sorrowful heart they must remember the little ones and wife at home, struggling to make their support. I have mourned sorely as I have witnessed a few of these cases. Let us hope they are very few, for God's judgment will be sorely visited upon any church that is thus guilty, unless she repents.

Now, brethren, I hope I have not said one word that will mar your peace or confuse your minds. It may be, for ought I know, that some of you cannot receive the sentiments herein expressed. I once could not myself, but I have

written you what I honestly believe to be the truth. May the blessings of the God of all grace be with you all. Farewell.

Your unworthy brother,  
J. T. STINSON.

Stinson, Va.

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### EXPERIENCE.

DEAR BROTHER GOLD:—I will try, by the help of the good Lord, to write what I hope is the dealings of the Lord with me. I was raised by good parents. They always taught me proper things, and gave me good advice. They are faithful Old Baptist parents, I believe. I don't know exactly when I first felt myself a sinner before the just God, though it has been many years ago. I knew I had to be born again before I could be saved; though what to do to be born again I did not know. I would be in a great deal of trouble about my sinful condition, though it would wear off, but return again. I went on this way until May 31, 1891, when there was a shaking of the earth, some called an earthquake. I was scared almost to death, I thought. When the shaking commenced I sat down on the side of the bed; the first thing I knew I was going towards the door saying, Lord my time has come, and I am not prepared to go. My troubles then commenced. I would go off, to some secret place and try to pray, though it seemed my prayers would go no higher than my head. To try to pray seemed to be the most useless thing I ever did. I grew worse and worse, and that winter I thought surely I was losing my mind, or the world would soon be at an end. The sun shone dim—did not shine clear and beautiful like it did before. I would try to pray, though could say nothing but Lord have mercy on me, a lost and ruined sinner. I got

so I could not sleep much. At times I would lie until the dead hour of the night shedding tears over my sinful condition. My husband would ask me what I was studying about so much; that I was so absent-minded. I would tell him I thought sometimes I was losing my mind. I grew worse and worse. I thought my time was near at hand to die, and I would be lost forever. Pen cannot describe my feelings. I went on in this condition the most part of the winter. In the early part of the spring I got up one morning, and everything looked lonesome. I went off to try to pray, and it seemed then my time was near at hand, I must die. The more I tried to pray the worse I felt. I went back to the house, went in the kitchen to get dinner. I there fell on my knees and tried to ask the Saviour to have mercy on me. It didn't seem that I could hardly get dinner; my very breath, it seemed, was Lord have mercy on me. I went in the garden and said, "Lord, I have done all I can do, and nothing does any good, so if I am lost it is just and right. How can I expect to be saved, when I never did a good thing in the sight of God in my life? Though if I am lost I want to go begging for mercy." My heavy burden left me. I rose up and looked around, and the sun seemed to shine the prettiest I ever saw it, and the birds seemed to be singing praises to God. I felt like singing this hymn, "God moves in a mysterious way," etc. I thought I would have to tell my husband when he came to the house what the good Lord had done for my soul; but I decided not to tell him for fear I was deceived and would deceive him, and I did not wish to deceive any one. I went on in this way awhile, until I decided I was deceived, and commenced praying to the Lord to have mercy

on me, but I could not pray as I did before. This would come in my mind, "Maybe my sins are forgiven, and I am unthankful." Then I commenced to try to pray for a bright evidence in any way the good Lord saw fit to show me. I dreamed I was in the prettiest light I ever saw; the light was so bright I could see my face, though was not looking in a looking glass, and I was barefooted, and I looked down to see what I was standing on, and I was not standing on any thing. I commenced rejoiced, saying I was going to heaven like the angel that went to tell the men that were watching their sheep where to look, in a manger, and there they would find a babe, that is their Saviour. I rejoiced over that awhile, and did so much wish to sing God's praise, but had something like a hoarseness, so I had not sung any for some time. I asked the good Lord to remove the hoarseness so I could sing God's praise, if I was worthy of singing his praise, and the hoarseness left me. I did sing and rejoice, though doubts and fears came on. A while after that Elder C. D. Bray preached at my brother-in-law's house near by, and I went to hear him. He told my feelings much better than I could myself, and I shed tears of rejoicing. I loved the Old Baptists better than any one else, and wished to be worthy to be with such good people as they looked to be. I would have the impression sometimes to be baptized, but was afraid I was not fit. At last it was on my mind daily to be baptized. I tried to pray to the Lord to take all notions of being baptized away from me unless I ought to be baptized, and I arose next morning with this in my mind, "Go thy way and be baptized, and you shall be saved." Elder C. D. Bray preached at Rockford School House the 2nd

Sunday in July, 1898. When the church doors were opened I felt like I could not sit still any longer. I went forward and told part of what is here written and was received and baptized by Brother Bray the same evening. I felt like rejoicing for awhile, though was afraid I was deceived. I have my membership at Whitethorn, an Old Baptist church. I love the Old School Baptists better than any people in the world, though I feel like they have no fellowship for me. I feel so unworthy.

Dear brother Gold, if this is not fit to print in your LANDMARK just throw it in the waste basket, and excuse me for making this attempt, as it is the first time I ever tried to write for the LANDMARK. I sometimes feel like the poet says:

"My hope seems so little, I think I'll throw  
it by,  
And again it seems sufficient if I were called  
to die."

Dear Bro. Gold, we are strangers in the flesh, but I hope we are not strangers in the Spirit. I hope you and the dear readers will not get worried with this lengthy scribble. I humbly ask to be remembered in your prayers.

Your little sister, if one at all,  
the least of all,

MARY F. MURPHY.

Chalk Level, Va.

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DEAR BROTHER GOLD:—I feel impressed to pen you a few lines today, not that I have anything important on my mind to write, only in what might be called a negative way. If people really knew all they write and publish they would be wonderfully wise indeed. Not many people have a very perfect knowledge of themselves, yet those who have passed through years of experience might write many things that would be instructive and profit-

able. Then people might speak what they did know, and testify what they had passed through, and it would never lead to debate and strife. The disposition seems to be to speak and write of the great Jehovah. It may have been noticed how much has been and still continues to be written of the attributes and perfections of the Holy One.

Perhaps it was the most important revelation that had then ever been made to man when God communicated with Moses upon Mt. Sinai. Moses reminded the children of Israel again and again that they saw no manner of similitude. They saw like burning and devouring fire, but nothing was being consumed. When the old patriarch Job had some revelations of Jehovah he acknowledged that he had uttered things too wonderful for him, things that he knew not. But people have said things since Job's day much more presumptuous than anything he said. Christ said that no man knew the Father save the Son, and he to whomsoever the Son would reveal him. When God is revealed to man in and through Christ it is as a Saviour, and in their salvation, and that is all the revelation we have ever had of God. We know him and love him and trust in him just according as he has been revealed to us in our experience of his great salvation. We only know what has come down to us. An inspired writer has told us that the Lord God is a Sun. If men were to undertake to discuss the sun it would be a subject nearer home, and seemingly more within their reach than to go so far beyond the created sun to declare Him whom the Son alone is able to declare. Do we know anything of the sun only what comes down to us? Let somebody be very wise now, and tell us what the substance

of the sun is. What constitutes it a perpetual and never-ending source of light? The moon and the planets receive light and reflect it, but have no light in themselves. What is it that constitutes that inexhaustible treasury of heat, that while it warms the whole system of planets, yet the great resource is undiminished? The saying that the Lord God is a sun certainly implies that the one is representative and illustrative of the other. Let somebody be wonderfully wise now and insist that the cold is just as much traceable to the sun as the heat. The sun causes the darkness as much as it does the light, because both depend upon its movements. We read of men professing themselves to be wise that they may become fools. When we see the sun we see nothing but burning and devouring fire. And when Israel saw God upon the mount they saw nothing else—the light and heat of life. There is a sense in which our natural life is an ever-burning fire, having continually to be fed with fuel; so is our spiritual life. We are enlightened. The Spirit of God now shines in our hearts and the warmth of life and love and devotion is there, and so much of the sun has come to us. I cannot feel to limit the Supreme Ruler of the world to say that his purpose and his word could not have been fulfilled in any other way. It seems to me absurd to argue because the wrong doing and wickedness of men were sometimes subject to the accomplishment of good in some other direction, to say that all that wickedness had to be, and that the good could not have been brought about in any other way. Then we are told that the Lord predestinated the evil as much as he did the good. I am not arguing for or against that predestination that is taught in the Bible. But

inspired men have never taught what men are advocating now. He has predestinated his people to the adoption of children by Jesus Christ, that is they shall come in experimentally to the enjoyment of that redemption that they already have in him. The Son of God was manifested to destroy the works of the devil. The Lord has never enjoined upon us to find out the source of that spirit of rebellion against God that has appeared upon the earth. The Saviour told us that it was in the beginning, and we shall never know of any period when and where it was not. That God rules over and among wicked men and restrains and controls their wickedness is a very different thing from inspiring it. Everybody knows that the Scripture abounds with warnings, admonitions, reproofs and exhortations, and the consequences of wrong doing are continually declared. In the face of all this it seems very absurd to argue that all the wrong-doing is necessary and has been predestinated.

Why then warn the churches that except they repent he will come and fight against them with the sword of his Word and of his Spirit? Both Peter and Jude call our attention to the visitations of judgment upon the old world, and upon the unbelievers in the land of Egypt and upon Sodom and Gomorrah, and the cities about them now suffering the vengeance of eternal fire. In this terrible overthrow the Apostle Peter informs us that they are set forth as an ensample to those that should afterwards live ungodly. If the Sovereign Judge has only been revealed to his believing people, and that only in the personal experience of salvation, that revelation has been of spiritual life and light and heavenly love, and to the end of their redemption from all iniquity.

In this writing I have meant to be confined to what has come to me in my own personal experience, and I am not conscious of any ambition to go beyond that. It has been as a polar star to guide me in all my public efforts for half a century. If the Sun of Righteousness did arise upon me his beams were healing. There was a revelation of a righteousness in which all the seed of Israel shall be justified and shall glory. I presume if it had been necessary for us to know more of the divine prerogatives than we learn in our own salvation, more would have been revealed. As to things not revealed,

"Not Gabriel asks the reason why,  
Nor God the reason gives."

There is great need of care and attention to the flock over which the Holy Ghost has undoubtedly set some as overseers. If the gardens were properly attended to I think there would be more fragrance and probably more plants transplanted from the forest to bloom in the garden of grace and abound in all the fruits of the Spirit. In a faithful service of the Lord's people, and an unflinching devotion to their best interests, we give the best possible evidence of some knowledge of him who reigns in his own Mount Zion.

The above is respectfully submitted.

E. RITTENHOUSE

State Roads, Del.

Remarks.

Elder E. Rittenhouse has been preaching faithfully and profitably fifty years, and he has walked in white raiment. We do well to ponder what this dear aged brother has written. Where the inexperienced boldly rush—angels fear to tread.

P. D. G.

## BEHOLD THY MOTHER:

BROTHER GOLD:—I am not able to tell why, but from some cause my mind has been called to the saying of our Lord Jesus Christ while he was suspended upon the cross, "Behold thy mother."—John 19:27. I had often read and thought upon this expression of Jesus', but never until a few days ago did I think of writing upon the subject. Now, I am well aware of the fact that if my mind is not directed by the spirit of God the attempt to write will be fruitless. God alone can open up the subject. The words were spoken under the most trying circumstances. The dear Son of God had been shamefully condemned to die the ignominious death of the cross, between two thieves, and was then suffering the agonies of the cruel death. His body, no doubt, was racked with excruciating pain. Most of his followers had forsaken him and fled, but a few were present, and were beholding the dreadful agony which he suffered. No doubt but they were overwhelmed with grief, yet helpless. They were powerless; his hour had come when he must surrender up his life for sins that he never had committed, but must atone for. Grace never could reign through righteousness unto eternal life without his giving up his life to atone. While most of his followers had fled, the beloved disciple was then to behold his sufferings, together with his beloved and loving, heart-pierced mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. No doubt but they all were overwhelmed with unutterable grief; "And when Jesus saw his mother and the disciple standing by whom he loved," the sight of them seemed to cause him to forget his anguish. "He saith unto his mother, Woman,

behold thy son." O what a solemn appeal, which must have pierced her very soul. The sight doubtless aroused every passion of love, veneration and pity that her soul could be capable of.

The son of her love, appealing to her, and he in the very throes of the most cruel and painful death, must have pierced her heart with the keenest anguish, and no doubt called forth the deepest and tenderest love and sympathy that a mother's love could feel. Oh, how the heart swells with love and pity when we look upon the face of one near and dear to us while death is preying upon all their vital powers. Truly in this case the truth of the Scriptures was made plain, for Simeon had told her before, while he held the child Jesus in his arms and blessed them, saying, "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."—Luke 2:35. No doubt but she felt that this prophecy was being truly fulfilled, while she looked sorrowfully upon the solemn scene. But I think Jesus meant something more wonderful than to merely call upon her to behold his sufferings. I think it cannot be shown that he was ever disobedient to his parents at any time, or to his divine Father. He never disobeyed either. He must have the honor of being a son that never was guilty of disobedience. In his dying hours he would show his love and veneration for her who had borne him, and had watched over him in Bethlehem's manger. He was not ashamed of her in her poverty. While she had nothing wherewith to clothe him with at his birth, but "swadling clothes," Luke 2:7, yet he honored and obeyed her. In his life he had lived for her, in his death he atoned for her. By his grace she is saved, and in his resurrection she is justi-

fied. This is wonderful grace, saving grace, above all other favors, above all other honors; yet this is not enough to satisfy this dutiful son. Something else must be done. Her temporal comforts must be looked after before he left her. "Woman, behold thy son. Though the tortures of death are excruciating, I cannot forget thee. I cannot yield to death until I have made provision for thy earthly comfort." "Son, behold thy mother." This is his dying charge or dying command. The mother, no doubt, though bowed down with sorrow, hears with astonishment these wonderful words. John, who, no doubt, is here addressed, is filled with love to her who is so stricken and forlorn, and to show his love for his divine Lord and Master, yea merciful Saviour, and the tender regard he had for her, "from that hour that disciple took her unto his own home," John 19:27. This manifestation of the love and veneration of Jesus for his mother accomplished, his anxiety for her seems to be satisfied, for next we have this upon record: "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."—John 19:28, 29, 30.

It seems to me that it must have been a part of the work that God had assigned to his Son that he should remember and provide for his mother. And that being my belief, I can but think that the example of Jesus in his last moments is commendable and binding upon all the children of men, especially upon the household of faith.

Mother! Oh, what name sounds so sweet, so fraught with love? What a lesson is taught us by the dear Saviour! Does it not carry with it the most binding obligation upon all to love, honor, protect and support mother? Certainly it does. The Lord commended the Rechabites for their obedience to their father, Jer. 35; and does not the example of Jesus commend itself to us? Does it not seem that it was well pleasing in the sight of God? It must have been, for an Apostle hath said, "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise."—Eph. 6:1. Can one honor either father or mother by neglecting them and disobeying them? Certainly not. Let the Apostle speak again, "Children obey your parents in all things; for this is well pleasing unto the Lord."—Col. 3:20. This is enough. It must be offensive to God if these commands are disobeyed, and if our parents, especially our mother, is neglected or disgraced by us; yet some seem to disregard these divine injunctions, and go on to slight, disobey, neglect, and even forsake their mother, who bore them, and plead for an excuse that they are old-fashioned, uneducated, unrefined, hard to please, peevish, selfish, childish and ill-bred. O, shame, where is thy blush? Who suffered the pangs of my birth? Mother. From whose breasts was I nurtured in my helpless infancy? Mother's. Who bent over my infant body in my infancy? Mother. Who bathed my infant brow in sickness? Mother. Who spent sleepless nights watching over me, and put up with my crying, and fretting, and crossness, when I was an helpless infant, unconscious of being even a human being? Mother. If she was a pious

mother, how often has her earnest prayer gone up to God in my behalf. And now, shall I commit the dreadful sin of neglecting her because she has become old and childish. No, no, never while memory lasts, or I have a morsel of bread. Mother shall share with me, says the dutiful child, Jesus set the pattern. I, by his help, will strive to imitate his example, so far as imperfection can imitate perfection. No dutiful child can ever be content to live luxuriously and see mother live in want. Neither can they live in fine mansions and see mother living in want in a hovel. It is a crying sin against her and against God. Some have dared to plead that mother is so hard to please, and she is untidy; my children are ashamed to have her present when they have fashionable and gay company. Mother must stay in the kitchen, or keep out of sight. Away with gay and fashionable company if mother is to be slighted because of them. King Solomon bowed himself to his mother, and had a seat set for her while he sat on his throne, and she sat on his right hand, 1st Kings 2:19. While he seemed to be vexed at the request she made, yet he honored her, for he remembered her as his mother; thereby teaching us that our mothers should have a place at our right hand, not only in our affections, but also in our liberalities. And if we or our wives and our children are honored, mother must also share in our honors. Can a child of God be happy and obedient to God, and yet fail to respect and honor his parents, most especially mother, she being the weaker vessel? I think not. What, mock at the distress of parents, and I have a plenty? They living in need, and I living in luxury? No, no. This is not the way of grace. No, if any have to suffer privations let it be

me, and not my mother. Hear Solomon, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—Prov. 30:17. Fearful judgment; showing that God will avenge wrongs done to parents. Probably one who is guilty of unkindness to parents does not consider the enormity of the crime. How important that we should remember that if we neglect to respect, honor and obey and administer to the needs of our parents, that we sin against the God of all comfort. If we have been guilty of this sin, may the Lord forgive us, and grant us repentance for Christ's sake, for it is a crying sin and shame to the guilty. In old age our parents need our help. None can fully understand what a treasure they have in mother until she is gone. Oh, what a solemn, piercing thought, mother is dead. Have I strewn her way with flowers, if not it will be useless to place them on her grave when she is dead; alas, it is too late then. It may please the eye of the giddy, but it can do her no good. I would humbly exhort the young to reverence and obey their mother, honor her as a precious jewel, yea as the best earthly gift that God has been pleased to give to the children of men. The unworthy writer thought that he was obedient to his mother while she lived, and while he knows that he furnished her to the extent of his ability with the necessities of life, yet when she was laid in the cold and silent grave, alas, alas, it was then that I felt that I had fallen far short of my duty to one so deserving. I now feel that I wish to honor her memory. But while it is our bounden duty to honor our earthly mothers, we should ever remember that if we have been born again that we have a

spiritual mother, Jerusalem, which is from above that is free, who is the mother of us all spiritually, and all her children owe their highest allegiance to her. She should be honored above all. May the Lord, for Christ's sake, grant to all her children the spirit of humbleness, and the grace to prepare us for an orderly walk and godly conversation at all times. Without this we certainly will reproach her.

May He grant us a spirit to honor our earthly mothers while we live, that we may be obedient to the divine injunction, "Children obey your parents in the Lord."

With love to the household of faith, I remain your humble servant and fellow-laborer in the service of the Lord, I hope,

J. C. HALL.

UNION MEETINGS.

The Mill Branch Union is to be held with the church at Pee Dee Saturday and 5th Sunday in July.

The next session of the Toisnot Union is appointed to meet with the church at White Oak on 5th Sunday and Saturday before in July.

A. J. MOORE.

The next session of Bryant's Chapel, col., is to be held Saturday and 5th Sunday in July with the church at Thorn's Hill, Nash county, N. C., five miles west of Rocky Mount, N. C. A general invitation is extended.

RICHARD LAWRENCE.

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye."—Matt. 7: 1-3.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
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EDITORIAL.

THE TWO KINGDOMS.

The kingdom of heaven bears no resemblance to the kingdoms of this world. The two are altogether distinct, nor do they so coalesce that one is merged into the other and becomes an integral part of it, any more than if a father gives his son a tract of land that tract becomes a part of that son; for we know becomes no part of his nature by such a gift, though it is thereby brought under his possession and power.

There is use for the kingdoms of this world, and they serve a purpose, but we cannot reason therefrom that they are similar to the kingdom of heaven. The things that are seen are temporal, while the things that are not seen are eternal. Here we have two essentially different qualities, named. One is that the kingdoms of this world are visible or can be seen, as something material, while the things of the kingdom of heaven

are invisible to mortal eyes. Again, the things of this world have an end as something temporal, while the things of the kingdom of heaven are eternal or incorruptible.

Then it is only by revelation that we can know anything of the kingdom of heaven. By revelation is not meant that by natural discernment, reasoning, or research we can know these things. For instance, as a child's natural mind develops its knowledge of this world increases. But spiritual knowledge is revealed unto babes. The quality of the knowledge is different. The wise men of the East were guided by a star—supernatural guide, to Jesus. Such a thing had never been known before. Simeon was led by the Spirit into the temple to see Jesus. The Christ was known to Peter by revelation. It is not that what we know naturally or as natural persons, as far as it goes, is the proper knowledge: but old things must be done away. Forgetting the things which are behind. Now we see through a glass darkly, but then face to face. If what a child of God knows here is perfect, as far as it goes, then those who know the most about the Lord here will have greatly the start in the resurrection of the dead.

The kingdom of heaven is above all things of this world, but does not proceed in contradiction to what is demonstrated as science or philosophy. For instance, we know that white is not black. We know that 2 and 2 are 4, and cannot be five. Now such things are not learned nor denied by revelation.

They are known by our natural powers of observation and reasoning. Things important that could not be known by our natural powers are things of revelation. Why the bush all on fire and yet no part was burned is a matter that never could be answered by investigation of natural laws. How a lane could be made through the Red Sea so that the waters stood as a wall on each side until Israel passed through dry shod, or the rapidly flowing Jordan in flood time should divide and its waters wall up without any agency of man, or barrier of nature, could never be explained on natural principles. Hence the people that have no consciousness or knowledge of supernatural power, or no understanding of the existence of the kingdom of heaven of course cannot believe in the divine agency which is altogether above the natural.

When that which is perfect is come then that which is in part shall be done away. That which is in part even in divine things, or that partial and limited knowledge of spiritual things shall not enter heaven. Then shall the people of God know as they are known.

If one judges only from the natural through the medium of his natural senses, when would he ever know anything of spiritual things? What is there in natural operation of laws to teach or prove a miracle? Can water rise above its level? Shall fire cease to burn? What is there in nature to prove the resurrection of the dead? Does any thing in nature live again after it

is dead? If you plant dead or rotten corn will it vegetate? In the spring do dead trees ever put forth leaves? There must in nature be germs of life existing to reproduce themselves. Shall the dead live again? Why should it be thought a thing incredible with you for God to raise the dead. You must first know of the true God before you will know or believe in his power to raise the dead.

What is there in nature to teach eternal existence? What form of life do we behold that will not cease to exist in nature? Decay and death is branded on everything we can behold. To believe therefore in a kingdom in which there is no decay, waste nor death requires a spiritual knowledge.

Everywhere we beho'd suffering and sorrow in this world. What, therefore, is there in nature to assure us there is an existence in which there is no sorrow, nor death, trial, nor disappointment, desire nor need? Surely a kingdom or existence furnishing all this blessedness is so unlike this one that it is in its own light only we can see or believe it. By revelation only is this known. Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit.

What a snare then for a man to be tied down to his carnal reasons for his spiritual knowledge, for carnal senses or reasoning cannot conceive of spiritual existence. Surely the wise are taken in their

own craftiness.

Thomas demanded ocular proof of the resurrection of Jesus. He said, except I see the nail prints and thrust my hands into his side, I will not believe. The revelation of Jesus to him, or his appearing to him, so enlightened him that at once he worshipped him as his Lord and his God.

The man blest to believe in Jesus has promise of the life that now is and which is to come, and for him to live is Christ and to die is gain. The possession of the principles of this world can never qualify us to come to God, or serve with him: but the possession of the kingdom of heaven gives one fitness to render unto Cæsar the things that are Cæsar's, or to use the things of this life without abusing them, and also to live unto God, and seek first the kingdom of God and his righteousness.

P. D. G.

#### MOSES AND JESUS.

"We be Moses' disciple: as for this fellow we know not whence he is."—John 9:28, 29.

This conveys the idea of opposition between Moses and Jesus. But Jesus said, "If ye had believed Moses, ye would believe my words." John 5:4.

Therefore these are not Moses' disciples in the true gospel sense, but in that generally accepted sense in which Moses answers to the law; as by the deeds of which is eternal life. This monstrous error not only places Moses in a false position as to the law, but also as to Jesus and the gospel; and thus instead of harmony, brings conflict. Yet, however, resting on error, this

sentiment is almost universal, indeed is that of all, save to whom the Father has revealed Jesus, and the fact that "the just shall live by faith, and the law is not of faith."

Since all the systems of salvation in the world may be reduced to two—by works, or by grace—we may divide the religious world into two classes; the larger, claiming to be disciples of Moses, we may call Pharisees, and the few—the disciples of Jesus—sinners; and then set as distinguishing opposites—law and gospel—works and grace—Moses and Jesus. The doctrine of salvation by grace through faith without deeds of the law, so acceptable to sinners—disciples of Jesus—seems perfectly contemptible, yea, abhorrent to the Pharisees, making and marking them distinct.

And this line of distinction was marked from the beginning: On a Sabbath day in Jerusalem hear the sweet-toned, heart-touching sound of the silver trumpets floating down and reverberating around Mount Zion from the Jewish and Greek temples calling to regular worship. Soon we see the vast throngs, the wise men after the flesh, the noble and the rich, amid all the appliances and splendors of wealth, ascending to worship God in the name of Moses. They know the Lord spoke to Moses, but as for that fellow out yonder—Jesus by the seaside, or on a mountain, preaching to a few poor, plain people—they know not whence he is. Observe closely, and you will see the same in substance today. They finally killed Jesus in the

name of Moses, and afterwards many of his disciples. Perhaps there are some today who think they would do God's service to kill them. They are aggressive and boast of many wonderful works.

Not that the evangelical world, world, so to speak, professionally claim to work in the name of Moses today, but rather Jesus, though Jesus when on earth told them he knew them not. But by their fruits ye shall know them: let deeds of the law or good works as inducing salvation stand for Moses, as they hold him; and faith and the operation of the Holy Spirit stand for Jesus, and you will see they are Moses' disciples, and regard with the utmost scorn and contempt the doctrine of salvation by grace without works, and more especially the ministrations of the Spirit resulting in what is commonly called an "experience of grace," as also the person claiming it. When the man once blind told how Jesus opened his eyes, they accentuated their contempt for Jesus and his work by calling him "this fellow." Let one tell today of the manifestations and revelations of the Spirit, and especially in visions and dreams or other unnatural ways, and with what utter contempt and scorn they regard them as "superstitious stuff and nonsense." They know their evidences of christianity are based upon the most approved scientific principles, confirmed by the highest standard of human reason; but as for these wild vagaries of the weak-minded and ignorant, they know not whence they are. R. A. P.

"Alas, my brother."—1st Kings 13 : 30.

The mystery of God's ways is great and glorious. The mystery of man's ways is often shameful and distressing. With God's mysterious ways there can be no fault-finding, but with the mystery of man there is much that is distressing. We often wonder at our own shameful weakness and folly, and are also astonished at other people's. But the wisdom and glorious dealings of God always command the highest reverence from all that know his works

The language I have quoted above was uttered by an old prophet in Israel in the days of the wicked reign of Jeroboam. The last days of Solomon were darkened by his idolatry induced by his strange wives. There is no amount of wisdom nor greatness of position that can save one from folly who transgresses God's holy law, nor any former brightness that can preserve undimmed the character of one who departs from the word of the Lord, nor any eminence of ability or service that can save one in the day of his transgression. God forbade the Israelites from intermarriage with heathen nations. This law Solomon transgressed. Furthermore, in the beginning God made only one woman for Adam, and the twain became one flesh.

Toward the end of Solomon's reign there were disturbing elements manifested. It is prophesied that ten tribes of Israel would be rent off in consequence of this conduct of Solomon. Jeroboam was stirred up to become a leader. Ten

tribes did revolt from Israel and crowned him king. This Jeroboam became a leader and typical king in wickedness. He said in his heart, now my people will go to Jerusalem to worship and will return to Jerusalem, and I shall thus lose my kingdom. So he built an altar at Dan and one at Bethel also, and set up idols, and said to the people, it is too much for you to go to Jerusalem to worship; so he made two calves of gold, and set up one at Bethel, and the other at Dan, and said, these be thy gods, O Israel, that brought thee out of the land of Egypt; and this thing became a snare unto Israel, and they worshipped these golden calves. Jeroboam also made a house of high places, and set up the base people to be priests, and defiled and prostituted the worship of God. He radically and entirely forsook the worship of the true God, and set up a bastard form of idolatry—a kind of imitation of the worship of the true God to deceive, and it was as polluted heathenism as the Babylonians used. Jeroboam made Israel to sin, and there was no successor of this wicked king that ever served the Lord truly, or departed from Jeroboam's false worship; but they all persisted in it until God sent the ten tribes into final captivity, and they were lost among the nations of the earth, and cannot now be traced at all or identified.

Alas for false worshippers. The Lord sent a prophet during the time Jeroboam was in the act himself of sacrificing to these calves of

gold (money), who cried against the altar in the word of the Lord foretelling its utter pollution. Jeroboam laid hold on him to punish him, (for men will get mad and fight for false religion.) God smote the king, who then entreated the prophet to pray to the Lord for his healing, which was done. Then Jeroboam desired him to go home with him and refresh himself, and he would give him a reward, "And the man of God said unto the king, If thou wilt give me half thine house I will not go with thee, neither will I eat bread or drink water in this place."

Utterly disclaiming all fellowship thus with false worship, he turned to go back another way. Though he did not hasten away, but sat down under an oak tree. There was an old prophet in the country whose sons were present and saw this warning scene, and they went home and told their father of this startling occurrence. The old prophet hated this false worship, and was glad to hear that this wicked altar was denounced. So he desires to see this prophet and pursues and finds him sitting under an oak, and invites him home with him to eat bread. The man of God repeats what the word of the Lord had said to him, declining to do so. Then the old prophet said, I also am a prophet of the Lord, as thou art, and an angel spake to me and told me to bring you back and eat bread with me. But he lied unto him.

Now this seems very strange. How could the man of God conclude

the Lord had changed his mind, or revoked his order to him? Do not true prophets know that the Lord is of one mind and changes not, and that he is the same always?

The old prophet appeared to love the young prophet, yet if he loved him how could he thus lie to him? It is evident that he had some love for him, yet he was not truthful? How is this? We note a great difference in the gifts of the Lord's people, and also in the degree of their faithfulness to the Lord, and to each other. We also notice much greater consistency in some than in some others. The gifts of some continue longer. Some preach or labor in brightness and faithfulness to the end of their life like Samuel. Others fight boldly for awhile like Joab, and will cleave to David even when all appears against him, yet will follow some vain pretender as Joab did finally. This old prophet acted very strangely toward the end of his life. Some appear to love more than others, and will lay down their lives for the brethren; yet in an unexpected time they will give evil counsel, causing distress and perhaps death to some—as this old prophet did.

Again, we are liable to put too much confidence at times in man, and not trust alone in the Lord. Perhaps this man of God wished to tarry. Perhaps he was hungry for natural food, and did not deny himself. At any rate he was found faulty. He disobeyed God and died on account of it. Yet the lion was not allowed to mangle nor

devour his body, and the old prophet mourned for him, saying, alas, my brother, and buried him in his own sepulchre. Love does not fail for the Lord's people even if they die in transgression.

We must all be tried. But few pass unscathed through the ordeal of this mortal life. Blame attaches to most of us. Trials discover our weak places and we stumble. How few attain to David's first degree or number. Only two went untainted through the wilderness. There is no one of the seven churches in which all are perfect. But love still follows us in our haltings, and when we fall pities and hides us in the Lord so that our death is precious in his sight, and together with him we shall rise.

How wonderfully do the dealings of providence develop and try the faith of the Lord's people. The trial of their faith is held in this mysterious ordeal wherein each knows not the way he is led, only as the unfolding of the Lord's providences opens the wilderness. One thing saving blesses the Lord's tried ones, namely they know that the Lord rules, and that he cannot do wrong, though often to carnal reason it appears as though the Lord does not rule.

But how glorious to be faithful unto death, and receive the bright crown the Lord shall give to all that love his appearing.

P. D. G.

## THE KINGDOM OF HEAVEN.

How blessed is that kingdom.

1st. It is above the world. In it there is no hate, nor striving for the mastery, no effort to wrong another. All are one in this loving, righteous, peaceful kingdom.

In this world men strive for the mastery over each other. Self is the uppermost man. There is no self-denial, but it is self-aggrandizement. There is no true love, but each is seeking the advantage of others.

2nd. There is no division, but all are one in the kingdom of heaven—all serving Jesus as their Redeemer and Lord.

In the world all nations are so corrupt that at least two parties are needful to watch and restrain the encroachments of each other. If one party had all the control there would be no check to its oppressions, but another party watching for its blunders and ready to expose them is found necessary as a check.

3rd. In the kingdom of heaven no foul means are employed in the election. God elects his people, not according to their claims to merit or fitness, but according to his own good will and of his mercy. None elected feel they are worthy. Of all nations are his elect, and of every grade—the unlearned as well as the learned, the infant as well as the adult, the intelligent and the lunatic, those who feel they are vile, as well as the self-righteous. Those manifested as elected are exhorted to give diligence to make their calling and election sure. Notice this is addressed to those

"Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel."—Proverbs 20: 17.

already elect according to the foreknowledge of God the Father. This is not done by urging their own worthiness, but by obeying the Lord Jesus in trusting and following him.

Thy people shall be willing in the day of thy power. The love of holiness in the true servants of the Lord causes them to dwell in the Lord and love his ways.

P. D. G.

### TO WHOM SHOULD WE HEARKEN ?

Should we hearken to God, or to man? Cease ye from man whose breath is in his nostrils. Of what account is he? Surely man walketh in a vain show. Even when in the act of walking it is not in him to direct his steps. He may while walking drop dead in a minute. He has no control over a minute of time, nor does he know anything as he ought to know. He has no power at all. But the everlasting God holds our life in his hand. Nothing is hid from him. He cannot do wrong. He is truth itself. He does all his pleasure. He delights in mercy and truth. None can ever deceive him. Why then should I not give good heed to him. How blessed am I if any divine knowledge is given me—if I have found mercy in his sight. Should I not then hearken to God the Lord? The strength of Israel will not lie.

P. D. G.

### REV. C. B. DENNY'S VISION.

“Rev. C. B. Denny, of the anti-mission or Hardshell Baptist church, who lives near Pilot Mountain, is said to be creating quite a sensation in his church. Recently while Mr. Denny was on his way to church he had a vision. From the lesson of the vision he drew a chart, illustrating God, the law, Christ and man. This he uses in connection with his lecture. The theme of his lecture is said to be his acknowledgment that for thirty years he has preached a doctrine he could not conscientiously endorse.”—Winston Sentinel.

#### Remarks.

I heard Elder Denny speak of the vision referred to. Instead of retracting or renouncing the doctrine he has for years been preaching, he appeared to me to be more zealous than ever in contending for what Primitive Baptists hold.

I hope he will speak for himself through the LANDMARK.

Our enemies are so eager to find some one among us ready to recant that they seem to find it difficult to wait until one does so before they give a shout.

If our shell is hard who will break it? What sort of animals deposit eggs with soft shells?

P. D. G.

### MARRIED.

On June 7th, 1900, at the residence of J. H. Clayton, in Roxboro, N. C., Mr. John H. Butcher, of Pittsylvania county, Va., to Mrs. Nannie L. Lunsford, of Person county, N. C., by L. H. Hardy.

## OBITUARIES.

## MAGGIE HARDY.

The subject of this obituary was the daughter of Deacon John T. Rowe and Penelope, his wife. She was the sister of Elder J. T. Rowe and the late Elder John R. Rowe. She was born November 15th, 1860, and was married to my brother, Parrott M. Hardy, on December 1st, 1878. The fruits of this marriage were two girls and nine boys; the baby boy did not live but a few minutes, and died one week before its mother. She died on March 31st, 1900.

On the first Sunday in March, 1877, she was baptized into the fellowship of the Primitive Baptist church at Sandy Grove, Beaufort county, N. C., and continued in that same fellowship until one year ago, when she was dismissed by letter through which she became a member of our little band at Roxboro.

Maggie was a woman of very firm character, which is characteristic of the family. She had a great love for the truth, and it never could be spoken too plainly for her. She had very firm love for those who thus spoke the truth, and did not hesitate to tell them of the joy she experienced. Her nature was to speak out in plain words.

For some time prior to her death she seemed to realize that her time was short, and often spoke of it. At 7 o'clock on the night of March 30th, she called for her children to come and kiss her good-night, saying, "I am gone." After this she revived some, and drank some water and some milk. Then she lay as if she was listening to something, and said to brother, "Don't you hear them?" He asked her who, and she said the people singing in the boats on the other shore. He asked her what boats, and she said, "The boats that are coming after me." He asked her if she hurt anywhere, and she said, "No, not a bit." Then she prayed aloud to the Lord to take care of her little children and dear husband, after which she spoke of the singing and the boats, saying it was the prettiest singing she ever heard. She spoke of this several times. She called her four oldest children, and talked to them about how to conduct themselves through life, and requested them to be kind to the little ones and remember her. She told brother to take care of the little children

and try to raise them right. Then she said, "They have landed," and soon she looked at brother, smiled pleasantly and gently passed away just after midnight.

She leaves behind her an aged father, three brothers, a loving husband, two daughters, eight sons and a host of relatives and friends to mourn our loss, but we rejoice that it is her gain. The Lord bless us to be resigned to his holy will.

L. H. HARDY.

## ALLIE MAY NELSON.

I will try to write a part of the life and death of my dear niece, Allie May Nelson. She was a precious child to me. She was born December 17th, 1881, and died March 25th, 1900. Such a short stay for such a good child. She was so patient. Whoever she met, she met them with a smile. She never was like a child. I have often said I feared she would not be raised. She thought so much of her uncle Pink and myself. Surely she could not have loved us better if she had been our own child, and I do not see how we could have loved her any better. She was all the company we had, for we had no children. Her mother died when she was five years old, and she has been with us most of the time since, and the more she stayed with us the better we loved her. I tried to be a mother to her, and advise her how she should conduct herself, and to keep good company, and often told her that a good name was far better than great riches. O why has the Lord taken such a precious child, and left poor sinful me to weep and mourn? I think she was too precious to stay in this sinful world. Her disease was meningitis, and she did not live a week after she was taken. Her sufferings were very great. If it could have been the Lord's will I would gladly have suffered for her. She was unconscious all the time except Thursday; then she knew us all and called her uncle and told him she just wanted to know where she was. She begged the Lord to have mercy on her and forgive her sins, and kept repeating, "Lord, if it can be Thy will, have mercy on me." I tried to beg the Lord to forgive all her sins before it was finally too late, and I hope he has taken her to himself to rest with him where there is no sickness, sorrow, pain nor death. But I am so lonely. She was so sweet to me. I know the Lord does all things well, but it s more than I can do to be submissive to

his will. I do pray that he will make me submissive, and make me obedient to all his will. I ask Bro. Hardy to pray that I might be submissive. If I could be as good as Bro. Hardy it seems that I would not see any more trouble. Oh, to think that I shall not see the smiling face of my darling Allie any more, nor hear her speak to me.

Written by her aunt,

BETTIE WARREN.

CALEB MASON.

Caleb Mason was the son of Hezekiah and Varta Mason, and was born January 6th, 1866, and died April 4th, 1900. His disease was pneumonia, of which disease fourteen died in the same neighborhood of not more than one mile square, and among them Caleb's father and one brother. He knew he was going to die, and was willing to go. His wife and her relatives were by his side, and about three hours before he died he raised up and said to them, "Folks, there has been a change; O, the prettiest place!" He said, "You all look as if you were scared. I am not scared." He called his little boy to him and kissed him. Brother Charlie Willis asked him what was his hope for hereafter, and he said, "I shall be better off." His mother-in-law asked what he wanted, when he repeated, "O the prettiest place, and I am going to it! Why should I want to stay in this nasty, ugly world?" He died quietly, leaving behind him bright evidences of salvation in Jesus Christ our Lord. He leaves a widow and a little son, together with many relatives and friends, to mourn their loss, but all have hope that he is at rest with Jesus.

That section has been visited with sore afflictions for the past nine months. Only last August fourteen fishermen were drowned out of a crew of twenty who lived in two little neighborhoods. The latter part of last winter and in this spring twenty-two others died, nearly all being in one small neighborhood. Of these last the church at Hunting Quarter lost four good members, but we feel that they have only been taken from the church militant to the better joys unto which they hoped to come. Several of those who were outside of the church were warm friends to the church, and were always members of our congregation when we met for the worship of God. May we not hope that they too were among those whose hope

was in the Lord, and who were made partakers of His grace?

The glorious and ever present God be with the bereaved to comfort them and fill all vacant places with His holy presence, is my prayer for them.

Affectionately,

L. H. HARDY.

LOUISA H. ROBBINS.

By request of the brethren at the church at Mill Branch, Nash county, N. C., I will try to write the obituary of Sister Louisa H. Robbins, who was a faithful member of said church. According to her best recollection she was 79 or 80 years old, but she had no record of her birth. She was married to John W. Robbins about the year 1845, by whom she was the mother of ten children, and step-mother of four children; eight of her own and two step-children are still living, and three of her own and two step-children joined the same church to which she belonged, but one of them died two or three years ago. Those that are living, I think, are following in their dear mother's footsteps, which indeed is worthy to be imitated. I think three or four of the other children are well wishers to the cause. I went to see Sister Robbins a short time before her death. She told me she did not know the purpose the Lord had in keeping her here, but hoped it was to see her children baptized. Her youngest son was baptized a few days before her death. She was a kind, affectionate and faithful wife and mother, both to her own and her step-children. Sister Robbins was ever smooth and well-balanced in her ways. Before she joined the church her faith was strong, to which was added virtue. She joined the church in October, 1882, and lived as near what we expect to see as a christian, while in the flesh and subject to temptation. She was taken, gave way, sank to the floor, and fell peacefully, we believe, in the embrace of her Saviour. I do not know what the disease was, but the Lord called her away from this troublesome world according to his own will and purpose, and may her children, relatives and brethren in Christ be comforted, knowing the Lord doeth all things well.

M. B. WILLIFORD.

Rocky Mount, N. C.

DEACON H. H. ANDERSON.

Departed this life June 4, 1899, Deacon H. H. Anderson, in the 57th year of his

age. Brother Anderson was born July 11th, 1842; was married to Martha B. Pair on the 20th of December, 1866. This union was blessed with thirteen children, eight of whom are now living, five girls and three boys. Bro. Anderson was one of the best rounded-up men in manners and discipline I ever knew; was kind in his family and very useful in his church, but the purest of flowers are plucked from earth to reign in glory, and there is a sweet promise of everlasting rest to the people of God. Bro. Anderson lived to see his dear companion and one daughter baptized into the fellowship of his church (Old Salem), Johnston county, N. C. The daughter referred to is Sister Mattie Bullock, now of your city. She is an estimable lady and precious Baptist, and others of the family I think have precious hopes. It is a precious blessing and great comfort to see our children brought home to the sacred fold, but the promise is that it is good for us and our children after us. May the Lord enable our precious sister and family to kiss the rod with which we are smitten, and realize that the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

J. A. T. JONES.

LORETTA OAKLEY.

Sad it is to me today to sit down and try to write of the sickness and death of my dear, loving daughter. She was the daughter of Calloway and Bedie Oakley, and was born November 17th, 1868, and died May 27th, 1899. She became afflicted with scrofula at ten or eleven years of age, and all the time and care that was given to her disease was in vain, for she lived and died an invalid. She never experienced the pleasures of this life as other young girls do, as she was unable to go away from home much. She loved religion, and would sit and sing sacred songs when unable to do anything else. I can never express the feelings I had when I saw that my child had to leave me. How I longed to keep her with me, but no, the Lord's will must be done. She would very often tell me that she could not be with me very long. It seemed that the Lord had let her know that he would soon call her home. She did not seem to dread death, but was leaning on the everlasting arms of our Saviour, although she had never connected herself with the church.

HER MOTHER.

MARY LOTTA FOX.

Mary Lotta, infant daughter of Henry and Lura Fox, was born April 11th, 1899, and died February 6th, 1900. She was their only child, and was therefore the delight of their home. But if we could feel it so, how much better that these little ones should go out of this world of sin, so beset with snares on every hand. The pain they endure in affliction is all the trouble they know, and when delivered from this body of dust we believe they go to the glory of our blessed Jesus. This was David's faith, and, so far as we know, it has been the faith of the saints in all ages of the world. We trust the good Lord will give the bereaved father and mother grace to bear up under this, the sorest trial of their lives.

L. H. HARDY.

## APPOINTMENTS.

J. E. ADAMS.

Bear Creek, Chatham county, N. C.,.....  
 .....Wednesday before 4th Sun. in July  
 White Oak Springs, Montgomery Co...Sat'y  
 Cotten Creek.....4th Sunday  
 Mill Creek, S. C.....Friday, Sat. and 5th Sun

T. N. WALTON & W. H. SHIELDS.

Mt. Zion.....Monday after 2nd Sun in July  
 Seneca.....Tuesday  
 Pecks.....Wednesday  
 Morgans.....Thursday  
 Cross Roads.....Friday  
 Bethel.....Saturday  
 Chestnut.....3rd Sunday  
 Canton Creek.....Monday  
 Town Creek.....Tuesday  
 The Knob.....Wednesday  
 Goblintown.....Thursday  
 Then will Bro. Samuel Corn or Mr. T. J. Lilly and other brethren and friends arrange appointments near Stuart so that we may be at Spoon Creek on Monday after 4th Sunday in July.  
 Senter.....Tuesday  
 River View.....Wednesday  
 North Fork.....Thursday

RICHARD LAWRENCE & PETER BATTLE, (Col.)

Pleasant Grove..Wed. after 4th Sun in June  
 Thorn's Hill.....Thursday  
 Elm City.....Friday  
 Londons.....Sat. and 4th Sun. in July  
 Barnes.....Monday  
 Turner's Swamp.....Tuesday  
 Conveyance needed.

W. C. JONES.

Sandy Creek.....	July 24
New Shepherd.....	25
Toms Creek.....	26
Suggs' Creek.....	27
Mt. Tabor.....	28
Arbor (near Enterprise Factory) 10 a. m.....	29
Old Brush Creek, 3:30 p. m.....	29

Will some one near Shepherd meet him the 24th ?

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I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on portions of the word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

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Southampton, Bucks Co. Pa.

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JR Congleton  
1 Feb 01

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## EXPERIENCE.

DEAR BROTHER GOLD:—For some cause, the Lord only knows, I feel impressed to write a short sketch of my experience, although I have but little to tell. When very young I was troubled on account of sin. I often wondered what would become of me when I died. I was so miserable I tried to be alone all the time. My father was a member of the Methodist church, and of course I went with him, and came very near joining one night at the protracted meeting. I tried to be one of them, as I wished to go with the popular tide, and I wanted a religion that would allow me to have music and dancing with. But this only lasted until the excitement was over, and it was all gone. Thus I went in sadness of heart, and much of the time bowed down in sorrow, though I was not as miserable and cast down as some I have heard talk. Dear brethren, this has given rise to many doubts and fears with me. I know that many of you have brighter evidence with God than my poor, unworthy self. But I went on in this condition until my seventeenth year, and on the third Sunday in April, 1896, while sitting under the sound of one of our beloved ministers, it seemed as if the way was opened before me, and I could see and feel the truth as it is in Jesus. I was then and there made to feel and believe that the Primitive Baptists are the true

church, and my love went out for them so much that I desired to be with them, but feeling my unworthiness and sinfulness so much that I lingered on outside to keep in the rear, thinking it would not last. When I returned home I grew worse and worse, knowing that I was not worthy of being in the company of the brethren and sisters. When I retired that night, for the first time in my life I bowed down and tried to pray to the Lord to have mercy on a poor sinner like me. Lying on my bed that night these words came to me: "Let not your heart be troubled; ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." Next morning when I arose I searched the Bible and found these words. Dear brethren, I feel that my poor prayer was heard. Christian friends, it was then a feeling came over me that I cannot describe, yes, a feeling of love for all Primitive Baptists. That morning I was made to shout for the battle and take up the cross. I offered to the church at Contentnea on that day, and was received and baptized Sunday morning following by Elder Wm. Woodard. Since that time I have had some very refreshing seasons from the presence of the Lord and with his people. One thing I know, if I am a child of God it was caused by nothing I have done, and my great-

est wish is to know that I am his, and he is mine. I believe there is a set time with God for the concernment, trials and deliverance of the sinner. We do not know when the time is, but God knows. For it is said, Thou shalt arise and have mercy upon Zion, for the time to favor her is at hand, yes, the set time is come. Zion is the church, and the favor that the Lord grants is generally seen in the church. I often feel that I deceive my brethren and sisters, for I feel to be the least of all, though I feel to say they are the people I want to live and die with—want to spend my days in their fellowship. I want you to pray for me that I may live nearer to my God. How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds and drives away his fears. Oh, grant it to be thy holy will that I and all the hungry, thirsty sons and daughters may be led beside the still waters and green pastures, and rest in the shade of that Rock in a weary land. I feel to say :

"If my soul is sent to hell,  
Thy righteous law approves it well."

Dear ones, let us not be carried about by every wind of doctrine, nor be deceived by false teachers that are going about, but let us remember that Jesus is the only way of life and salvation. I often think if I can only be ready to meet my blessed Lord and Master in peace when the trying hour of death shall come it will be the greatest blessing to a poor sinner like me.

Your unworthy sister,  
BESSIE L. BOSWELL.

Wilson, N. C.

DEAR BROTHER GOLD:—How I would like to be with you this beautiful Sabbath, and hear you speak face to face of the goodness

and mercies of our God to poor, lost and ruined sinners. And I would tell you, too, what a pleasant meeting we had the first (last) Sunday. Dear brother and Elder S. C. Little was with our beloved pastor, Elder J. F. Mills, and preached a wonderful sermon each day. Both texts were in Revelation. The church was in peace, and love and union seemed to abound. Saturday, while the church was in conference cousin Walter Edwards, a young man about twenty-one years of age, came forward and related in a most touching manner the dealings of the Lord with him, in the pardon and forgiveness of his sins, and was received and baptized Sunday morning by the pastor. None of his people are members of the Primitive Baptist church. He said he had had a mind to go to other churches, but like one of the writers of old, he said he had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness, and therefore he came to the Lawyer Spring church, he said, seeking fellowship with the house of God. How beautiful it was to behold him laid beneath the yielding wave, showing death to sin, and rising in the resurrection with Christ to live in righteousness. The witnessing of such a pleasant scene carried my mind back to the day that I hope and believe was set apart of the Lord, when my father and I should turn our backs upon the world and follow our Lord and Master into the watery grave, which day was full of joy and peace to my soul. That was just two days before the association at Watson, where I met you, Bro. Gold, and many other precious ones of the Lord. That was a meeting I feel that I will not forget as long as I live. Tongue and pen both fail to express the joy I then felt. For five weeks and a half

along then I was continually in a rejoicing state. I do feel, Brother Gold, that the dear Lord has been wonderfully good and gracious to me: yea, how merciful he has been to my unrighteousness. Sometimes when my mind rambles back over the past I am almost astonished, while I wonder in silent amazement how the goodness and mercies of the Lord have been extended to such a wretched one as I. Surely I do feel that it was not for anything good I have ever done or ever could do that the Lord has been gracious to me; for if it had been left to me to have worked myself into his favor I would have been forever lost and miserable to all eternity. The salvation of the Lord is far beyond the reach of poor, puny man. I feel to hope that I have realized this truth, and though I still feel to be a vile sinner, yet I do not feel to be under the condemning sentence of sin and death as I once did, when I did not feel to have a friend on earth or in heaven, and even my schoolmates seemed to look upon me with a frown: nay, but I hope I am a poor justified sinner: not justified by the deeds of the law, but by the righteousness of Christ. And even now it seems that my young friends and schoolmates had rather not be in my company, yet, if I know my poor, sinful heart, I know I wish them forever well. While attending school last winter, one of the girls got a little interrupted with me for something I said. The Missionaries of Polkton had been repairing their house of worship—carpeting the floor and painting it inside, etc., and this girl came in one morning and said, "Oh, you just ought to see the church; it is the prettiest thing I ever saw." "Why, Katie," I said, "It is only the house, it is not the church." "No," said she, "it is the church." "No, Katie, it

is only the house." "Why," she said, "anybody that's got any sense knows it's the church." I thought any one that was truly wise knew it was not, but I did not tell her so. I know the world will speak evil of the Lord's people, but they should rejoice that they are counted worthy to suffer shame for Christ's sake. There would be a woe pronounced against them if all the world should speak well of them: yet, they should endeavor to so live as not to give them (the world) any cause to persecute or speak evil of them. Other denominations are always watching for something for which they may ridicule us, and when they see one turn aside to act disorderly, O how it does them good. If they can just hear one member speak unkindly of another it gives them room to talk; and I am sorry to say I have heard the same myself, and O, how it grieves me to the very depth of my heart: for I read that the dear Lord said to his disciples, "I give unto you a new commandment, that ye love one another; even as I have loved you, that ye also love one another." I had much rather bear hard sayings than to wound the feelings of others. My grandfather is gone from this world and all timely things, and I know not but that he is extremely happy in that world of eternal bliss, yet he said many hard things of me that were grievous to be borne; but the grace of the Lord, I hope, was sufficient for my day and trial. The day I was baptized he would not go to meeting, and said he wished to the Lord Isaac Jones would be as big as old Gus Bruner, so he could not wear my father's clothing. My mother had prepared clothing for Bro. Jones to wear in the water, but as the blessed Lord would have it, my father had to use them himself. He was constrained to tell his feelings to the

church that day, and was received, and we were both baptized by Bro. Jones. That was indeed a memorable day with me, and though it has been said of me that my mother taught me religion, and that I learned my experience from the LANDMARK, yet I feel to know of a truth that my mother nor the LANDMARK, though each of them are very dear to me, could ever have caused me to feel that I was a poor, guilty, condemned sinner; too vile even to implore the mercies of the Lord, though it was my continual daily cry for the Lord to have mercy upon me a sinner. I was so condemned I could not ask for justice, but could only say,

"If my soul is sent to hell,  
Thy righteous law approves it well."

But these feelings came on me so young, and came so gradually, that I could never tell anything about my first serious thoughts—when nor how they came about; but as I grew older the felt sense of my lost and ruined condition was more keenly felt, and at times there was no rest for me day nor night. I did not remain in the same condition all the time. Those wretched feelings would wear away to some extent at times, but when they returned again it was with double force. I looked for the world to come to an end every day, and dreamed of it at night. I did not expect anything but torment in a world to come. I thought it was my portion, and my doom was fixed and sealed—that mercy could not reach my case, though it was all my cry. I would see Satan when awake, and dream of him in my sleep, till it would most frighten my life away. But though I saw him when awake, yet I did not see him as I behold things with my natural eyes. All my crave was that I might have a hope of being better off when I left this world,

for O, sad, sad was the thought to have to go to torment there to linger in eternal pain, yet death forever fly. I was so miserable at times that I thought I was going crazy. I cannot tell either the time when that burden left me, and that has caused me a great deal of trouble. I know, though, that it was some time in the spring of '91, and instead of those gloomy, wretched feelings that had followed me for so long a time, I was rejoicing, and filled with praise from day to day. I well remember one day I was singing "Amazing grace how sweet the sound," etc., and my father was so troubled about making a crop that he looked at me with the most solemn expression in his countenance and said, "Well, Lou, I don't see what in the world you can see to be rejoicing at, when it looks like we won't make a thing." These words, "the Lord will provide" were daily on my mind, and that has been a precious promise to me many times when I could not enter into the joys of the Lord, to think that in due time he would provide, though sometimes I almost despair of hope ere the blessing comes. I did not say anything about my feelings to any one, but tried to keep it all to myself. I have been stricken dumb many times when preachers would begin to ask me questions concerning my feelings, when I knew I had told it to no one. O, I cannot tell it all, not even the half; I can only hint at it. But a new burden, a burden entirely different, began now to increase upon me. I would have a mind to go to the church, but my feelings of unfitness and unworthiness would rise before me, and I would fear I would deceive them. Then again I would think I was so young they would not have me. Sometimes I would think I would go the next opportunity, and when

the time would come the impression would all be gone, and I could not go; and at other times I could hardly stay away, and yet I could not go. It would seem to me sometimes that I could not wait until another meeting. About three months before I did go I dreamed of being in a house where there were lots of the most savage, barbarous people I ever saw in all my life, and they had the wildest, fiercest actions, so much so that I was afraid of them, and desired to get away. While in this fearful place I looked away in the distance, and I saw a large house. I thought if I could only get in that house I would be safe from those wild people. So I left the place where I was, and ran in haste to the large building. I was dressed in white, and when I came to the door of the house it was open wide, and a few people were in the house, and one stood among them that I thought was a preacher; but when I got to the door I fell, helpless as an infant babe, and could go no further. My whole desire was to get in the house, and I was crying, and called to those few people to help me in. They all came and met me with tears in their eyes, and helping me, welcomed me in the house. The one I thought was a preacher had a book in his hand, but I did not know him, for I had never met him. I wondered what the dream meant. I could not keep it out of my mind. In about two months appointments came out in the LANDMARK for Elders A. Gardner and J. D. Vass to visit this country. When the time arrived my father met them at Jerusalem, and they came home with him. That night after they had retired I told my mother that I believed I had dreamed of seeing Mr. Vass before, but did not tell her my dream. We went to Lawyer Spring the day

appointed, but the appointment for that day was not in the LANDMARK, and therefore there were but few people there; but few as there was, it was a day of rejoicing, of sorrow and of joy, that was the day I was made able to turn my back upon the world, and take up my cross, and follow my Lord and Master, I hope, through evil as well as good report. I saw the fulfillment of my dream, and Elder J. D. Vass was the preacher I saw.

Brother Gold, this letter is too long and far from what I desire, yet it contains a little of my past experience and feelings, but whether it is an experience of grace or not, I know not. I often get very low.

Brother Gold, you do not know the responsibility I felt resting upon me when I saw that you had entered my name as a subscriber. I fear I will not be able, but if the Lord will provide it will all be right. May the Lord continue to bless you with his presence, for where his presence is there is fullness of joy. I do desire to meet you again. Do you hope to attend the association at Philadelphia, in Rutherford county? If so I would be glad you would stop with us. I wish to say to dear sister Maggie Britt that I did not get an answer to my last letter. Your letters have been comforting to me. Much love to the household of faith.

LOUISA A. EPWARDS.

Polkton, N. C.

#### Remarks.

Yes, dear sister, the Lord willing I hope to attend the Association at Philadelphia. P. D. G.

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DEAR BROTHER GOLD—The LANDMARK is all the preaching I have had for many years. It always comes laden, as I believe, with the precious manna from heaven. I

sometimes see a piece signed L. H. Hardy. Just here I fail to find words to express the comfort I have in reading after Bro. Hardy's pen. Surely he is a true servant of the living God. It seems to me that I can see the glory of God shining forth from the crown of righteousness prepared for him. I have felt that I saw Bro. Hardy in a standing position, declaring the glory of God. I saw the glory of God shining around his head bright and pure as gold. Brother Gold, I saw this dear brother last September just as I have stated I was reading the LANDMARK, and I don't think I ever felt so happy before. God bless Brother Hardy. I feel sure that his feet are shod with a preparation of the gospel of Jesus Christ. Oh, that I could feel for myself what I feel for him. But O, my heavens, how little I am. God save, I perish.

Brother Gold, to yourself I would say your editorials are very sweet to me. They are so plain, and yet so full of truth. I am often wondering why some brethren or sisters don't write to the LANDMARK from the Mill Branch Association. I have looked for dear old Bro. Thomas Bell in the LANDMARK, and still hope to hear from him. I am glad to see that most all subscribers have paid up and are ahead, for I am sure we can never spend \$1.50 in a more profitable way. I will say to all of God's people, remember me in your prayers when in the mountain top, and remember me in the valley.

Yours in bonds of love,  
J. S. SIMS.

Higgston, Ga.

#### Remarks.

Quite a number of the subscribers to the LANDMARK are behind. I know money is scarce, but request them to please send it as soon as they can.

P. D. G.

#### CHURCH CONSTITUTION.

Bishopville, S. C., April 14, 1900.

In compliance with the request of brethren of the Primitive Baptist faith living in and near Bishopville, brethren and sisters from other churches met in the newly-erected house of worship for the purpose of constituting them into a regular Primitive Baptist church.

Elder A. J. Moore, of Whitakers, N. C., preached a discourse suitable to the occasion from the Song of Solomon 1:7, 8; after which conference was organized by choosing Elder A. J. Moore, Moderator, and R. H. Pittman, Clerk.

1. Names of brethren and sisters who met as a conference were enrolled as follows: Elder A. J. Moore, from Toisnot church, Wilson county, N. C.; Deacon Elias Brown, brethren J. W. Brown, Harmon H. Brown, J. C. Atkinson, Baker Brown, Henry H. Brown, W. I. Brown, and sisters Kasiyah Brown, Callie Tidwell and Elizabeth Atkinson, from Mt. Pleasant church, Sumter county, N. C.

2. Church letters held by the following brethren and sisters were read, and their names as constituent members recorded, viz, R. H. Pittman, Eunice E. Pittman, W. J. Bramlett and R. L. Brown.

3. Articles of faith, as prepared by above members, were read, and found entirely satisfactory to the council, being in accord with the doctrine of our Lord Jesus Christ.

4. The Moderator proceeded to extend the right hand of fellowship, and in behalf of the council pronounced them a church in gospel order, closing his remarks with kind and wise words of exhortation.

5. A hymn, No. 546, Lloyd's Collection was now sung, during which all members of the council extended the right hand of fellowship and

welcome to the newly-constituted church.

6. The work of the council now being finished, after singing hymn No. 548, conference adjourned.

A. J. MOORE, Moderator.

R. H. PITTMAN, Clerk.

The church proceeded at once to organize, by choosing Elder A. J. Moore, Moderator, and R. H. Pittman, Clerk.

1. Adopted a series of rules as their guide to business, a covenant as to church relations.

2. Fixed the days of church meeting on fourth Sunday and Saturday before in each month, and its first quarterly meeting fourth Sunday and Saturday before in August.

3. Adopted name of Bishopville Primitive Baptist church.

4. Door of church opened for reception of members.

5. The church believing Bro. W. J. Bramlett possesses the qualifications of a deacon, he was set apart for ordination at some future day when a presbytery of ministers can be obtained.

6. By unanimous vote Bro. R. H. Pittman was requested to prepare a statement of the constitution and proceedings of the church at this meeting, and forward to LANDMARK and Gospel Messenger for publication, with the request that other Baptist publications copy.

7. Adjourned to meet 11 o'clock tomorrow morning, for preaching and communion service.

A. J. MOORE, Moderator.

R. H. PITTMAN, Clerk.

SUNDAY—MORNING SERVICE

Elder A. J. Moore preached an able and comforting discourse from Mark 5:19, 20; after which the emblems of the broken body and

Priest were taken by the church and the visiting brethren.

EVENING SERVICE

Preaching at 7:30 by Elder Moore to a crowded house of attentive hearers; text Matt. 13:3, 9.

Truly the preaching at all the services, and especially at this, our last service, seemed to be in spirit of the Great Seed Sower, and in demonstration of His power. The little flock was comforted, edified, and built up in the most holy faith, while others, not in the sheepfold, were, we feel, enabled to rejoice in, and take comfort from, that doctrine that represents God as a sovereign indeed, who does all of His will, and none can hinder—Christ as a Shepherd in truth, who goeth before his sheep, gathereth the lambs in His bosom, and none shall ever perish—the Holy Ghost as a Spirit that takes the things of God, and reveals them unto the children to their good, comfort and consolation. Truly this is a precious doctrine to them that have eyes to see, ears to hear, and a heart to understand, and may the seed sown fall upon good ground, and bring forth fruit to the honor and glory of God.

And since God has blessed us to sufficiently complete a house of worship as to hold service therein, and to organize a church of Jesus Christ in this town, we desire to feel humbled under His gracious dealings with us, and to return heartfelt thanks to Him who blesses and none can curse, and to our brethren and friends everywhere who have in deed, word, or prayer aided us in our feeble efforts, may He who has said, "Inasmuch as you have done it unto the least of these my brethren you have done it unto me," reward you. Our hearts are open and our doors stand ajar to receive all—not only our minister-

ing brethren who bring glad tidings of peace—but any who love our Lord Jesus, and follow Him in the way.

R. H. PITTMAN.

Remarks.

Brother R. H. Pittman has since been ordained to the gospel ministry by Elders Wm. Woodard and A. J. Moore. He is a bright and promising gift, and I hope he will be very useful in the ministry.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I have been blessed to fill all the appointments so far. Shall preach at Bethlehem Saturday and Sunday next. I have been unwell of late with cold and hoarseness, but am much better now. I have found the churches around on the coast generally in peace, but there is little preaching among the churches which Elder J. R. Rowe served. The church at Cedar Island had had no preaching since August last—Bro. Rowe's last visit there. We had a good pleasant meeting there on the 3rd Sunday and Saturday in May. I spent a week among them and enjoyed it. Hope my visit and labors among them was blessed of the Lord, as also at other places. I feel more and more impressed of late, Bro. Gold, to visit the destitute churches and sections of the country where they scarcely ever have any preaching. I am stopping with that dear brother, Thomas Holiday, and his wife, who is a sister indeed, and his aged mother, and daughter, sister Barnes. Old sister Lyda Holiday is in her 91st year, and is, in some respects, as remarkable a woman as I have met. She can get about as briskly as a girl, has a good mind, but few gray hairs on her head, and enjoys religious conversation and preaching as well as any one you have

ever seen. She is a mother indeed in Israel—is strong in the faith. I hope you and your family are well. The Lord bless and prosper you.

Yours in hope, faith and love,

J. E. ADAMS.

Columbia, N. C.

### SHUBAL STEARNS.

You said something some time back about Elder Shubal Stearns being claimed by the Missionary Baptists, but I cannot see, even from Semple's history, how he could have been. He was born in Boston, January 6, 1706, and died November 20, 1771. He continued to discharge the duties of pastor of Sandy Creek church, N. C., till a short time before his death. He died twenty-one years before the sect of Missionary Baptists were founded in England; and it was twenty-two years later, 1814, before they gave the Baptists trouble in the United States. They began to show themselves in the Philadelphia Association, the oldest Baptist Association in the United States. The daughters of this association are on Primitive principles yet, but the part bearing the name is now a Missionary body. Owing to the defection of such as left Primitive grounds, they might cast such intimation, and I look upon Semple as one of these. He applies the title "Reverend" to all ordained preachers, while any well read scriptionian knows that the word "reverend" is applied to God, and only once, Psalm 111, and nowhere to man, in any part of the Scripture. It is true that most of those old brethren, owing to persecutions which had driven them from place to place without any living pattern or example, had to exercise wonderful care to make all things according to the pattern shown in the Mount. They had been denied the

Bible as a rule of faith and practice, to aid them to contend for the faith once delivered to the saints, until near and after the Revolutionary war, when the established Episcopal powers were dethroned by the said war, and wholesome laws enacted upon the principles for which it was fought.

ISAAC WEBB

## FEET-WASHING DAY AMONG ARKANSAS BAPTISTS.

[Springfield, Ark., Letter to the Kansas City Star.]

The primitive religious custom of feet washing is still observed by a few congregations of Hard Shell Baptists in the Ozark mountain region of Northwest Arkansas. Yesterday the annual feet washing day, which takes place the second Sunday in May, was observed by members of the Primitive Baptist Society in Shiloh churchhouse here. Many people were attracted to this berry-growing town on the 'Frisco from all the country roundabout, some driving twenty and thirty miles.

Feet washing is an old practice of the Hard Shell Baptists, and is based on the authority of a verse in the thirteenth chapter of St. John, which says: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." It has been practiced ever since the beginning of the Christian era. At present, it is an unusual custom which has dropped out of church practices of most denominations. The observance of the ceremony usually takes place directly after the morning sermon, and before the ordinary communion service. One corner of the front part of the church is partitioned off with curtains and shawls for the purpose of securing privacy for the ladies

in the observance of the order. Women's feet are washed by other women, and men's by other men. Sitting on benches, with towels and basins of water in readiness, one woman is approached by another, who says, "Sister, shall I wash your feet?" The one questioned consents by removing her shoes and stockings. While the washing and wiping ceremony is in progress, kind wishes are expressed among the observers. A current remark made is: "Sister, I am glad of the privilege of washing your feet. I hope these feet will walk the golden streets of the New Jerusalem."

Often, when the laving has been finished, the holy kiss is exchanged by the participants, in accordance with that verse in the Bible which says: "Greet one another with an holy kiss." The observance of the ceremony is followed by a short intermission, during which the towels and basins are removed by the deacons while the congregation sings a hymn. The day is concluded with the observance of the close communion service.

Yesterday's observance at Springdale was somewhat different. After the morning sermon there was a ten-minute intermission, during which preparations were made for the feet washing. There were no curtain partitions for the protection of the women, but two long settees were placed facing each other and the arrangement secured more or less privacy. After ten minutes had elapsed the meeting was informally called to order by the singing of a hymn. A kind-faced old gentleman started the music, without accompaniment of any kind, and the strong mellow voice, which filled the room, was followed by those of the congregation who recognized the hymn and knew its words. Singing was a regular feature interspersed with the other

ceremonies. The partaking of the Lord's Supper was observed before instead of after the feet-washing. The Rev. J. R. Loving, pastor of the church, spoke a few words regarding the observance. He addressed the assembly as "Brethren and Sisters, Friends and Congregation," showing that he was aware of the large numbers who were attracted to the unusual scenes by curiosity rather than by religion. He emphasized the deep solemnity of the occasion, speaking particularly of the feet-washing as one of the oldest customs followed in the pursuit of God's service.

"For fifty-four years it has been the annual custom of this old Shiloh church to observe feet-washing day, the second Sunday in May," he said. "No member of this congregation was present when the observance was first solemnized. No one knows how many will be present at this celebration next May. We are all in God's keeping. Let no one in this large audience regard it as anything but a fervently religious observance."

A silence followed the pastor's words, and although the majority of the congregation was curious it was also decorous. After the communion service buckets and pails of water were passed around among both the men and the women members of the church. The men pulled off their coats, for the heat of a hot Arkansas sun had penetrated the building, and the women rolled up their sleeves. There were over one hundred active members present. Not enough basins were on hand to meet all the requirements at once. Consequently those waiting their turn passed the time by singing the old familiar hymns or by silent prayer. As the observance progressed, the religious fervor increased. One stalwart old farmer, with a beard grizzled and gray,

wept as he silently grasped the hand of the brother who had washed his feet.

As the observance closed hardly a dry eye could be found among the members, and nearly every one was perspiring. When the last pair of feet was washed and dried, the minister arose and asked that every one should show their love for one another by shaking hands, and said that he hoped everyone in the building would at least shake hands with his neighbor. The scene following was remarkable, and one well calculated to inspire love and devotion. The eyes of the most of the members were literally streaming tears of joy. One old man broke down completely, and laying his head on the pew in front of him, sobbed.

An old woman, toothless and wrinkled with age, rushed into the center of the room with streaming hair and cried in a loud, almost frenzied, voice: "Glory to God! I am so happy! I want to clasp the hand of everybody in this church! I love everybody!"

To one who has never witnessed such a scene, the sight was one of wonder and amazement. No one could doubt the deep religious sentiment which pervaded the people. As the pastor remarked at the close, all had had a glimpse of the bright future they hoped to reach in good time

#### Remarks.

The 3rd Sunday in June, 1900, I was favored to engage in the lowly and lovely act of feet-washing with the church on University street in the city of Nashville, Tenn. To me it was a delightful service. Jesus said, "If ye know these things happy are ye if ye do them." To obey any command or follow any

example of Jesus in the true spirit will bring happiness. One command of Jesus is no more nor any less important than another in its proper place.

All the brethren, it seemed, were happy that day. No sweeter feeling of love pervades our hearts, or takes possession of us, than when we follow Jesus. He says, "If ye love me keep my commandments."

P. D. G.

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ELDER P. D. GOLD:—I enclose a letter from Herbert Ward to me, which speaks for itself, and shows the effectual working of the Holy Spirit in the regeneration, and its forcible and efficacious application of the Word, as well as the redemption in Christ Jesus, and the sweet, and humble, and loving desire to follow Jesus in the way and be buried with him in baptism. On the 1st day of May this young man and Mr. Rasberry and wife being received in the fellowship of the church at White Oak, were baptised at 4:30 o'clock in the evening.

Yours in hope of eternal life,

A. J. MOORE.

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MY DEAR UNCLE:—I know you cannot expect a letter from me. It has been on my mind for some time to write to you my troubles and desires, but I felt so unworthy of even the privilege of writing to you. It is my desire to unite with the church of God; to live and to die with his people, which, I believe, is the Primitive Baptists. But I fear they will not receive me. I am so sinful and corrupt; in me there can be nothing good. For four years I have had a hope in Christ as my Redeemer. I knew there could be no other hope for me, but the burden of sin was upon me. I was

made to see myself a condemned, ruined sinner, lost forever from the presence of God, except through Christ. This I could not feel extended to a wretch like me, or I would live better. I felt that surely God never knew me. While in this state of mind I got my Bible to see if I could find anything to suit my poor, woeful case, but I did not know where to look. The book opened at Timothy and I began to read. When I came to the fifteenth verse, which reads, "This is a faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief," I stopped. It was enough. I thought if he came into the world to save sinners then it must have been to save me; that I must be included in the covenant of mercy. It gave me rest. My troubles were gone, wafted away upon the breeze. But it did not last long. All my troubles soon came back, and it seemed they would crush me out of existence. I thought surely I was mistaken; that it was not intended for me, that it was not possible that Christ should come in this sinful world, and suffer as he did, dying the death of the cross, for wretches like me. This was Monday. There was preaching at White Oak the next day, but I had not thought of going. I was very busy, and did not see how I could. When the day came I went to the field with my hands, but was not satisfied. The nearer the time came, the more anxious was I to go to church. I could think of nothing else. About 10 o'clock I quit my work and went. Mr. Gardner was first to preach. He seemed to know my condition, for he took for his text: "They that are whole need not a physician; but they that are sick," and in connection, "I came not to call the righteous but sinners to repentance." I felt that I was

sick, that I needed the physician, and that God had sent him—Christ, who heals the broken spirit and contrite heart, and does not despise such. It seemed that his whole sermon was to me. I saw beauty in those words I never had seen before. If we are righteous we have no need for Christ. I could see now how it was possible for Christ to suffer and lay down his life for me, for he could lay it down and take it up again—something we cannot do—and it was to save a people his Father had given him; it was his will to do the will of him who sent him. I felt that the burden of sin I once labored under was lifted from me; that it was my sins that Christ took upon himself, and for which he suffered himself to be nailed to the cross.

Uncle Andrew, do you think you can baptize me upon this? And do you think the church could have fellowship for me? Please answer, and advise me what to do.

Had it not been for my unworthiness and the fact that I might be deceived and deceive others, I should have offered to the church the other day. Please let me hear from you real soon.

Your little unworthy nephew,

HERBERT WARD.

Saratoga, N. C.

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DEAR BRETHREN AND SISTERS IN CHRIST I HOPE—Again I come with great sorrow of heart, for the Lord has visited our little family circle again, and taken from us our dear mother. You all remember that only last October our noble and beloved father was laid in the tomb, and Tuesday morning, July 3rd, at 12:30 o'clock, mama's spirit took its flight to mansions prepared above.

There are six of us. I, the eldest, being 22; the youngest is three.

Our poor, young hearts are crushed and lonely now, for it does seem that the Lord has frowned on us. I wish I could tell you all how I am, but no tongue can ever tell my feelings. Ever since papa died I have had a strong desire that the will of the Lord should be done in all things, whatever that might be, so that whenever I thought to pray for anything, these thoughts would present themselves to my mind: Perhaps it is not the Lord's will that you should enjoy this blessing; if not, it is a sin for you to pray for it, for what he does is ever best. Does anyone else ever have such feelings?

The Lord has wonderfully blessed us all in our great afflictions in giving us a comfortable home and farm, but 'what is home without parents?' All this comes upon me at times when it seems that my poor heart will burst with grief, but then I am reminded that there is one above who is able to care for us, and has promised that "when father and mother forsake us then the Lord will take us," and O, yes, I must tell what a pleasant time we had Tuesday night. Brother George M. Hardy and family remained with us all night. A few of our neighbors came over, and Brother Hardy led in prayer. Brother Gold, you remember that He says, "Where two or three are gathered together in my name, there am I in the midst of them." I felt just like we had access to the Throne of Grace. I felt then that we should not want; that the God of Abraham would be a father to us, and would comfort us in all our tribulations, be our God and our guide in all things, and would never leave nor forsake us. Oh, that that heavenly delight of my soul might have remained with me longer, but doubts and fears have already beclouded my skies, which reminds me that

this body is full of vileness and corruption, and is unthankful and unworthy of the least of God's blessings. But he is a God of love and mercy, and will not withhold from those that walk uprightly, and I can say with the Psalmist, "Though He slay me yet will I trust Him." Pray for us that our little home may continue to be a house of prayer.

With love and fellowship for all the true children of God, I remain your little unworthy sister in much tribulation,

LULA ROWE.

Small, N. C.

UNION MEETINGS.

The next session of the Country Line Union will be held with the church at Wheelers, Friday, Saturday and 5th Sunday in July. A general invitation is extended to all our brethren to come and see us.

JAS. A. BURCH.

The Dutchville Union meets at Durham Saturday and 5th Sunday in July. All lovers of truth are cordially invited,

G. C. FARTHING.

ELDER P. D. GOLD, MY DEAR BROTHER:—The Primitive Baptists at Salisbury have built them a house of worship, and were constituted into a church on Saturday before the 1st Sunday in June, 1900. The church invites all Primitive Baptist preachers to call and preach for them in passing. The house will go by the name of "Salisbury."

A. L. OWEN, Clerk.

Elder A. B. Philpot's postoffice is Philpot, Henry county, Va.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 17

WILSON, N. C., JULY 15, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

LOCUSTS.

(See Revelation 9 : 2-11.)

Plagues or woes are in this chapter set forth. The fifth angel sounded, and a star falls from heaven to earth, and to him is given the key to the bottomless pit. When he opens this pit a great smoke issues from it and darkens the sun and moon. This is a plague, a woe to the earth and its inhabitants. The great swarms of locusts that afflict the earth cannot be God's people. They never do that. They are hid, and are above the world.

Smoke denotes darkness and oppression. It is the result of fire, and darkens the vision by obscuring the light.

Locusts also are a plague to men. In Pharaoh's day they were sent as a curse upon Egypt. They are very numerous in their swarms, and very voracious, eating up and destroying all fruits of the earth. These locusts came out of the smoke

or errors, delusions and lies of the bottomless pit. They have power of scorpions that are poisonous and are very hurtful. While they had power to hurt the men of earth, or those that have not the seal of God, they could not hurt any green thing or grass of the earth. The Lord's people esteem themselves as grass.

They could not kill the men of earth, but sting or afflict them with great pain for a certain time, so that men thus distressed would court death, so great was their distress.

The description of these armies of locusts is one of the most dreadful found in the Bible. The shapes of the locusts were like unto horses prepared unto battle. On their heads were crowns of gold, and their faces were as the faces of men. They had hair as the hair of women, with teeth as those of lions. They had breastplates as of iron. Their sound was as of chariots of many horses rushing to battle. Their tails were as scorpions and stings therein. Apollyon, or destroyer, the angel of the bottomless pit, was their king. They had power to hurt men five months.

Now what is this power so great and fearful that men shall seek death, and death will flee from men? It is far worse than death.

It has for years appeared to me as the Mahomedan plague or spirit. It overran Asia and Europe with devastating armies and terrible destruction, poisoning the fountains of thought. It was voluptuous as the arts of beguiling women. It was destructive to morals as the

teeth of lions. It was fierce in war as horses furious for the fight. It was painful as stings of scorpions. Darkness as smoke covered its track. Every vestige of bright morals was effaced as it spread and ravaged the country. Conquest was the watchword. Plenty of beautiful, voluptuous women, with every dainty that gluttons crave, would be their paradise. Especially should these things reward all that fell in battle. With every foul and blood-thirsty passion thus let loose and fired, here was an army of Turks and Arabs mustered that no kings or powers of earth could resist.

What is the religious phase of this state of anarchy in the earth at the present time, or where are we in this prophetic description of time? Evidently the mystery of godliness and that of iniquity are both set forth in the book of Revelation. Now where are we? Watchman, what of the night? The answer is, day cometh and also the night is upon the earth. The day of deliverance approacheth for Zion, and the day of destruction for Babylon. The church is hid in the wilderness, and mystery Babylon possesses and rules in the streets of Sodom and Egypt, or in the darkened earth. They call it religion. It is worship, but not of the true God. Every false principle of earth and emanation of hell is rampant. What think you of the love of money that dominates this earth, and excuses crime, that commands the services of men in religion? What think you of the

oppression of the poor for it, and the sighing of the needy which is not heard or regarded? What think you of the wars now raging? What think you of the numerous denominations of earth all claiming to serve God, and thus proclaiming that their god is so short-sighted that he has not a definite creed or faith, and that any sort of worship will please him? There are gods many and lords many to the world. In Paul's day when the preachers of Jesus were persecuted or attacked they fled from one city to another, but now they call on worldly powers to fight for them, and rescue them, as the missionaries in China are now appealing to men and not to God for deliverance.

Great distress is now coming on the nations, and the spirit now ruling in the world is shadowed forth by the principles of these plagues that blasted the earth as locusts, trampling upon every principle of the kingdom of Jesus.

In visions, principles, traits, passions, habits of life, good or bad, are exposed or brought to view in the form of persons or animals, actual or described. No one ever saw a living animal or person in the form of this horse-shaped scorpion with traits of lecherous persons and ferocious animals. It is intended thus to embody the destructive nature and principles of influence or power at a certain time blasting and plaguing the earth.

How different are the peaceable, lovely, holy and heavenly principles symbolized by a lamb that shows forth traits of the Lord's humble people.

P. D. G.

## IS THERE FLESHLY SANCTIFICATION?

If flesh and blood are sanctified in the sense that they are holy, then why do they die—or enter a state of putrefaction at death?

Flesh and blood cannot enter into the kingdom of heaven, neither doth corruption inherit incorruption.

If there is no sin in the flesh and blood nature of man, why should he go to corruption in death? There was no sin in Jesus, and when he was crucified and buried he saw no corruption. The new and spiritual, holy life of Jesus is manifest in those born of God, and that is above the corrupt mortal life of the natural man, so that such no longer delight in their former life. But they are plagued with a sense of vileness, and they know that in their flesh dwells no good thing.

What then is their sanctification? It is not in being free from pollution or sin, but in being plagued with it, in being dead to it in the sense they delight not in it, but abhor it especially in themselves.

They are sanctified by God the Father, and sanctification is in Christ Jesus. As they by faith see him as their life and hope, and though vile in their own eyes, yet beholding Jesus as their life and righteousness, they see that in him they are complete, free from sin, and holy, without spot or guile, and by the faith of Jesus are justified from all things from which they could not be justified by the law of Moses.

The Holy Ghost, the blessed Com-

forter, reveals this great truth to them, for he takes of the things of Jesus and shows them to the heirs of promise. These are therefore the people that worship God in the Spirit, (the Holy Spirit bearing witness with their spirit, or the spirit-mind of Christ that is in them,) rejoice in Christ Jesus, (in his life and obedience,) and have no confidence in the flesh, (or in anything that is of man) These are God's sanctified ones, and they are risen with Christ. Therefore their joy is not of this world, nor in this world.

But while they are crucified with Christ and quickened together with him, and risen with him, their bodies are not yet risen from a state of corruption.

As one before he comes to Jesus must know and feel the power of sin unto death in its reign under and by the law, before in spirit he can know what pardon, peace and joy in the Holy Ghost are, so before we awake in the likeness of Jesus with glorified bodies in the resurrection we must come down to death, the grave and corruption. The wages of sin is death, and therefore we must receive and suffer the wages of sin, death, in our mortal bodies.

The resurrection of the dead, the saints, is just as necessary to complete salvation as any other part of redemption. If the dead rise not then is Christ not risen, and if Christ be not risen ye are yet in your sins, and our faith is vain. The resurrection of Jesus from the dead guarantees the resurrection of

all his people; nor can salvation be at all complete without it. How miserable would we be with hope only in this life. If we felt sanctified in body and holy here on earth with no trouble, but all joy, perhaps we would hope for nothing better, and would never find any thing any better. This would be our heaven. But this is not our rest. We are absent from home while we are in the body of this death. To depart and be with Christ is far better. We have this hope of the resurrection. This hope is given us in the new birth. Every one born of God hath this hope in himself of the resurrection of his body from the dead—and none of them will ever be satisfied until they awake with his likeness, with bodies glorified and, of course, sanctified as without sin or any of its effects.

P. D. G.

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#### GRACE, MERCY AND PEACE.

The loving and beloved John says:

"Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ."—2 John 9 : 3.

This was the frequent salutation and benediction of the Apostles in their epistles to the churches. And yet, if you notice closely you will find it restricted personally to those who walked according to the gospel law. Paul, after showing and admonishing the brethren to this law as a rule of every-day walk, called down the mercy and peace of God upon "all who walked according to this rule."—Gal. 6 : 16.

In another place he admonished them thus, so as to "let the peace of God rule in their hearts." This then restricted this prayer to such as walked in the truth. John, also referring to the church, says, "whom I love in the truth," not out of it; "and not I only, but also all they that have known the truth; for the truth's sake which dwelleth in us and shall be with us forever; grace be with you," etc

From the above we get two main ideas; one is that not only the Apostles as such, but also all who know the truth, love those in the truth, and feel the prevailing, uplifting power of this prayer. The other is that this prayer embraces only such as prove their love for the truth by walking in it.

Then to think of the power and blessing of that ever-ascending prayer from the fount on earth that has received divine healing and life—the one heart, as it were, of the spiritual church made one with Jesus, and calling down the unspeakable benefits of grace, mercy and peace from God the Father, and from our Lord Jesus Christ on certain ones. And to such as properly value and appreciate this prayer: to such as, feeling their need in this blind, helpless state, want its answer in constant showers of temporal and spiritual mercies, and especially crave that peace that, like Jesus, can penetrate solid walls and shut doors of the fearful heart imprisoned and disquieted, the question naturally arises, "Am I included among those who love the truth? And the affirmative is

confirmed only by a corresponding walk in the truth, that is a habitual walk in gospel obedience. The whole tenor of the Scripture expresses the fact inferred in this connection, that without this walk it is vain to profess to love the truth. For the Apostle says in this connection, "This is love that we walk after his commandments." And he continues, "Whosoever transgresseth and abideth not in the doctrine of Christ (proven by his walk), hath not God. He that abideth in the doctrine of Christ (as proven by walking therein) hath both the Father and the Son."—2d John 1. For "this is the love of God, that we keep his commandments." "He that keepeth his commandments dwelleth in love." And "hereby we know that we know him if we keep his commandments"

Then, it is our daily walk in gospel obedience, and not public profession that proves us in Christ and love of the truth. Hence, how worse than vain is outward profession and observances of the ordinances without this walk? And you will notice the Apostles while addressing all the members, restricted this benediction to whom they loved in the truth: and this love to such as walked in it, or according to the gospel rule. And that such only as are themselves in, and love the truth, can enter into his prayer. Paul gives the general tone when in his epistles he refers to the good gospel works of brethren, as to their "labour of love," their "walking blameless," or

"bringing forth good fruit," etc., which he assures them as remembering causes him without ceasing to make mention of them in his prayers, imploring grace, mercy and peace from God and from the Lord Jesus Christ upon them. Peter also strikes the same key as noting the same orderly walking brethren when he said, "Seeing ye have purified your hearts in obeying the truth," and, "Peace be with you all in Jesus Christ," is proven by their walk.

Did you ever examine your own heart in connection with the above? You think of the church of God scattered abroad; can you say of it as a visible whole 'whom I love in the truth?' No; unconsciously, perhaps, you make a distinction and division between those who walk in the truth and those who do not. As we know a tree by its fruit, so we judge of the hidden faith of these by their walk. And of the first you can say, "whom I love—not as members of our church, not as professors, not as Primitive Baptists in name, but whom I love in the truth—in Christ." I do believe I can say in truth from my heart, whom I love in the truth; and I know that I not only love such, but also all who know and love the same truth. Therefore, as said, not because they are professed Primitive Baptists, but for the truth's sake which dwelleth in us, and shall be with us forever.

And what joy of heart it gives to know there are such as love and walk in the truth? Would not your heart and hope sink in

despair if you could not look around and find some such? How it encourages us, and how the better we love and prize them in proportion to their isolation and straits, and as they walk the closer with Jesus? And O, with what fervency of prayer is our heart lifted up to God in their behalf, calling down grace, mercy and peace upon them! John says: "I have no greater joy than to know my children walk in the truth." All the Apostles, and especially Paul, gave vent to some such expressions upon every remembrance of those who thus walked, nor ceased to mention them in his prayers.

Did you ever consider the fact that to walk without the pale of the truth was to live without the pale of this universal supplication? For the spirit that searches the deep things of God never makes a mistake as to who does and who does not, love, live and walk in the truth, despite outward appearances and pretensions.

Did you ever seriously consider what were the unspeakable blessings and benefits of this benediction?—what the unsearchable grace given one to be the highly favored object of this unceasing, ever-ascending, all-prevailing prayer from the spiritual heart, so to speak,—the only source on earth prepared to find the throne of mercy—that as voiced by the ages, as many-voiced 'today, becomes as the sound and strength' of many waters to find access, prevail and send down never-ceasing streams of

"grace, mercy and peace from God our Father and from the Lord Jesus Christ in all and upon all who walk in the truth." Oh, let me ever be found in the midst of this supplication, its receiver and sender—the one only must be the other—so walking in the truth. P.

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### JOSHUA.

Sister Joanna Woodard requests my view of Joshua, Z-ch. 3 : 3.

"Now Joshua was clothed with filthy garments and stood before the angel."

We have in this Scripture the type of the law, and of the gospel.

Joshua is the high priest, and he appears in filthy garments. Satan stands at his right hand to resist him. Joshua cannot even open his mouth in self defense, nor promise anything better.

By the law or covenant of works is the knowledge of sin, but no knowledge of the method of putting it away. Our mouth is shut and we are drunk. The reproaches of all thus fall on Jesus, who knew no sin, yet is made sin for us.

Satan is the adversary and the accuser of the brethren. Nor can we answer him, nor defend ourselves. But the Lord rebukes Satan, and causes a change of raiment to be put on Joshua. When Jesus is made of a woman, made under the law, it is to redeem them that were under the law, that we might receive the adoption of sons.

How humble and lowly was Jesus when found in fashion as a man? He resisted not evil. He returned good for evil. The Lord God raised

him from the dead, and gave him grace and glory. Here is our glorious priesthood. A stone with seven eyes denoting his wisdom, the engraving or glory of that stone is of the Lord God. The iniquity of that land is taken away in one day.

In the priesthood of Jesus there is no more sin. He dies for us. He was delivered for our offences, and raised again for our justification. Who would condemn? It is God that justifies. We have no strength of our own when Satan accuses, but if God be for us who can be against us?

When we are entangled under the covenant of works we have a remembrance of sins. Under that priesthood there is nothing but filthiness. But when we see Jesus as our high priest, the Branch which the Lord hath made strong for himself, and hath beautified, then we stand complete in him justified from all things from which we could not be justified by the law of Moses. For the blood of Jesus Christ his Son cleanseth us from all sin.

Joshua means Jesus. A bright type of Jesus appears in Joshua, who rose up on the death of Moses and led Israel into the promise land. Even so our spiritual Joshua commands the sun and moon to stand still until Israel is avenged of his enemies. For the Lord rides in the sky in his excellency, or above all enemies, and in the heavens in his glory for Israel, and his fountain is upon a land of corn and wine. Israel then dwells in safety alone, for the eternal God is their refuge, and underneath are the everlasting arms.

P. D. G.

## WHERE DOES PREDESTINATION START OR STOP?

I cannot tell.

While predestination directly concerns and applies to the church, it so controls the actions of men as to assure the righteous accomplishment of all God's will, yet so condemning sin and the sinner as to utterly preclude any man in justifying any of his wickedness, or charging it to God, still God determined before hand that wicked men with wicked hands should crucify his own holy Son—a deed so far as they were concerned, the most wicked, still it was foreordained.

Shall we not humbly close our mouths and be still and know that the Lord he is God, and does his will in the army of heaven, and among the inhabitants of the earth; and should we not rather hold our peace than to darken counsel without knowledge, and avoid plunging in depths and heights of mystery where angels keep silent.

P. D. G.

### BEWARE.

Brethren, beware of the bitterness of politics. Let each man consider and vote the way that appears to him to be right, and allow all others the same liberty; and be careful not to say or do anything to hurt or to wound a brother's feelings.

P. D. G.

### ASSOCIATIONAL NOTICES.

The next session of the Country Line Primitive Baptist Association is to be held with the church at Flat River, Person county, N. C.,

August 18th, 19th and 20th, 1900. They request the ministering brethren to visit them. The nearest depot is Roxboro. Those wishing conveyance write to brethren D. A. Hicks, T. D. Wilson and Davero Davis, Roxboro; J. D. Burch, Surl; W. R. Blalock, Roseville, N. C. Those writing to D. A. Hicks and T. D. Wilson can get off at Pickard's Siding, in one mile of the church.

W. R. BLALOCK, Clerk.

The next session of the Eno Primitive Baptist Association is appointed to be held with the church at Eno, a few miles from Durham, Saturday, first Sunday and Monday in August. A general invitation is extended.

G. C. FARTHING.

## OBITUARIES.

EDMOND SYKES.

I am requested by the family and friends to write and send to you for publication in the LANDMARK a short obituary notice of Bro. Edmond Sykes, of Franklin county, N. C. It was with a feeling of much sadness that I heard of his death, which occurred at his home near Spring Hope, N. C.

Brother Sykes was born September 1st, 1822, and died February 13th, 1900, making his stay on earth 77 years, 5 months and 13 days.

In 1844 he was married to Lecy H. Gay, who bore him nine children, four girls and five boys. Sister Sykes and eight children survive him. Brother Sykes joined the church at Old Peach Tree in 1846, and after the split in that church he helped to organize at New Peach Tree in 1850. I am informed that he attended the regular quarterly meeting at his church Saturday and 2nd Sunday in February, 1900, when and where he served as deacon, and on the following Tuesday died suddenly from heart failure.

A dear brother writes me that he was a

good man, and that few were the mistakes in his life. I feel to say from my observation and acquaintance that these expressions of the brother were true regarding Bro. Sykes. It seems to me that Brother Sykes was a model man in every relation in life, a man of good, sound judgment, both naturally and spiritually, an excellent citizen, no better member of the church anywhere, an ideal member, always filling his seat except when Providentially hindered, the best deacon of my acquaintance, always looking out for the best interests of the church, kind and considerate to the brethren, and never failing to remember, in a very substantial way, his pastor, and also the travelling ministers. Surely a good man in Israel has fallen. I believe the language of the Apostle Paul, 2nd Timothy 4 : 7, 8, is true of Brother Sykes. When I heard of his death, this Scripture came immediately to my mind, "Blessed are the dead which die in the Lord," etc.—Rev. 14 : 13, and I learn that this was the Scripture used as a text by the pastor of the church in preaching the funeral.

May the Lord graciously bless our dear sister Sykes with his Holy Spirit, and sustain her with his grace and cause her to be resigned to his will, and together with her bless all of the family and friends according to his will and word, is my prayer for Christ's sake.

Yours in hope of eternal life,  
J. F. FARMER.

BETTIE MORTON OWEN.

Mrs. Bettie Morton Owen, beloved wife of Mr. Wm. Branch Owen, died at her home near Walter Hill, Tennessee, on the 12th day of May, 1900, in the 68th year of her age. Mrs. Owen was born in Davidson county, Tenn., December 30, 1832, being the eldest daughter of Josiah Crenshaw Nance, a minister of the Primitive Baptist church, and Bithynia Harding Sneed, both of prominent Virginia families.

She was married to Mr. Owen on the 8th day of March, 1860, with whom she lived in full love and confidence for forty years. Immediately after her marriage she came to her husband's home near Walter Hill, where she resided continuously until her death.

This marriage was blessed with two children, a son and a daughter. And as

these dear children grew in years they grew nearer the hearts of their parents and became the idols of the household, and then their home was one of love, peace and happiness. But, alas, when they had reached the ages respectively of 16 and 14 years, and while away from home at school, they were both stricken down by death, and a happy household was made desolate. They died one on the 14th and the other on the 15th of April, 1883, and together were laid to rest in the cold, cold ground.

Mrs. Owen was kind and gentle, of a quiet disposition; saddened by misfortunes she was retiring in her habits.

Born in a Christian house and nurtured under sweet christian influences, she developed a decided christian character, and in her early childhood she manifested an abiding faith in the christian religion which throughout her life remained unbroken.

She was a devoted wife, a fond mother, an affectionate sister and a kind and obliging neighbor. A woman of force and character, who always did what she thought was right.

But she has gone away from us, never to return. She died in the full triumphant faith of christian religion.

The day before she died she said to her sister: "I am going home, not my earthly home, but I am going home," and repeated the hymn beginning, "And my stay there shall not be transient." Let us not "sorrow as others which have no hope, for them which sleep in Jesus will God bring with him."

Gone, thou dearest one and best :  
Gone to sing among the blest !  
Gone where sorrow cannot come,  
Gone to thy eternal home !  
Joy ! the stormy sea is passed,  
Thou hast suffered, wept thy last—  
Laid the cross of suffering down,  
Gone to take thy harp and crown."

J. B. M.

Remarks.

Elder Wm. B. Owen, her husband, wrote me after her death affectionately, and earnestly requesting me to preach her funeral. He wrote that she would be placed in a vault until June 14th, and then be buried, at which time he desired preaching. I went. There was a serious

gathering of relatives and friends, and the Lord favored me to preach the gospel. The aged brother had been very devoted to his wife, and sadly misses the cherished one. But he hopes soon to follow. The trip was a remarkable one, and I felt that the Lord was with me.

Elder P. G. Byars, of Tennessee, was also present by request, and closed the services with very appropriate remarks on the character of the deceased. I afterwards heard him preach twice in Nashville, Tenn., with much satisfaction, and was glad to form his acquaintance, and to form also the acquaintance of the pastor of the University street church in Nashville, Elder J. K. Womack. P. D. GOLD.

JANE R. GOOCH.

It is with a sad heart that I write in remembrance of my dear mother, Jane R. Gooch, who was the daughter of Richard and Lucretia Holeman. She was born May 19, 1836, in Orange county, N. C., and about 1859 was married to my father, H. S. Gooch. He died July 8th, 1887. On the night of March 12th, 1900, mother retired as well as she had been for several months. Soon after she retired she was taken with a shortness of breath, which attracted the attention of the lady that was in the room at the time, and who asked her if she did not wish for her to call me. She said, "No, I am going to him," which she did, and remarked to me as she walked into my room before I retired, that she was dying. I immediately sent the servant for the doctor, who lives only a few hundred yards distant. Before he could get there she had fallen asleep with her head resting in my arms. She was the mother of five children, three daughters and two sons, all of whom survive her, except one daughter that died in 1885. She was perfectly conscious until the last, but was not able to say but few words, repeating to me several times that she was dying.

No one except those who have lost their parents know how to appreciate them. My father requested me a few days before his death, when I was only a boy, to see after mother and my younger sister, who was then only a small child. I think I can say that I have fulfilled his request, as I

don't know of a single thing that she ever desired (that could be had) but what was given her by her two sons. Neither do I know of any trouble or uneasiness that I have ever caused her to see, yet I feel that if I only had my time to go over I would be so much kinder and better to her than I have. So let me say to those who are yet blessed with their parents still living, do all that is in your power to make their lives happy, for ere long you, too, will soon lose them, and then you would be only too glad to live your life over.

In about 1875 mother professed a bright hope in her Saviour. Even the church was shown her. Unworthiness, or for some other cause, she neglected offering to the church, and had become somewhat lukewarm until the 2nd Sunday in June, 1897. At the water where they had met for baptism, she related a part of her experience and was received as a member of old Camp Creek Primitive church. The writer having offered and was received by said church without her knowledge, until Saturday evening before, when I came home and told her what I had done. This seemed to cause her to see her duty, so on Sunday morning following she went with me, and we both went down in the watery grave at the same time. We were baptized in the same water that her mother was baptized in about thirty-five or forty years ago.

I am sure that no one ever had a more loving and kinder mother than did her children. The loss has been quite heavy on my younger sister and I, as we had both been with her all of our lives. But may I be enabled to say that the Lord has given and taken her away. Her funeral was preached by her pastor, Elder A. Blacklock, after which we laid her away in the family burying ground in the village of Stem, N. C., expecting and trusting in the same power that quickened her mortal body, without the aid or instrumentality of man, to raise her again at the last day.

May the God of heaven prepare her children to meet her in that home prepared for the faithful in Christ.

Written by her son,

JOSEPH H. GOOCH.

Stem, N. C.

"He that oppresseth the poor reproacheth his Maker: but he that honoroth Uim hath mercy on the poor."—Prov. 14; 31.

APPOINTMENTS.

E. E. LUNDY.

ISAAC JONES & P. D. GOLD.

Eno Association.  
 Camp Creek.....Tuesday  
 Surl.....Wednesday  
 Roxboro.....At night  
 Thence to Staunton River Association.  
 Reidsville.....Monday  
 Pleasant Grove.....Tuesday  
 Arbor.....Wednesday  
 Prospect Hill.....Thursday  
 Wheelers.....Friday  
 Elder A. B. Philpot will be with them  
 from Staunton River Association.  
 They will need conveyance.

W. B. WILLIAMS.

Wilson.....Wed after 4th Sun in July  
 Contentnea.....Thursday  
 Healthy Plains.....Friday  
 Creeches.....Sat and 5th Sunday  
 Beulah.....Monday after  
 Bethany.....Tuesday  
 Clayton.....Wednesday  
 Durham.....Thursday  
 Thence to Eno Association.  
 Conveyance needed.

A. M. DENNY & F. J. STONE.

Stoneville.....Friday night, Aug 3  
 Ridgeway, Va.....Sat and 1st Sun, 4 & 5  
 Goodwill.....6  
 Matrimony.....7  
 Stoneville, 11 a m.....8  
 Staunton River Asso.....Friday, Sat & Sun  
 White Thorn.....13  
 Old Union.....14  
 Weatherford.....15

A. GARDNER.

Rock House.....August 5  
 Piney Cove.....6  
 Snow Creek.....7  
 Russell's Creek.....8  
 Pleasant Grove.....9  
 North View.....10  
 Buffalo.....11  
 Shiloh.....12  
 Pleasantville.....13  
 Wolf Island.....14  
 Hillsdale.....15  
 Walnut Grove.....17  
 Abbott's Creek.....18  
 Toms Creek.....19  
 Riley's School House.....20  
 New Shepherd.....21  
 Rock Hill.....22  
 Pleasant Hill.....23  
 Thence to Abbott's Creek Association.  
 He will need conveyance.

Bethlehem (Tyrrell county, N C).....  
 .....Tuesday after 4th Sunday in July  
 The brethren please arrange for him to go  
 to Frying Pan and Gum Neck.

Concord.....Sat and 5th Sunday  
 Morattock.....Wednesday  
 White Plains.....Sat and 1st Sunday in Aug  
 Washington.....At night  
 Blount's Creek.....Wednesday  
 Sandy Grove.....Sat and 2nd Sunday  
 Grantsboro.....Tuesday  
 Cedar Island.....Sat and 3rd Sunday  
 Goose Creek Island .. Sat and 4th Sun  
 South Lake...Friday, Sat and 1st Sun in Sep  
 East Lake.....2nd Sun in Sep  
 Will some of the brethren meet myself  
 and wife at Columbia Monday after 4th Sun  
 in July.

Blount's Creek brethren meet me at Wash-  
 ington Monday or Tuesday after 1st Sunday  
 in August.

Cedar Island brethren meet me at Jones'  
 Bay Thursday after 2nd Sunday in August.

Elder Strickland or Sister Whitley meet  
 us at Washington. My wife will remain  
 with them until after the Association at  
 Spring Green.

Remarks.

It seems to me such a trip is a useful one  
 to make. Elder Lundy will have sometime  
 to spend and preach in each neighborhood,  
 visit the sick, etc., and not be hurrying too  
 fast through the country. These appoint-  
 ments are in a destitute section, where some  
 of the preachers so gifted have been called  
 away. I would much like, if I could, to  
 make such a trip.

P. D. G.

APPOINTMENTS.

DEAR BROTHER GOLD:—If not  
 too late please publish in the LAND-  
 MARK that Elder P. W. Williard  
 will preach in Reidsville on the  
 5th Sunday in July, and at Wolf  
 Island on Saturday before.

P. T. WILLIARD.

Reidsville, N. C.

“The man that wandereth out of the way  
 of understanding shall remain in the con-  
 gregation of the dead.”—Proy. 21 : 16,

## NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

In W. T. Crawford 1 No. 01

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## THE TEN VIRGINS.

[Written at request of my mother and brother-in-law, R. E. Adams ]

The kingdom of heaven does not necessarily mean the gospel kingdom, for the law kingdom is just as much a part of it, and that part of it where all the prophecies concerning the gospel kingdom, and the types and shadows in the service of the worldly sanctuary, setting it forth, were brought into their proper position. The likening of the kingdom of heaven referred to both the law and gospel dispensations. The ten virgins represented both parts of the kingdom.

A virgin is a person who is pure in life and his manner of living. One who was pure under the law is just as much a virgin as one who is pure under the gospel. Some examples are given to us in Peter and Paul's cases. Peter says, "Nothing common hath entered my mouth at any time ;" and Paul declares, "As touching the righteousness which was in the law I was blameless." These both refer to their life under the law. They could be no more virtuous in their lives in the gospel than they were in the law.

We know we are honest in our faith and profession, and we have no right to say that the law worshipper of today is not just as honest. Therefore those who worship in the works of the law are the foolish virgins, just as they were

under the Jewish dispensation, and the worshippers in the righteousness of faith of today are now, as then, the wise virgins. These virgins of both classes were in Judea when our Lord came—they were there before. These all were professors. Their lamps are their professions, and they all took their lamps when they went forth to meet the bridegroom. You may talk to a law professor of today, and he will talk to you about his profession of religion. This is his lamp. You should notice particularly that the wise were not more diligent than the foolish, for they were all doing the same thing. They all took their lamps, and for the same purpose, that is to meet the bridegroom. And while the bridegroom tarried they all slumbered and slept ; thus one was no better in his work nor manner than another, for they were together in all they did. But the foolish took their lamps only, for they took no oil with them. In those days oil was not put in the lamps as we now use, but in vessels which were attached to the lamps, and from those vessels the oil flowed in the lamps as it was needed. We do not read that the foolish virgins had these vessels, and therefore they had nothing to contain the oil. Their profession was all they had. This should prove to us that a professor of religion without grace is all vain. The wise took their lamps just as the foolish did. Notice that they were no better than the

foolish, but they took oil in their vessels with their lamps. Here we find them in possession of something that we do not read of when we read of the foolish virgins. This is the new heart. The new heart is the vessel which contains the grace of God, and out of this it flows and enables the new-born child of God to do service acceptable to God through our Lord Jesus Christ.

It was midnight when the cry was made, "Behold, the Bridegroom cometh, go ye out to meet Him." It is midnight naturally when the old day is passing out and the new one is coming in. It was equally so in the change of time. When Christ came it was in the end of the Jewish dispensation and the opening up of the gospel dispensation. It was therefore midnight. John the Baptist made the cry in the wilderness of Judea when he said, "Repent ye, for the kingdom of heaven is at hand." The matter was literally fulfilled when all Judea and around about Jerusalem went out, both those who could bring forth fruit meet for repentance, and those who claimed to have a right to the kingdom because they were Abraham's seed. They could all worship together and alike under the law, nothing being required but the profession of the legal faith. This they could not do in the gospel, and John the Baptist vetoed that idea in the beginning, for he said, "Bring forth fruit meet for repentance." This was a new doctrine and they could not receive it, even though Christ himself preached it in their presence.

Today, all religions can come together, for they are in substance all the same; but the church having been separated from them has to stand out from the rest and cannot worship with them.

Just as the wise virgins had no

oil to divide out to the foolish virgins lest there be not enough, even so the child of God of today has no grace to spare, for his daily cry to God is for more grace for himself.

The Scribes and Pharisees who came to John's baptism are good representations of those asking for this oil, but we see that John had none to spare. A certain lawyer came and asked for this oil, but as his faith was in doing the works of the law the Lord sends him to the law to buy for himself. Another young man who had kept all the commandments from his youth up is sent empty away. None of these had the heart to contain, the capacity to use, nor the love to retain that for which they were asking, and as the Lord does not put his grace (new wine) in a corrupt heart full of sin (old bottles), he did not give it to any of these. The poor, heart-broken publican, the poor leper, the poor woman with the issue of blood, Mary Magdalene, and all such poor, needy ones received it.

They were chosen in Christ in the election which took place before the foundation of the world, and there the door was actually shut with God's people on the inside and the non-elect on the outside. This was again manifested on the cross when Jesus died for all those who were represented in and by him, and those who were not so represented were on the outside. Again it is being demonstrated in the revelations of the Holy Spirit of God, who makes manifest to the heirs of promise all the wonderful works of God, but to the non-elect he reveals nothing, for he does not visit them at all. Here the door is shut in the election in the beginning of the work of salvation, and in the atonement upon the cross, and in the work of revelation by the

Holy Ghost, all agreeing in one, as they are one in all the work of salvation from first to last, have shut the children of God in, and at the same time and by the same door have shut the non-elect out. This door will never, can never, be opened to let any out nor any in, for the Lord has declared to those on the outside, "I know you not," but to those on the inside he has shown his loving kindness forever.

These two sects are peculiarly represented all through the Scriptures, and everywhere we find the foolish virgins laying claim to the oil of the wise. (Look at Cain, claiming the blessing which was Abel's.)

He said to the wise, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you:" but here we find the foolish virgins asking entrance into the marriage of the Lamb, seeking a way to get in and knocking at the door, but they do not get in because the Bridegroom does not know them. In another place this company is spoken of as trying to make the Lord acquainted with themselves by informing him of their charity in letting him preach in their streets, and their casting out devils in his name, and in his name doing wonderful works, but they cannot get the Lord to know them at all, nor to let them in to the marriage. The wise were in before the door was shut.

One thing we should remember. We are not in because we are better than the others, nor they out because they are worse, for both do the same things before the Bridegroom appears. Therefore the difference is entirely due to the election of grace in our Lord Jesus Christ, to whom be praises, honor, power and dominion forever. Amen.

I hope you may be able to un-

derstand what I have written, and that the Lord will enable you to praise him in your body and spirit which are his.

Your lovingson and brother,  
L. H. HARDY.

Roxboro, N. C.

---

ELDER P. D. GOLD, DEAR BROTHER:—I desire to commend to your readers the communications of our beloved brethren, Elders E. Rittenhouse and J. T. Stinson, published in the LANDMARK for July 1st, 1900. I believe these excellent articles appear at an opportune time, when some seem to be advocating theories foreign from the teaching of the Scriptures. Good brethren sometimes take up with theories through tradition because some who have been held in reputation for wisdom have advocated them. We all certainly should read and think and have convictions for ourselves. Our faith should not stand in the wisdom of men, but in the power of God.

When we consider that a larger portion of the Scriptures deal with things pertaining to our duties to God and one another and to our fellow-man, and how they abound with exhortations, warnings, reproofs and examples, certainly we ought to feel that we are responsible for our conduct as the children of God. How careful we should be that we advocate no theory that would at all encourage slackness, or excuse anything wrong on the plea that God hath predestinated all things, including our neglect, disobedience and transgression! I know that good brethren who advocate God's predestination of all things do not approve of wrong doing, but I desire in humility and love to remind them that the doctrine in its logical deductions leads to Anti-nomianism, which is a doctrine that sets forth that the Chris-

tian is not under law at all, or under any law at all, but is under grace altogether; that God by his grace not only saves with an everlasting salvation, but in precisely the same way performs in the christian all his commands in the way of obedience. Now, no doubt this idea is advanced through zeal, and through a jealousy for the glory of God; but I do not believe that it is a zeal according to knowledge, nor a well-grounded jealousy. God works in his people to will and to do, and makes them a willing people in the day of his power; but they must work out what God works in them with fear and trembling. That they may, through disobedience, fail to do as directed, is evident from the many exhortations and warnings that are in the Scriptures, as well as the many examples recorded where they have failed, and also from our own experience and observation. It will not do to say that these failures are chargeable to God's predestination. But if our obedience is of God altogether, then our disobedience is of him also, for then we are disobedient because God fails to make us obedient, and the failure is of him in such a case. But this is not the way of it. I hope I write these few lines as being prompted by charity.

Your poor afflicted brother,  
T. J. BAZEMORE,

Kirkwood, Ga.

The object, namely that of fellowship and correspondence, has been from the beginning. We find in the days of the Apostles there was much communication between the brethren. They communed—they visited each other, they worshipped together. We find under the Old Testament dispensation they met several times a year in order to commune or see each other, to become better acquainted, to worship together, etc. It is upon this principle of general social worship that brethren gather in associations, and are gathered to hear preaching and see to each other.

Those that wish to do something to bind churches had better stay at home, and not gather. Those that go up to find fault or to object to Associations, or such general gatherings, had better stay at home.

People generally get what they go for, and are apt to see what they want to see. If one is watching me to find fault, he is pretty apt to find a fault in me. One that looks for a slight is apt to find it. One that goes to do wrong is sure to do so. One that goes to hear the gospel preached is pretty sure to hear it.

P. D. G.

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### Remarks.

The following circular letter was adopted by the Country Line Association last year.

General gatherings or associations of the Lord's people through messengers appointed by churches for that purpose have been observed for ages.

---

### CIRCULAR LETTER

Since the date 1790 it has been our practice in North Carolina for the Baptist Associations to write letters and attach them to their minutes, and circulate them among the different associations of their faith and order as a medium of correspondence in the fellowship, union and association of the

churches. This letter may tend to show some importance of God's people meeting in the name of the Lord, and conferring with each other for the faith of God, and the enjoyment of being built up in the most holy faith in the Lord Jesus Christ.

The Lord tells us his foundation is in the holy mountain. "The Lord loves the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah."—Psalm 87 : 3.

The glorious things that are spoken, are spoken by the inhabitants of the city of God, his kingdom in which he dwells, saying in his prayer to the Father that his people should be one as we are one, "I in them and thou in me, that they may be made perfect in one."—John 17 : 23. This being so the Father and the Son are in the inhabitants of the city of God, and work in them to speak glorious things by the power of the Spirit of the Lord. Our fathers in Israel taught by him came together in his name and spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. They organized themselves in bodies of believing and baptized members of the church of Christ, the Scriptures being their only rule of faith and practice under church rules to be governed by, having been baptized in the faith and practice of Christ and the Apostles. They were then independent bodies of the followers of Christ, amenable to no man, nor set of men, but to Jesus Christ, the head of the church. When many such bodies were joined by the spirit and power they manifested a desire to associate with their sister churches in order to perpetuate a union and

communion, and preserve correspondence, sent their letters and messengers with greetings to each other, their state and standing at home, constituting themselves into associations of churches under such rules as they deemed necessary for their social government while in session serving the Lord, and when they were able to speak of the glorious things that the Lord had done in his city their hearts rejoiced together. The association, an assemblage of the churches, by messengers, has no power only as vested to the body by the assembling of the churches in council under such rules as the churches may devise for their government, when assembled in associated capacity with as many of our sister associations as we can have meet with us in fellowship and correspondence, that we may unite with them and they with us in telling and rejoicing in the glorious things done in the city of our God.

We learn in Hassell's History, page 717, an account of the glorious things that the Lord had done at the Kehukee Association in 1801. Elder Burkett having just returned from Tennessee and Kentucky, brought the news from Kentucky and proclaimed from the stage that in that State there were about 6,000 persons who had within about eight months given satisfactory account of the work of grace in their souls, and been baptized. This had a wonderful effect on the congregation, so that numbers were crying for mercy, and many praising and glorifying God. During that associational year the seasons were refreshing, about 1,500 members were added to the churches composing the Kehukee Association in two years. There is a proof of the work of the Lord in bringing his servants together in associations to tell of the glorious things of the

city of our God. I often think of the poor soul crying for mercy, and hearing of so many that do profess the Lord their Saviour while they can see no chance for a poor condemned sinner like they feel to be. All that they can do is to call for mercy, so much like the man that had an infirmity thirty-eight years, and had no one to help him to be made whole until Jesus came. So mourners, we must wait till Jesus comes, but when he begins a good work he will perform it to your eternal salvation and enable you to eternally enjoy the benefit of the glorious things of the city of our God. Now, brethren, let us continue in the foot steps of our fathers, looking unto Jesus, the author and finisher of our faith.

I present this imperfect letter to your body subject to your amendments, reception or rejection. I subscribe my name as unable to write your circular letter in any honor to your name.

JAS. A. BURCH.

Burlington, N. C.

---

DEAR BROTHER GOLD:—I feel to send you a letter for publication. This Scripture is recorded in 1st Cor. 14:15: "What is it then? I will pray with the Spirit, and I will pray with the understanding also." I have not put this Scripture here because I think I know so much about it, but because it is on my mind to put it here. One morning more than two years ago was the first time I had felt the desire to pray in my family as I had that morning; but none of my family had risen, except my oldest sons with me; and we had to leave the house before it was light to go to work, and I did not feel like disturbing my wife, as she was very feeble, and had been a good while. I did'nt try to pray, though thought

I would try at night to pray; but when night came my feelings were such I did not see how I could. I felt to be the most sinful of all men, and I would be at work in the day, and would think when night came I would try in my family; but to think I should bow my sinful body before the God of heaven in the presence of my family was more than I could do. I had these feelings for nearly a year and a half. One night I dreamed that I went to prayer in my family. It seemed that I was lying on my bed when I tried to pray, and that I had as pleasant a feeling as I ever had. After trying to pray, in about two months after having this dream, which was on the 8th day of September, 1899, I had not been at work long before I fell and broke one of my limbs a little above the ankle. It seemed I sank in despair, and when I was carried to the house and put on the bed I had not been there long till I thought of my dream. I lay on my bed for several days, and my sufferings became so great I promised the Lord if he would relieve me I would try to pray in my family that night. I had sent for the doctor to send me some medicine to relieve me of my sufferings. He came, and after an examination he gave me some medicine. I suppose it was about 3 o'clock in the afternoon. At night I was perfectly easy. I thought then I could not see how I could pray, although I had promised. I thought the doctor had relieved me, and the Lord had nothing to do with it, but I was afraid not to try. I knew the Lord had all power. I knew he had power to cause me to suffer more than I had suffered. I waited until all my children had gone to bed, and I told wife I would try to say a few words. My oldest daughter arose and they knelt while I tried to pray. I had the

same feelings that night that I had in my dream. I did not feel pain. I went to sleep in the early part of the night, and slept until 3 or 4 o'clock. Next morning I never felt a pain until about 5 or 6 o'clock. After the first night when I would try to pray it would seem that I had asked God for such blessings as he never intended should be asked. I would then think about the impressions that I had had, and the dream, and the promise I had made, and then to think that I should ask God for such blessings as he never intended should be asked for. Oh, wretched was my feelings under these temptations, and my prayer was, God be merciful to me a sinner. I lay on my bed about three weeks in this feeling. About 3 o'clock one evening this Scripture appeared to me, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." I thought this Scripture was for some one else. I did not think it was for me, although I felt to be in much trouble and doubt and fears; but I did not know that I was laboring. I lay on my bed and would try to pray at night for about nine months, but I never found rest till I began to kneel in my family. When I had knelt twice I felt like there had been a great trouble removed, and I had rest.

Brethren, remember me that I may not be tempted above that I am able to bear, but through the temptations the Lord may make my escape.

C. G. SMITH.

Altamahaw, N. C.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I feel to be a poor lonely creature, not worthy of the good blessings of the Lord. Oh, when I think of that blessed world, where all of God's people dwell eternally, on Canaan's happy shore, where I hope to meet my dear loved ones to part no more.

"Oh, the peaceful hours I have enjoyed,  
How sweet to my memory still;  
But now I find an aching void,  
The world can never fill."

Oh, I have had so many sore trials and bereavements. Surely the good mercy of the Lord has been with me all my days.

I feel very sad about my church. Our pastor has resigned, and our clerk has moved his membership to another church of the same faith and order. We are left almost alone—one brother and five sisters. I will have to take the church book. Oh, what a poor, imperfect worm of the dust!

Ministering brethren, remember us at the Throne of Grace. Come, preach for us. Preach the glad tidings, and bind up the broken-hearted, as I feel to be one. It is my heart's desire to see my church build up again. I joined this church forty-eight years ago—old Ebenezer, Person county, N. C.

May the Lord give me grace to bear me through this world of trouble, and save me in heaven. Excuse my imperfect writing, for if a saint at all I am the least of all. May the Lord bless and save you all in Christ is my prayer.

REBECCA ROYSTER.

Roxboro, N. C.

Remarks.

The above was written as the feelings of old sister Royster before her departure. She has since gone to Him in whose presence is fullness of joy, and at whose right hand are pleasures forevermore.

P. D. G.

DEAR BROTHER GOLD:—I must tell you that the Lord has visited me with sweet deliverance in my troubles, which have so thickly overshadowed me for the past five years. He has not delivered me from the things which caused the troubles, for they yet exist, but for the past five weeks I have had such sweet peace of mind as I seldom enjoy.

It must be that my troubles were chastisements to make me willing to go back to my poor, destitute children in the faith, and again enter into their laborious service. My burdens were so great that I was made willing to go anywhere and to live any way just so I might serve my Lord and Master, and feel his approval, saying, "Well done, thou good and faithful servant." That would be kingdom enough for me to reign over. After the death of Elder Rowe I knew that I had to go back, for my life, from sixteen years old, opened up to me as one vision of prophecy. But I was not willing to go, for the relation I had formed with the brethren here was, and is, very sweet, and I was speaking from one hundred and fifty to one hundred and eighty times a year, and I felt that that was almost as much as one man could stand, and, like it was when I came away from down the country, I could see no necessity for me to go. But I have seen that necessities which move us in the ministry are not outward, but in the heart. Just as necessity is laid on me to preach the gospel, even so it is laid on me to preach it at that place. Since I have been made willing to go back to my field of labor, this sweet peace has filled my heart, and joy has come in the place of mourning and praise in the place of prayer.

All these things teach me more and more that it is the command-

ment in us which works the fulfillment, and that the obedience is not of ourselves nor of our works. This has been the fulfillment of every commandment given in all my experience, and is the only excuse I have for preaching the weakness and inability of man to serve God, and of the power of the commandment to move even the weakest to do the work appointed unto him and unto which he is appointed.

The Lord strengthen us in his cause. Your brother in a blessed hope,

L. H. HARDY.

Roxboro, N. C.

DEAR BROTHER GOLD:—These precious words have been on my mind most of the day, "The last enemy that shall be destroyed is death."—1st Cor. 15:26. What a wonderful declaration! All of God's people often feel anxious about their enemies, especially when they feel like they are going to rule over them, and we have to do as they say. David was often troubled over it. At one time, he says, "Rejoice not over me, O thou mine enemy." Again, "Let them not have dominion over me that seek my hurt." So we often fear our enemies; but here we have the blessed assurance that our last and greatest one on earth will at last be forever and ever destroyed. A disease that all of the human family is heir to—one that all of them must yield their lives to and yield the victory. Death is the name of this great monster, but it is going to be conquered. By what? Institutions of men, Sunday schools, physicians and medicine? No. How then? By Jesus Christ, our dear and precious Saviour, who has gotten the victory over death, hell and the grave for us, the one who

came on earth and lived a life of shame and disgrace because he loved us, not that we were good and loved him, but, on the other hand, because we did not love him, and were lost and ruined, miserable sinners, having no hope and without God in the world. His Father so loved us through him that he ordained Christ to this office before the foundation of the world, St. Peter tells us, and in this lovely Lamb is salvation and freedom from sin and death, complete victory from every hurting thing. Surely this is unbounded love, sublime, though I so often go in tears, fearing I am too vile, and my own life proves I have no part in this gracious matter.

Brother Gold, do you ever feel this way? Surely if I am saved anybody else can be, and Jesus loves me.

It makes no difference, dear people of God, what our needs may be. God will supply them all, let it be sorrow or joy, prosperity or adversity. As I know what both are by experience, I would say, let us rejoice in our salvation when in either sphere. We often learn obedience in the school of afflictions. "Comfort ye my people."

These are a few thoughts I have had, Brother Gold; please pardon me for writing them.

I am your little brother,  
JOHN A. HERNDON.

Durham, N. C.

(Brother Herndon's postoffice is now Smithfield, N. C.)

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DEAR BROTHER GOLD:—I feel impressed to write you a few lines, if not deceived, praying that God may direct my pen to write something to edify and comfort the dear children of God. Brother Gold, I feel greatly disappointed. My hope was bright yesterday, hoping to be

at Pleasant Hill today to hear Bro. E. E. Lundy, but this morning is very rainy. My hopes are blighted, but God's will be done, not mine.

I have been confined to the house some over two weeks, but thanks be to his infinite mercy, he has spared my unprofitable life, as it seems to me, and I am nearly restored to health again. I feel to thank God that he has so abundantly blessed me and my family, and that it is as well with us as it is. Brother Gold, during my afflictions it seemed that my natural affairs gave me no trouble. It seemed that these things were brushed out of my mind, and the preaching of you and brothers Patterson and Jackson was brought to my view in its beauties. It seemed that I could go over the text of Brother Patterson, of the christian's hope in exercising our duty in meekness and love toward each other, how much brighter our hope shines, and the love of God is increased in our hearts, and by performing our duty our faith is rubbed up and shines brighter. Therefore, brethren, let us not fail to assemble ourselves together and commune one with another, thereby our hope is rubbed up and shines brighter. Brother Gold, when we meet our beloved pastor and he gets up and says he feels so empty and he has only two fishes and a few little barley loaves, and how shall he feed such a large crowd of people, but Christ within asks the question, "Have you so soon forgotten how wonderfully he fed the great multitude?" and his mouth is opened and his tongue is loosed, and he commences to distribute the bread that Christ has broken and the two fishes, and soon finds he has a plenty to feed all the hungry souls, and yet it is not all consumed, we have several baskets full left that we can take home with us to feast

upon, to rub up and strengthen our faith and make our hope shine brighter. Brother Gold, I neglected to tell you what was the matter with me. It was la grippe. I did not think I would write as much as I have, but I feel to be disappointed and lonely. I have not heard a sermon since the second Sunday in March at the Falls of Tar River. I missed my regular meeting at Pleasant Hill Saturday and fourth Sunday, which makes me feel very much disappointed.

Brother Gold, last night while lying on my bed meditating over the goodness of God and his tender mercy, and his holiness in his divine arrangements, I felt that my soul was drawn out in praises to Israel's God for saving a sinner like me. Oh, how I imagine in meditating over the sweet sound of the gospel that would be spoken from the pulpit today, and how I hope to enjoy the sweet messenger of peace and to meet my dear brethren and sisters and greet them with a hearty shake of the hand, and receive a pleasant smile from each and every one, bespeaking the love of God shed abroad in every heart.

Brother Gold, remember me at a throne of grace in your prayers. Your unworthy brother in Christ I hope,

H. G. WORSLEY.

Rocky Mount, N. C.

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"The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live."

The above is Scripture, and can be found by searching the New Testament scriptures. It teaches absolutely that some one is dead or shall be dead in the future, and we will take it for granted that some are now dead and that some shall be dead in the future. All are dead, and if ever saved must hear the voice of the Son of God. To

hear the voice of the Son of God is to live and live forever. Notwithstanding we may live after the flesh and die, i. e., suffer for the wrongs we do, but shall be saved to all eternity. The idea that God will woo and entreat dead sinners to be saved and they will not, is as though his arm was to be measured as that of a man. The God of heaven is not that sort of God. He speaks and it is done, he commands and it stands fast, he speaks and the dead sinner hears. He makes the dead sinner see himself as he is, then he turns right about, then he can say, if the Lord deals out justice to me I am doomed to hell. This is the workings of the God of Israel, who locked the lion's jaws, who stayed the flames when that old wicked king Nebuchadnezzar had Shadrach, Meshach and Abednego cast into the fiery furnace. God was with them to shield them from all harm. This is the kind of God the saints of all ages delight to serve.

Yes, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. Pricked in the heart, life infused, given eyes to see, a sinner justly doomed to everlasting damnation, no eye to pity, no arm to save, justly doomed to be banished from the presence of God and Christ forever to writhe in the pangs of hell forever and ever, where the worm dies not and the fire is never quenched. But Jesus appears as one altogether lovely and as the chief among ten thousand. Then that soul begins to live. He can realize of a truth that God is the author of salvation, and he alone. He puts no more confidence in self, but attributes the praise to God, to whom it is due. He no more boasts of what he can do for the Lord, but while in that frame gives the glory to God and tries to avoid the appear-

ance of evil. Then if we feel that the Lord has been gracious to us, has spoken the word of life to our soul, how careful we ought to be not to hurt one another's feelings, but we are commanded to love one another. If we love God we must love one another, because we are his offspring. How dwelleth the love of God in our hearts if we don't love the brethren? Love puffeth not up but humbles us, and when in possession of it we can stoop to our brethren's feet, and it is not so easy for them to tread on our toes.

Finally, brethren, farewell. Remember me and mine at a throne God's grace. There are but few about me than can agree with me on spiritual things, and I am some times very lonely and cast down. But the Lord knows what is best, and may he grant that all things may work out for the best.

H. M. BAUCOM.

Peachland, N. C.

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DEAR BROTHER GOLD:—By request of several I will try to write a part of what I hope to be the dealings of the Lord with me. I wrote it about twelve months ago, but by being misplaced or something it was never printed, so, by the help of the Lord, I will write it again, hoping it will be no offence to my dear old grandfather and others who have asked me to write.

I cannot tell when I first felt the burden of sin, as some can. As far back as I can recollect I was in trouble, and could not enjoy myself like other young people seemed to. I would go with them to dances and other places of amusement and think I would go ahead and enjoy myself, but it seemed there was a voice speaking within saying, you know that is wrong, and I was always held back. I loved to go to

preaching, and would go, and the preacher would tell me my feelings better than I could. I wondered how he could tell it, I read the Bible and it condemned me. I thought I was the chief of sinners, and could see no hope for me. I could not see how the Lord could be just and save as hell-deserving a sinner as I felt myself to be. But when all hope had fled he came to me in his loving kindness and gave me hope that my sins were forgiven. I lay down one night thinking I could not live till morning without a change. I was thinking of the dear old Baptists and how lovely they looked, for I thought they were the prettiest people in the world. When something seemed to say to me, you had better study yourself, and I was made to see where I was—in one step of a dark pit. All my help was gone. I could do nothing but say Lord have mercy on me a sinner, and I was turned from the dark pit to a bright place, where it seemed all was joy. Next morning every thing looked lovely and seemed to be praising God. I went on in peace a few days, but soon got in trouble about joining the church. I felt it my duty to join, but did not feel fit, and these words were ringing in my mind, "own the Lord and be baptized." My mind was led to the Antry's Creek church, and I had never been there but twice. They were strangers to me, and I to them, in the flesh, but they could tell me how I was better than I could; I loved them and wanted to be with them. I went and told a few words of what I have written here and was received and baptized next day. I can't tell the joy I have seen since. I feel like I found a home and friends, when I felt like I had none before. I want to live and die with the Old Baptists if they can bear with one so un-

worthy as I am. I felt like I stayed away as long as I could.

If you think this worthy of a place in the LANDMARK you can publish it, if not lay it aside. If it does come out in print I hope it will give no offence. I don't feel that it will do anybody any good, as they said it would when they asked me to write, but it is worth more than all this world to me.

Hoping you all much joy in Christ, I am your unworthy sister, if one at all,

BETTIE MOORE.

Sun, N. C.

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 18

WILSON, N. C., AUGUST 1, 1900.

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## EDITORIAL.

DEAR BROTHER GOLD:—I have been thinking for some time that I would write a short piece for the LANDMARK to let the many correspondents know how much I appreciate their writings, and I am led to wonder why all Baptists do not take some religious paper of their faith and order, when they can spend their leisure hours in reading the interesting and soul-cheering writings of the most able of God's ministers, together with the dear sisters, whose writings are filled with so much love. I could mention names, but I would be at a loss where to end; but let me say to all who have a mind to write, do not bury your talent. I believe all of God's children have some work required at their hands, and the disobedient ones are those who are beaten with many stripes. To all the dear servants of God who have a mind to travel and preach, visit our church at Ridgeway, Henry county, Va., whenever you can. One who, I hope, loves the Baptists.

JOHN H. BURGESS.

Regulus, Va.

Friend G. F. Tolan requests my view of Matt. 12:43-46.

We should look at the subject matter under consideration when we seek to understand a question, always feeling our dependence on the Lord to give us the true understanding.

The Pharisees charged that Jesus cast out devils by Beelzebub, the prince of devils—see 24th verse; also certain of the Scribes and Pharisees asked Jesus for a sign. They asked for that sign tempting him. Both things showed the utter depravity of these Jews. What could be a more bitter charge than that Jesus was in league with Beelzebub, the most unclean of all devils?

Jesus reasons that a house divided against itself cannot stand. If satan is therefore divided against himself his kingdom cannot stand. To charge Jesus with such a thing constitutes the unpardonable sin, because it showed their malice.

Jesus could not cast out devils

until he first binds satan, the strong man. If this is not done then devils or unclean spirits would of their own will and voluntarily go out of a man, and when they desire they would return to him and bring other unclean spirits more corrupt than themselves, and all of them would dwell in that man, and his last state would be worse than the first.

But if Jesus first binds satan, and then casts out the unclean spirit, that unclean spirit cannot return to that man because a stronger man than he possesses him, even Jesus, and that man is kept by the power of God through faith ready to be revealed in the last time.

But when satan or the unclean spirit goes out of his own will he will come back there when it suits him, and he will dwell there, for he will find this man ready to receive him, and his last state will be worse than the first, because he will take other unclean spirits more wicked than himself.

Is it not true that when a man makes up his carnal mind to become a christian, as he calls it, that he seems to become worse—a great hater of true religion—a discontented scoffer against religion? Hypocrisy begets a rapid increase of wickedness. This was true of the Jewish nation, that wicked generation. In consequence of the fact that the devil had complete control of them, they were more corrupt than the cities of Sodom or than Nineveh. Hence it would be more tolerable for any of those

cities than for Jerusalem. Their exceeding wickedness showed that they were waxing worse and worse. There had been a great increase of unclean spirits among them. They did soon miserably perish as a nation.

But the Jerusalem above is free. The devil has no power there because Jesus reigns there, and no unclean thing can enter there.

P. D. G.

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### LABOUR AND REWARD.

“Every man shall receive his own reward according to his own labour.”—1st Cor. 3 : 8.

This is addressed to church members—to those born of God—and applies to their daily walk in gospel works; hence has no reference whatever to eternal things, whether as to work or reward. Yet, right here is where Arminians blunder in applying such assertions and admonitions given to the children of God to regulate their timely walk, in giving them to the unregenerate sinner; thus making the provisional law of labour and reward affecting the life time of a child of God answer to that affecting the eternal life and salvation of a sinner. And so conclude the sinner can, and is commanded, to work out his eternal salvation. And that by not observing that all such is addressed to the church—to those already born of God, or eternally saved—and thus fail to rightly divide the word and give the proper portion due each.

The above as addressed to “the church of God,” “sanctified and called to be saints,” at Corinth,

shows there is a special personal gospel labour that shall be rewarded accordingly, required of them as such. Yet, as occasioned by the gospel law, the labour and reward shall cease with it.

The better to understand the nature, and impress the sacred obligations to perform this work, it is well—or I have found it so—to view the relative position of Christ and the church in a collective sense, and then make the personal practical application, which relative position is that of husband and wife. Adam, as he stood related to Eve, “was a figure of him that was (then) to come;” that is, of Christ and the visible gospel church. The Lord gave Eve to Adam when she was sinless, or before actual transgression. The Father gave Jesus Christ his bride to betrothal in righteousness, or before actual sin. Hosea 2:19, 20. And by this marriage was not the personal name, so to speak, of that bride swallowed or merged into that of the Husband, as they twain were made one? Then by the cleft Rock (Cant. 2:14) by the munition of Rocks (Isaiah 33:15) does this securely shelter and hide this bride from every law otherwise demanding upon her: while her Husband is bound as her legal head over all things to her, to meet and honor them in her behalf; and hence, stands her moral sheltering Refuge and legal Hiding Place. And by the divine will of the Father releasing her from him who held the power of death over her for debt, and all other obligations, and giving her to the Son

with all power and authority over her, is she made free indeed from all other laws, and subject only to that of her Husband.

So that while christians as natural men and women are alike with others subject to the civil laws, yet as the bride of Christ, or in a spiritual sense, they are subject to Christ alone.

Then the labour or service according to the law of Christ or the gospel rule, is that of a faithful, devoted wife, whose love makes obedience to his law and honor to his name her chief delight as unto her beloved Lord; and not to make her more surely or securely his wife, or to add to her inheritance above, or to affect any outward things; but by pleasing subjection to acknowledge him chief among ten thousand and altogether lovely and her dearest reward—always in heart and not in hand—the sweet, secret consciousness of his love and approval.

But for disobedience? The penalty inflicted on Eve was confined to her own personal body, for every one shall receive his own reward according to his own labour. Her reward was a multiplied conception and sorrow—in sorrow should she bring forth children. Yet this infliction as confined to her own mortal body, and that being timely, limits the infliction to time. She was “the mother of all living” in a natural sense. What a multiplicity of varied nations and tribes replenish the earth! The church is “the mother of us all,” that is, of all the living in “the Jerusalem which

is above."—Gal. 3:26. Who knows her secret multiplied pangs in travail and in sorrows in bringing forth her children from the varied conditions and depths of condemnation amid the changing circumstances and environments of all the ages? And then for the disobedient children dead from living after the flesh for whom she travails in birth again until Christ be formed in them anew. Gal. 3:19. Then there is another sense in which conception and sorrow is multiplied—in the conception of trials, cares, fears, perils, distresses, etc., all bourn and brought forth in patience, persecution and self-denial, of a spiritual nature added to the natural, and is summed up in "always bearing about in her body the dying of her Lord," and of which Job's life-experience is a figure, and comprising such deep hidden groans of anguish and travail, as other men—the wicked in nature—know not.

But my object in this reference was to impress the fact of this relationship, and hence, that her labour should be in the capacity, spirit and love of a devoted, faithful wife, whose husband standing for her in all things pertaining to law, and in things pertaining to God, leaves her no duty but as unto him.

Then to make the application personal with the admission that one born of God is married to Christ, (Rom. 7:4) and thus under the most sacred obligations—obligations of love and law—to honor and obey him, and him alone, or that whatsoever she does is done as unto

him. And loving him supremely, this is just what she most desires to do, and hence, love ruling her heart, what she will do; and for, and in, which she will receive her own reward in love, joy and peace in the Holy Ghost, in her own heart strengthening divine light and life, giving that "confidence that hath great recompense of reward," as making her calling and election sure unto her own soul. But alas! the complication with the flesh—the enemies of ones own household! While otherwise or prompted to act contrary to Christ's law, and not knowing what manner of spirit we are of—and many seducing spirits are gone out into the world while the Lord is one—yea, even though we are in transgression as deceived by a seducing spirit, like Eve was, the conception will be evil and the fruit unto unrighteousness, and to the dishonor of the name we bear, and there will not only be a fear and shame and hiding from our Lord, but our casting into outer darkness in proportion to our transgression.

The one safe way to avoid transgression is to follow the written law of Christ which thoroughly furnishes to all good works, and not only to deeds, but also to words, for also are words brought to account, and by which you may be justified or condemned in gospel matters.—Matt. 11:47. For every idle word, much more those of slander and falsehood, shall come to judgment.

It is better for a natural wife who truly loves her husband to offend

all the world and deny herself than to dishonor and offend her husband—I mean as to her own peace and happiness—for what is all the world to us when our husband turns from us as righteously grieved and offended in us? The world is nothing to us, nor we to it. Our husband is as the sun of our life and light and joy; let a cloud cover it and all the world is dark to us; let the light of his countenance be lifted upon us and all is light to us, though the outside world be dark. So spiritually with Christ. How dark, miserable, far away and utterly undone we feel when we have been disobedient? And our very love for our Lord seems to be the hand—weak or strong—to bring home and measure out our reward. For the better we love him, the deeper we grieve to dishonor him; and the dearer and sweeter the light of his approving countenance lifted upon us. And to labour in his service must be a labour of love, and in the patience of hope, since every one shall receive his own reward according to his own labour, not of eternal things of life and salvation in the heavens, not of temporal worldly benefits, but the things of Christ prepared for those who love him, and that are given or withheld according to the labour of each one. Therefore it is a heart reward that receiving one partakes the more of Christ, and that withheld, leaves one in darkness, doubt and fear.

But when and where is the judgment? The wicked in general shall be judged after death, Heb. 9:27; the judgment of the Lord's people

committed to Jesus Christ, is in this life, and begins at the house of God, and is personally when and where he rebukes his own for disobedience to his law. And no matter what else, "every man shall receive his own reward according to his own labour; the greater and better the labour, the greater his reward. Then one should look more to his own works than to another's. Yet, with the gospel law shall cease its labours and rewards.

R. A. P.

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### SCRAPS.

A friend, Mrs. Joyner, requests my view of Prov. 21:8:

"The way of man is froward and strange: but as for the pure, his work is right."

A truth is here declared that all ages have verified, namely that man's ways are corrupt, but that God's work is pure. God's way is holy, therefore his work is upright.

There is a way that seemeth right unto a man, because man loves that which is unclean. If the tree is corrupt so will the fruit be. The product of an unclean heart is corrupt, and cannot be otherwise. But the Lord is holy, hence all his way is a way of pleasantness, and all his paths are peace; and all his works shall praise him, for they are all done in uprightness.

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She also requests my view of John 13:9:

"Peter saith unto him, Lord, not my feet only, but also my hands and my head."

Peter was willing to be washed

from head to foot rather than not have any part in the Lord.

Peter knew not what the Lord was doing, yet he knew he was washing their feet. This shows there is more in feet-washing than the literal act of washing each others feet.

When Jesus said, "If I wash thee not thou hast no part with me," he refers to the washing of regeneration, whereby our sins are washed away. All that have part in Jesus he washes.

Peter illustrates what is true of man—going to extremes. To wash feet was all that was needful. To be content with just what is right is always acceptable. Righteous walk represented by clean feet is all that is needful for the christian to show forth the praises of God.

Let your moderation be known to all men.

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W. B. requests my view of Matt. 7:7, 9:

"Ask and it shall be given you," etc.

This, like all the words of Jesus addressed to his disciples, is so good. Men ought always to pray and not to faint. Asking or praying is the act of faith, the confidence of faith, the persuasion of the Lord's ability to bestow, the trust of his willingness to bestow, the sense of the value of the things asked for, and our need of them.

The heart must hunger for these things, and must believe that the Lord is both able and willing to give them, and that we cannot obtain them except as he gives them.

Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. What earthly child, if in a proper state of mind and desiring a favor of its father, in harmony with the father's mind, and that it felt to be in need of, would not ask for such favor? Shall we not then ask for such blessings as God has promised if we feel the need of them, and that the giving of them is in harmony with God's will and character? If earthly parents, being evil, know how to give good things to their children that ask them, shall not our heavenly Father give his Holy Spirit to them that ask him?

P. D G

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#### TRAIN UP A CHILD.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:9.

The great mass of professed christians holding the tenets of Arminians claim for this Scripture what seems to be a natural application with a spiritual result—claiming it to be an injunction upon natural parents to so train their natural children that they shall become children of God and be saved in heaven when they die, or that the religion of the Lord Jesus Christ can and should be taught by the parents to the children. If this were addressed to parents as pertaining to religion we might thus consider it, but is it thus addressed? Does it mean that parents can thus train their children? Does it mean that they can train them in the way

they should go, or does it apply to literal parents at all? We believe christian religion to be a spiritual matter, and the way in which the children of God should go is a spiritual way, and that being chosen and ordained of God to salvation, they are in due time born of God in that way, and that the principles and virtues which bind them to and keep them in that way and show them to be in the way is their religion, and that in the salvation to which they are kept by the power of God through faith, they shall in the end be revealed, at which time it shall be clearly shown that they have not departed from him who is the way, the truth and the life, but are as they have ever been, with the Lord, and so shall ever be with him in glory. The way in which God's people should go and do go, is a high way, and a holy way, and they are manifested and found in that way, and "being in the way" they are trained up therein. This child is not trained up into the way, but "in the way." He must be in the way, and thus being trained up therein he will not depart from it in old age. Depart from what, the way or the training? He will not depart from the way, and as he shall still bring forth fruit in old age, the training holds good as well. It is when he is old he will not depart from it. As one naturally in the proper course of life begins to enter the domain of old age, he begins to live in the past, and when he becomes ripe in old age, and ceases from the acquirement of bread by the sweat of

his face, he is found living in the day and feeding upon the bread of his youth. But suppose the youth of one is spent in riotousness and vanity, could he return and live on such bread when he is old? God's children are taught in their youth wherein they remember their Creator, so that when old age is upon them, and the evil days come and the years draw nigh in which they have no pleasure they live in the days of their youth, and thus bring forth fruit and depart not from the living God, but in the spirit of power, and of liberty and of a sound mind they are found in the way worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh.

In all essential respects there never has been but one child trained up as indicated by the text, and that was the child which unto us was born, which was set for the falling and rising again of many in Israel, and the training, as it applies to the child of God, is that found in the gospel of Christ which is set forth in the church by the life, ordinances and discipline thereof, and the ministration of the Word, which sets forth the life of Christ, which is embodied in the experience of the child of God, wherein he is exercised and trained even as he has been taught of God.

I do not understand that any one is by this Scripture required to train up his child in this or that way as the way wherein he should go, nor that he can do such a thing, but that having been trained up in

the way wherein he should go, he will as certainly not depart from that way when he is old, as that he has been taught therein."

Salvation will as certainly be revealed in the last time as that the elect of God are kept by his power through faith unto it, and they are as surely kept as that it shall be revealed. There can be neither failure nor departure. "The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger." Clean hands are a guaranty to increase of strength, but do not imply that one by washing his hands or having them washed by his fellow-man can thus acquire the proper cleansing.

Natural children should, while they are children, be trained to know the channels of usefulness, and how to walk in them. They should be early impressed with the value of honesty, sobriety, truthfulness and good manners. They should be trained or taught the principles and practice of obedience while they are leaning upon their parents knees, and not allowed to run at large until they begin to trample upon the parental heart.

It seems to be the rule in this day of much Sunday School training, that the small boy on his way from Sunday School will not speak to older people, or if he does it is a kind of "Go up, thou bald head," salutation, which shows the utter fallacy of such training as is done in this day.

There is a wholesome training in the gospel under a sound ministry

which we might well consider. The greater part, if not all, the contention among us on points of doctrine is the result of poor training, or none at all, by our pastors. There can be no difference in the doctrine, therefore it must be in us, and is the result of unfaithfulness in our teachers. "Ye do err through your leaders."  
P. G. L.

#### ASSOCIATIONAL NOTICES.

The next session of the Pig River Association is to be held with the church at Reed Creek, Henry county, Va., Friday Saturday and 4th Sunday in August.

The next session of the Abbot's Creek Association will be held at Bear Creek Saturday, 4th Sunday and Monday in August.

Brother Gilliam again advertises his school, which is a good one for obtaining a useful education, and we commend it.

Professor Kinsey's school for young ladies and girls exclusively, located in the town of Wilson, N. C., is well patronized by our people of Wilson. He is a teacher of long experience, skillful in that art, and very successful. It is a non-sectarian school of high grade. He graduates his pupils when they have taken and learned the course of studies required. He is thorough in his work. Wilson is a healthy town. The school building is large and well equipped. The record of his school has been remarkably healthy. This is a good place for girls and young ladies of all Eastern North Carolina. Send your daughters if you wish them to obtain a practical and accomplished education.

P. D. GOLD.

## OBITUARIES

MARTHA LOUISA HELMS.

It is with a very sad and heavy heart that I make the attempt to write an obituary notice of my dear wife, who departed this life March 10th, 1900. She was born March 13th, 1857, making her stay on earth 43 years lacking 3 days. She was the daughter of George C. and Exony King, and she married the unworthy writer November 18th, 1875, and O, how peacefully we lived together, always working for each other's pleasure. She joined the Primitive Baptist church at Town Creek at the September meeting 1893, and was baptized by Elder Peter Corn. She has ever been a loving and faithful daughter and wife, a kind and obliging neighbor, and a loving and indulgent mother, performing all her duties faithfully. She has always adorned her profession which she made by a well ordered walk and godly conversation. Oh, how I miss her: none but those that have had the same trial know how hard it is to part with such a loving wife. She had been a sufferer from heart trouble for a number of years, and took the measles and lived about twelve days. The doctor said she had enlargement of the heart, and the measles settling around her heart was the cause of her death. She died suddenly. She would very often say, for several years before her death, when her heart was troubling her, she believed it would be the cause of her death. The day before she died she was sitting upon her bed and said she could hear the prettiest singing she ever heard, and asked me if I heard it. Afterwards she said she saw the prettiest person, dressed in white, at the back side of her room, she ever saw. During her sickness she would often tell us she did not want another doctor, that the Lord would do right with her, that she felt all right except her heart seemed to so large she could not get a long breath. She said that was all the trouble with her. She died without a struggle, as if she had dropped off to sleep, leaving a smile on her face. Oh, brethren, I saw her giving away. I quickly raised her up, and asked her if she was asleep, but her voice was still in death. We did all we could to revive her, but all in vain. I feel like she is gone home to heaven, from which she

heard that beautiful singing; and that beautiful angel she spoke of seeing at the back of her room was one that, I think, came to waft her soul safe home in heaven.

I feel sometimes that I cannot bear it, but the dear Lord is not going to put more on me than he will enable me to bear, and he is not going to put more on me than what is right. For he is too pure and holy to do anything wrong. He doeth his will, and I must be still and know that he is God. I feel to be alone, and that no one cares for me. Now I have no one to look to but the blessed Lord, but if I can only trust in him right that will be enough. I want to be submissive to his will in all things, but I cannot be at all times, for I felt so many times if I could have raised my dear wife I would have done so.

She has left me with seven children to mourn our loss, and also an aged father and mother, two brothers and three sisters. All profess a hope in Christ. As she cannot come back to us we hope to meet her in heaven, where parting is not known and our troubles will be over. She also leaves a host of relatives and friends to mourn their loss. But we do not mourn as those without hope. I want to say like Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Though he slay me, yet do I want to trust in him. My dear brethren and sisters, pray for me and my little children, that God may lead, guide and keep us in the right way, and to be with us in the sixth trouble, and suffer no evil to come upon us in the seven, is the prayer of the unworthy writer,

ISAAC W. HELMS.

Haught, Franklin Co., Va.

L. P. M'DANIEL.

Sister L. P. McDaniel was born in Talbot county, Ga., February 4th, 1841, and fell asleep in Jesus September 15th, 1899. She professed a hope in Jesus early in life, and joined the Missionary Baptists, with whom she lived a while; but the Lord being pleased to open her understanding and to reveal unto her the more perfect and enduring things of the spirit, which things are eternal and only seen by the faith of God's elect, and hoped for, thus seeing that they did not contend for this faith, but were in fellowship with the unfruitful works of darkness, such as unscriptural inventions and modern ideas, inventions of men, which have their found-

ation only in the wisdom of man ; and her faith being in the wisdom of God, she felt it her duty to obey his command in coming out from among them, and being separated, as saith the Lord God ; which she did by joining the Primitive Baptists, where she found that sweet peace of mind and entered into that rest that remains to the people of God ; into which they that do believe have entered.

As pastor of her church, it has been my privilege to be in her company often, and did visit her during her sickness, and I know that she lived and died in strong triumph of this faith. She was blessed with a great spiritual knowledge and understanding of things pertaining to the kingdom of God, so much so, that preachers who were acquainted with her liked to converse with her upon the important subjects pertaining to this faith. I have never known of any one in whom the grace of God was more fully manifested, but that sweet voice is silenced forever. Her works of labor and love do follow her. She was gentle and kind to all, always ready to lend a helping hand to the poor and needy, would visit the sick and afflicted, and she not only visited them, but would administer to their necessities as long as she was able. She was found filling her seat at the church. She seemed to enjoy preaching and the experience of the little ones as much as anyone we ever saw, and it was her chief delight to have her brethren and sisters to visit her house. It was a home for the servants of God.

She was a good, kind and affectionate companion, a loving and faithful mother, and a useful and kind neighbor. While her children have lost a good mother, the neighborhood a good friend, the church has lost a true and faithful member. She leaves a companion, four children, one boy and three girls, and grandchildren, and a large circle of relatives and friends to mourn, but may we be still and know that it is God that doeth his will in the army of heaven and amongst the inhabitants of the earth, and that he is too merciful to do unjustly, to wise to err. While her children can never hear her loving voice any more, may they remember her good advice, and grace be given to them to live as she did, and die as she died, triumph over the last enemy, and meet her and all of the redeemed where parting will be no more.

After services by the unworthy writer,

her body was laid away in Mars Hill Cemetery to await the resurrection.

W. B. ROBERTSON.

Acworth, Ga.

JOSEPHINE HONEA.

DEAR BROTHER GOLD:—Please publish the death of my wife. She was born August 31st, 1850, and died March 31st, 1900, making her stay on earth 49 years and 3 months. She professed a hope in Christ in 1867, and joined the Primitive Baptists, and was baptized by Elder R. K. Pound, making thirty-three years she lived in the Primitive church. She joined the church the year she and I were married. Her house was always open to Primitive Baptists, and when well she was always ready to go to hear them preach. She had got so she would not go to hear those preachers that belong to churches of human origin. She leaves three children, a husband and a number of friends to mourn their loss. She said before she died that all she cared for dying was she hated to leave me and the children, but said if it was God's will for her to go she was willing, that he would do all things well. She talked brightly two minutes before she died, and said nothing pained her, and she died without a struggle, and with a smile on her face.

"Ah ! lovely appearance of death !  
 What sight upon earth is so fair ;  
 Not all the gay pageants that breath  
 Can with a dead body compare :  
 With solemn delight I survey  
 The corpse, when the spirit is fled :  
 In love with the beautiful clay,  
 And longing to lie in its stead.

How bless'd is our mother, bereft  
 Of all that could burden her mind :  
 How easy the soul that hath left  
 This wearisome body behind !  
 Of evil incapable thou,  
 Whose relics with envy I see ;  
 No longer in misery now,  
 No longer a sinner like me."

J. B. HONEA.

Poteau, I. T.

JAMES H. BOROUGHS.

By request of the family of the deceased I venture the solemn duty of writing a few lines in memory of one of our most useful Baptists, and only regret my weakness in penning words that will give satisfaction to the many friends of the one that the Father said to, Child, your Father calls, come home. The writer has been

with him at different times for over forty years, though we lived some twenty miles apart. There have been but few associations in that time but what we sat together in conference.

James H. Boroughs was born April 27th, 1820, and died January 20th, 1900. He joined the Missionaries in his 17th year, remained with them twelve years. Becoming dissatisfied with their doctrine, he and his wife went to the church at Mt. Tabor on Saturday before the 2nd Sunday in August, 1850, were received, and baptized next day by Elder Philip Snider. He was soon chosen as deacon of said church, and served as such until his exclusion, a few years ago. (There being some remarks made by Richard Snider, their pastor at that time, causing confusion, and the church could not be reconciled. That was the cause of his exclusion.)

Brother Boroughs was clerk of the church for many years. He was troubled much in his last days on account of the troubled condition of the church. He remarked to the writer that he wished to die in fellowship of the church. The writer visited him in his last sickness, and found him sound in the faith. He said that death was no terror to him. He had been a hard laboring man, but seemed to give up the world, and his mind was fixed on the change that was just before him. He seemed to think that his eternal rest depended on grace alone, and that his little hope was as an anchor, and he was willing to go at the call of one who had been so good and kind to him all the days of his life. He was always ready to rest and convey traveling preachers to their appointments. His house and kind family was truly a hospital of rest to the weary.

The Baptists have lost one of their best friends, Randolph county a good citizen, the wife a husband, the children a father, but let us all be still. The Lord suffered him to stay nearly four score years, and took him home at a good old age. He went to sleep among his kind friends.

James H. Boroughs was married twice; first, to a daughter of Henry Kivitt. This union gave them two children; one is dead. His second marriage was to a daughter of John A. Kivitt. To them were born ten children; all are living but one. They are highly respected by those who know them. Two of them are members of the Primitive Baptist church. The six sons are settled widely apart, some in

one State and some in another. If the deceased had any faults it is not known to the writer.

A. P. LEACH.

Remarks.

One of our brightest young preachers died at the old brother's residence, Elder Rufus Hutchins. P. D. G.

(Gospel Messenger copy.)

## APPOINTMENTS.

S. F. BASS.

Spring Green.....	August 10
Skewarky .....	11
Smithwick Creek.....	12
Morattock.....	13
Concord .....	14
Bethlehem, Tyrrell Co.....	16
Elizabeth City.....	At night
Flatty Creek.....	19 & 20
Elim Powell's Point .....	22
Providence church.....	24 & 25
North Lake.....	27 & 28
Mason's Point.....	30
Tiny Oak.....	31
Rose Bay.....	September 1
Beulah .....	2
Goose Creek Island .....	4
Jones Bay.....	5
Cedar Island.....	7 & 8
Hunting Quarter.....	9
Piney Point.....	10
Nelson Bay.....	11
Davis' Shore.....	12
Straits.....	13
North River .....	14
Beaufort.....	15
Morehead .....	16
Newport.....	17
He will need conveyance.	

W. T. BROADWAY,

Mt. Tabor.....	August 23
Thence to Bear Creek Association.....	
Big Creek.....	30
Mountain Creek.....	31
Albemarle.....	At night
Howard Chapel.....	September 1
Freedom .....	2
Liberty Hill.....	3
Jones' Hill.....	4
Jerusalem.....	5
Tyce's School House.....	6
Cason's Old Field.....	7
Lawyers Spring.....	8
High Ridge .....	9
Mountain Spring.....	10
Liberty .....	11

High Hill.....12  
 Union Grove.....13  
 Watson.....14  
 Crooked Creek.....15  
 Clark's Grove.....16  
 Meadow Creek.....17  
 Bear Creek.....18  
 Concord.....At night 19

E. E. LUNDY.

White Plains.....Sat and 1st Sunday in Aug  
 Washington.....At night  
 Blount's Creek.....Wednesday  
 Sandy Grove.....Sat and 2nd Sunday  
 Grantsboro.....Tuesday  
 Cedar Island.....Sat and 3rd Sunday  
 Goose Creek Island.....Sat and 4th Sun  
 South Lake.....Friday, Sat and 1st Sun in Sep  
 East Lake.....2nd Sun in Sep

Will some of the brethren meet myself and wife at Columbia Monday after 4th Sun in July.

Blount's Creek brethren meet me at Washington Monday or Tuesday after 1st Sunday in August.

Cedar Island brethren meet me at Jones' Bay Thursday after 2nd Sunday in August.

Elder Strickland or Sister Whitley meet us at Washington. My wife will remain with them until after the Association at Spring Green.

A. GARDNER.

Rock House.....August 5  
 Piney Cove.....6  
 Snow Creek.....7  
 Russell's Creek.....8  
 Pleasant Grove.....9  
 North View.....10  
 Buffalo.....11  
 Shiloh.....12  
 Pleasantville.....13  
 Wolf Island.....14  
 Hillsdale.....15  
 Walnut Grove.....17  
 Abbott's Creek.....18  
 Toms Creek.....19  
 Riley's School House.....20  
 New Shepherd.....21  
 Rock Hill.....22  
 Pleasant Hill.....23  
 Thence to Abbott's Creek Association.

He will need conveyance.

ISAAC JONES & P. D. GOLD.

Eno Association.  
 Camp Creek.....Tuesday  
 Surf.....Wednesday  
 Roxboro.....At night  
 Thence to Staunton River Association.  
 Reidsville.....Monday  
 Pleasant Grove.....Tuesday  
 Arbor.....Wednesday  
 Prospect Hill.....Thursday  
 Wheelers.....Friday

Elder A. B. Philpot will be with them from Staunton River Association.  
 They will need conveyance.

W. W. BARNES.

Goose Creek Island.....2nd Sun in August  
 Bethel.....Monday  
 Sandy Grove.....Tuesday  
 Blount's Creek.....Wednesday  
 Galloway.....Thursday  
 Red Banks.....Friday  
 Tysons.....Sat and 3rd Sunday  
 Meadow.....Monday  
 White Oak.....Tuesday  
 Wilson.....Sat and 4th Sun  
 Contentnea.....Monday  
 Scotts.....Tuesday  
 Upper Black Creek.....Wednesday  
 Memorial.....Thursday  
 Beulah.....Friday  
 Cross Roads.....Sat and 1st Sun in Sept.  
 Chapel.....Monday  
 Nahunta.....Wednesday  
 Aycocks.....Thursday  
 Lower Black Creek at the yearly meeting.

A. M. DENNY & F. J. STONE.

Stoneville.....Friday night, Aug 3  
 Rldgway, Va.....Sat and 1st Sun, 4 & 5  
 Goodwill.....6  
 Matrimony.....7  
 Stoneville, 11 a m.....8  
 Staunton River Asso.....Friday, Sat & Sun  
 White Thorn.....13  
 Old Union.....14  
 Weatherford.....15

J. E. ADAMS.

Burlington.....Sat and 2nd Sun in August  
 Gilliams.....Monday  
 Arbor.....Tuesday  
 Lynch's Creek.....Wednesday  
 Prospect Hill.....Thursday  
 Wheelers.....Friday  
 Thence to Country Line Association.  
 Big Meadow.....Thursday following  
 Thence to Abbott's Creek asso. at Bear Creek  
 Conveyance needed.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

JR Ongleton

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# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king of the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BELOVED EDITORS:—As I have arranged with the Indiana Printing Company here to publish an edition of "The Priesthood of the Son of God," which has been so kindly noticed in the Signs of the Times, and the work is now assured, and will be ready for delivery in about a month, will you please copy the following ninth chapter, that your readers may intelligently decide whether they will order the book? It contains about fifty thousand words, embracing an introduction, twelve chapters, and conclusion, neatly bound in cloth, and will be sent postpaid at 60 cents, or two copies to one address, \$1.00. Orders may now be sent to me with the money, and they shall be filled as soon as the book can be bound. This will help in paying the publishers, and early orders will therefore be thankfully appreciated.

## CHRIST, THE PROPHET— PRIEST—KING.

"Crowned with glory and honor," the ascended Christ man is seated at the right hand of the blessed God and Father, and unites in himself the glorious three-one office of our Prophet, Priest and King. All the divinely sacred authority, obligations and holy

qualifications to perfectly perform and fulfill all the divine work of this triple office, God the Father vested in his well-beloved Son, "whom he hath appointed heir of all things." And as the anointed and crowned Son of man and Son of God, Christ "was faithful to him that appointed him" over his own house. "Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to day have I begotten thee."—Heb. 5:5.

And as we have before seen, God also raised up the meek and lowly man Christ to be the Prophet unto his Father's house, as he did Moses; and he bestowed upon his Son all the treasures of wisdom and knowledge, that as the wise Prophet of his people he should "open their understanding that they might understand the Scriptures," and make them wise unto salvation, and that they should know to choose the good and refuse the evil. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he

shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11: 2, 5. God further says of his serving Son as the elect Head of his people: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he hath set judgment in the earth: and the isles shall wait for his law."—Isa. 13: 14. Thus it is revealed and seen how wondrously qualified is our Prophet to gloriously execute his office, and to perfectly fulfill all his ministry and work. In all this prophetic work and revelation there is holy positiveness and absolute certainty, "as expressed in the frequent word "shall." For it is the omnipotent God who declares that all this his enthroned Son shall bring to pass. Of the ministry of our reigning Prophet upon his mediatorial throne of grace it is also written: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. . . . "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and

sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 39: 18-24. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."—Isa. 35: 5, 6.

These glorious prophecies present our eternal High Priest in both his prophetic and kingly power and work, and as having sanctified his people by his blood, reconciled them unto God by his death, and as now saving them by his life. For, let us not forget, he is our High Priest unto God forever after the power of an endless life. So it is by the authority or power of his risen and righteous life eternal that he thus reigns in the successful fulfillment of all this divinely blessed work of righteousness in the full and free salvation of all the people whose sins he died for, and for whom he ever liveth at the right hand of God to make intercession. How supporting and comforting to us, whose arm is too short and weak to save us, are these divine prophecies, which are verified by the "wills" and "shalls" of the God and Father of our only Savior, who speaks, and it is done; commands, and it stands fast. These positive declarations concerning the saving power and work of the one Mediator between God and men are supported by his eternal power and God-head, and can no more fail of fulfillment unto his glory than the immutable Jehovah can change.

The glorified Son of Man is the highly exalted and coronated King eternal and immortal upon his Father's holy throne of universal dominion, and his kindly power

gives absolute support and success to him as both the Prophet and the High Priest of all his Father's house, so that there is the infinite fullness and perfection of wisdom and holiness and power in him; wisdom to enlighten and give understanding to the blind and ignorant, holiness to purify and sanctify the sinful and vile, and power to save the lost unto the uttermost, so that they shall be "the holy people." It was unto this heavenly ministry that God crowned Jesus with glory.

Of his kingly power much is written, but only a few statements given here. The Most High says, "I have set my King upon my holy hill of Zion."—Ps. 2:6. "Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness."—Ps. 110:1-3. "Behold, a Man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly."—Isa. 32:1-4. Our holy God says all this shall be. To our precious Christ he has given this power and success, and he fulfills all the good will of God. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch: and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and

he shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. 6:12, 13. The counsel of peace shall be between the King and the Priest, and also between the Priest and the people; for he is the Prince of peace, and his peace he gives unto them. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ," said Peter to the Jews. "Both Lord and Christ," means the same as both King and Priest, or Anointed. The Lord said, "I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him."—Ps. 89. "But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom."—Heb. 1:8. The crowned Son's name is, "King of Kings, and Lord of Lords."—Rev. 19:16.

"All Hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."—Col. 2:9, 10. "We give the thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—Rev. 11:17. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor. 15:25, 26. His feet refer to the inferior members of his body, which is the church; that is, to the bodies of his saints,

by which they are now kept in contact with the earth and the present earthly life and nature. But the King of saints must reign, till he hath given them the victory over death; and then he will present the sanctified church to himself, a glorious bride, blameless and holy.

"Wonderful," and glorious beyond our highest thought, is the highly exalted Prince and Savior, Son of the Father Almighty, who thus unites in his Divine Person the prophetic and priestly and kingly office work, as the one all-sufficient Mediator and Redeemer of all his everlasting brotherhood in the new covenant of life and peace. For we have now seen how God himself speaks to and of his Son Jesus in his holy oracles, and with what infinite fullness of wisdom and holiness and power he hath invested and clothed him as his Anointed, "the man Christ Jesus;" who "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." O! it was for his people, who are the children of men, that Jesus, the Word, was made flesh, thus bowed the heavens and came down to us in our low estate of helpless misery and ruin.

We have seen, too, that this loving and faithful Brother of ours in the flesh met all our enemies and the power of darkness, our sins, the curse of the law, death and the devil, fought our battle, accomplished our warfare, redeemed us from all our sins and iniquities, despoiled death of its sting, and the boasting grave of its victory, then ascended up to his Father in triumph and glory. God is well pleased for the righteousness' sake of his Son, who magnified the law and made it honorable, and now he hath given him a name which is above every name, and seated him at his own right hand upon the

throne of omnipotent power. Thus did Christ love his dear people unto the end of his obedient sufferings in the flesh, and gave himself for an offering and a sacrifice to God for a sweet-smelling savor. In that he gave himself for us, he has bought us, takes us to himself, and gives us himself; therefore he is ours, with all his infinite fullness of righteousness and salvation and life, and God accepts his people as complete in his holy Son and loves them even as he loves him.—John 17:23. But O, how amazing that Christ gave himself for us! He thus stood in our place and for us, took all our sins and miseries upon himself, suffered the full penalty of the holy law for us, as our sacrifice unto death; that we should be his and stand in his place, as spotless, holy and blessed as himself! "O wondrous love!" "Such an High Priest became us." No other offering and sacrifice unto God could have been well pleasing as a sweet savor or holy incense. How divinely true was the word of the apostle Peter: "The God of our fathers hath glorified his Son Jesus."

Come, all ye whose hope he is, and let us in faith view him in his divine glory, the High Priest for ever, the holy Prophet, and the King eternal; and all this for us, that we through him might have access unto God, come to his throne of grace, obtain mercy, and be accepted with him. Let us ever cherish in our hearts with profound gratitude and joy that this wondrous King of glory, clothed with omnipotence, having all power in heaven and earth, whom all the angels of God worship, is none the less the meek and lowly ministering Man, the sympathizing brother, who wept with the sisters over the death of their brother, the pitying Master, who stooped and washed the

feet of his poor disciples, the tender son, who provided a home for his heart-broken mother, when dying on the cruel cross; and who was thus always sacrificing himself, but ever having compassion upon those whom he came to seek and save. In all his infinite love and compassionate sympathy, ministrations of mercy and consolation to the poor and needy, the blessed Christ is the same Divine Friend, who never loses sight of one whom he gave himself for, nor forgets for a moment the least of his brethren. They are his Father's gift to him; yea, his Father's beloved children, and his own brethren. He was once on the earth with them in the flesh, and is yet as then, touched with the feeling of their infirmities; and he always hears their cries, succors them in temptation, in that he was tempted for them, and ever sees them, though they see not him. O, weak and tried friend of Jesus! remember that he is at the right hand of God, who is rich in mercy, that he is there as your accepted High Priest, and as your Advocate he makes intercession upon the throne for you—yea, for every poor sinner who pleads his gracious name. And through him your prayers and cries for mercy find acceptance with God, who forgives your sins, softly wipes away your tears of sorrow with the hand of his mercy, gives you an answer of peace, and blesses you for the name's sake of his holy and beloved Son, who loved you, died for you, and loves you still.

"Since Christ and we are one,  
Why should we doubt or fear?  
If he in heaven hath fixed his throne,  
He'll fix his members there."

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"O Lord my God, in thee do I put my trust. save me from all them that persecute me, and deliver me."—Psalm 7: 1.

## JOSEPH STARTING TO EGYPT.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—My age and oft' infirmities speak in no uncertain tones to me that what I have to do must be done quickly, for I know that at the farthest I cannot be here long, and this may be my last letter. But be that as it may, God has my time in his hand, and I am satisfied that I cannot go hence till he pleases. He has fore-ordained every event that is to befall me, every breath that I shall draw and every pulse that shall beat in my body, and chance never can add to the number, or cut them short. This is my faith, and my hope of an eternal rest is fixed upon his eternal purpose and grace given in Christ Jesus before the world began. And I feel to say holy is his name.

My mind has been led to the underworkings of God in preparing the way for Joseph to be exalted in Egypt, and arranging for the predestined famine that in after years should come upon that and other nations, also in arranging for the temporal deliverance of that land, from the ravages of that sore, shall I say scourge? And how wonderfully God ordered his councils and his purposes in humbling the whole family of Jacob, and even Jacob himself, and convinced him and his house that the dreams of Joseph were foreordained of God. Joseph, whom God ordained to be a bright and beautiful type of Christ and the revealer of the things that God gave him to reveal to men even as Christ was to, and did and does reveal to his people the things that God has in reserve for his people by his Spirit Christ, an eternal deliverance, from sin, Joseph a temporal deliverance from starvation. Probably the type of the predestined deliverance from starvation, of which under God Joseph

was the head. So Christ was the head of the only way that God predestinated to save alive the whole redeemed family from the Egypt of sin and death. If one link of the chain is or could be broken, then in either case a failure must insure. But God makes no mistakes or failures. Blind chance is a mistake and a failure. But God hath an eye and sees every event before it comes to pass and my faith is that every event was seen of God before the world began and that every event either in the heights, depths, lengths, and breadths either in heaven earth, or hell will take place just as God saw it from all eternity. If not then the deity will be underfiled and who or what can do this? Joseph must go down into Egypt. Lets see how God arranged to start him. First Jacob loved Joseph, or rather Israel loved Joseph more than all his children. See Gen. 37:3. Why was this? because he was the son of his old age. Joseph must have a coat of many colors, so his father made him the coat, Joseph must be hated of his brethren. "When his brethren saw that their father loved him more than all his brethren they hated him, and could not speak peaceably unto him" see 4th verse. Now mark you it does not say God forced or made them hate Joseph. Chance would try to make it appear that because God saw all this that he forced or drove them to this hatred; but not so, it was because they saw that their father loved him most. That evil spirit produced by sin in them fathers hatred, but God overruled it to his own glory, according to his purpose, so that the wrath of man should praise him. But they had to hate him still the more. So Joseph dreamed a dream, and told it to his brethren and they hated him yet the more." Did God make

them hate him? No. Did Joseph dream come by chance? No. Did it come by God's purpose? I think so, and sin hates or makes men hate God's purposes. Sin in them showed their hatred to God's way. Read the 8th verse and see how their hatred is increased yet it cannot prostrate God's purpose to send Joseph to Egypt, but is only opening up the way by which he is to be taken to Egypt, and be raised to high honor, and they his brethren humbled. Probably no mortal can describe this wonderful display of God's providence or preordination. Israel has in the divine arrangement to be humbled. So Joseph must have another wonderful dream. "And he dreamed yet another dream and told his brethren, and said, "Behold I have dreamed a dream more; and behold the Sun and the Moon and the eleven Stars made obeisance to me," 9th verse. How wonderful are the ways of God! The sun and the moon and stars are to represent his father and his mother and his eleven brethren. Any chance work here? no verily. But God is developing his eternal purpose, which is all hid from blind chance, to the glory of God, and his Son in him.

When Joseph told his dream to his father and his brethren his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth? No doubt but Israel felt in his heart that God was showing his Son some great and wonderful things, yet it was hid from them all, for the time had not yet come for it to be revealed to them Nevertheless God had so determined and they should see it fulfilled. "His brethren envied him, but his father observed this saying." Joseph is now on the

verge of taking his start to Egypt.

How mysterious are the ways of God, how little we know of his predestinated way that we shall tread. Truly he is a God that hideth himself. Yet all his ways are known to him, he hath purposed and he will bring to pass every counsel of his will, and my heart leaps with joy at the thought of his fixed purposes. He will perfect that which concerneth me, and nothing can prevent it. Yes not even a gnat shall fly across the path ordained for his creatures without his notice. How wonderfully all things shall work together to bring about all his purposes both in Providence and in Grace. Look and adore. "And his (Joseph's) brethren went to feed their father's flock in Shechem." This is the way God marked out for Joseph to travel. He could get to Egypt in no other way: "And Israel said unto Joseph. Do not thy brethren feed the flock in Shechem? Come and I will send thee unto them. And he said here am I." "And he said to him, go, I pray thee, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. How unsearchable are the ways of God. How little did Joseph or his father think that he had started to Egypt, yet the chain of predestination is being linked together, link after link. Joseph could not swerve to the right or to the left. The predestinated way that he should go is marked out by God himself. He has him in his hands, and to high honors in Egypt he must attain. He could not find his brethren. He is in the field and a certain man finds him as he is wandering, and asked him, saying, "What seekest thou? And he said, I seek my brethren; tell me, I pray thee,

where they feed their flocks." Will any say this is chance? No, no! There are some Midianites on their way to Egypt who will be on hand, and Joseph will suit them, as they want to trade in slaves. This last will fill their eye, so Joseph must be on hand when they come. So the man told him they had departed hence. "For I heard them say let us go to Dothan. And Joseph went after his brethren and found them in Dothan." His brethren saw him afar. Even before he came near them, or near unto them, they conspired (Conspire: to plot, contrive) to slay him. And they said one to another, "Behold this dreamer cometh. Come now therefore and let us slay him and cast him into some pit, and we will say some evil beast hath devoured him. And we shall see what will become of his dreams." (Yes, you will see what will become of his dreams when you are humbled before him. You may cover your crime by lying, but God will frustrate the token of liars. You cannot kill him; God has purposed that he shall be taken in safety to Egypt. And they can make a world as easy as they can kill Joseph.) "And Reuben heard it and he delivered him out of their hands, and said let us not kill him. And Reuben said unto them, shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him, that he might rid him out of their hands to deliver him to his father again." This was commendable in Reuben. But he never could deliver him to to his father. God had a noble work for Joseph to do; therefore he must attain to it in God's way and time. The archers might shoot at him, and hate him, and sorely grieve him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. From

thence is the Shepherd, "the Stone of Israel," Christ. "Joseph came to his brethren. They strip him of his coat of many colors that was on him. And they took him and cast him into a pit, and the pit was empty; there was no water in it. And they sat down to eat bread." But, behold! the Ishmaelites are at hand. (Came by chance, I suppose, men will say.) No, indeed; they were there by God's predestination. The merchantmen are not here by chance. God has sent them to take care of Joseph and take him to Egypt; for he has a man ready to buy him when he comes down. His brethren conclude not to kill him, but to sell him. And they lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt. From the reading of the narrative Reuben was not present when the sale was made, for it is written thus: "And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren and said, The child is not; and I, whither shall I go?" He seems to have been distressed. But God's purposes are being carried out fast. Now, did God force this wicked act of his brethren? No, indeed; they needed no forcing. The enmity was in their heart, which was the legitimate fruit of sin. God did not restrain them from this act, but he did restrain them from murder. Hence we see how the wrath of man shall praise him, and the remainder of wrath he will restrain. The devil fathered their wrath and sin; but God predestinated that the devil should only in this matter go so far and no further, and that his work should only further his purpose. But as Joseph, as God had ordained, is gone to Egypt, Jacob

must be deceived and deeply grieved. The devil is ready to carry into effect the way to deceive him, and thereby grieve him. "And so they took Joseph's coat and killed a kid of the goats and dipped the coat in the blood, and took the coat of many colors to their father and said, This have we found. Know now whither it be thy son's coat or no?" This is circumstantial evidence, and it is dangerous to rely on. But Jacob knew the coat; and taking circumstantial evidence, he at once declares that an evil beast hath devoured him; Joseph is without doubt rent in pieces. But Joseph is safe. God has glorified himself in his preservation. Jacob rent his clothes and put on sackcloth and mourned for his son many days. All his sons and his daughters rose up to comfort him, but he would not be comforted, or refused to be comforted, and said: "I will go down into the grave to my son mourning. Thus his father wept for him." Why the Lord hid his purpose from this good old man is not revealed to man. So we will not try to pry into it, but leave him for a moment, for God has some good thing in reserve for him which he will show to him at the predestinated moment. He must not see or know of it yet. But he has purposed that he shall not go down to his grave mourning, and men nor devils cannot prevent it. Joseph is safe in Egypt, and sure enough here is a man who wants and did buy him, for God has wonderful things to show unto him. But he must be sorely tried before he can see those wonders; he must endure much and lie in prison. So God opens up the way for him to go; it is the way to the presence of the king. Yet hid from men. "The Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guards." See

36th verse of 37th chapter of Genesis. Thus closes this chapter. No mortal eye could see through God's ordained way. But this man Potiphar bought him. And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master, the Egyptian. And his master saw that the Lord was with him. (Was this by chance? Who dare say so?) The Lord made all that he did to prosper. Joseph is made overseer of his house, and all that he had he put into his hand; for Joseph had found grace in his master's sight, and from the time that he was made overseer of the Egyptian's house and all that he had the Lord blessed the Egyptian's house for Joseph's sake. The Lord blessed all that he had in the house and in the field. Joseph's master left all that he had in Joseph's hand; and he knew not aught he had save the bread which he did eat. And Joseph was a goodly person. But things were not to run so smoothly long. Joseph, as a type of Christ, must be tried sorely, for Christ was a tried stone. It would seem that so goodly and favored a person as Joseph was would never get into prison. But to prison he must go, or else the chain would be broken and he could not come before the king. There are some prisoners to be placed in the prison, and they are to have dreams, and Joseph must be there to interpret the dreams, which shall lead to his introduction to the king. Will chance fix up a way for him to get into prison? No—never. But God has ordained the way, and here is a lustful woman at hand, and she is no less a personage than the master's wife. Lust, when it is conceived, bringeth forth sin. Joseph is free from lust, but the woman is full of lust, and fixes her eyes upon Joseph and begins to entice him to commit the dreadful sin of adul-

tery. But the Lord keeps his servant Joseph as pure from this sin as an angel, but does not restrain this lustful woman. Don't say that God forced her action; it was her own lust that prompted her, and God did not restrain it. I do not think that God forces any of his creatures, or that God tempts them to evil. But the tempted one is "tempted of their own lust and enticed." (See James 1:13) Hence this woman being full of lust, tried to entice Joseph to sin. But God did not force her, yet he restrained or kept Joseph from yielding to the temptation. And he reasoned with her; told her that there was none greater in this house than I, and told her his master had committed all that he had into his hands, and had not kept anything back from me but thee, because thou art h's wife. How, then, can I do this great wickedness and sin against God? As Jesus put Satan from him in his first temptation, so did his mistress. But Satan came to Jesus with other temptations. So this wicked woman came to Joseph, the type of Jesus, although he had, as she must have seen, scorned to yield to her request. The devil is shameless. See how she annoyed Joseph after this. We must remember that the wicked are God's sword. (See Psalm 17:13) This sword often serves to carry out exactly what God purposed. Joseph must incur his master's wrath and go to prison. He will not go unless there is a crime alleged against him. Well, as God has ordained that he should be placed in prison, is it a heresy to believe that he ordained the means by which he is to be adjudged as guilty? Then see how this woman was moved by her lust to bring about what his master took as evidence of his guilt and placed Joseph exactly where God predestinated that he should go. "And it

came to pass about this time that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me; and he left his garment in her hand and fled, and got him out." (See Gen. 39th chap.) She having his garment in her hand, he having fled from the house in his innocence, she gave an alarm; declares to the men of the house that he (her husband) had brought in an "Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass when he heard that I lifted up my voice and cried that he left his garment with me and fled and got him out." Oh, how innocent the devil can appear! So she relates the story to her husband, and his wrath was kindled, and "Joseph's master took him and put him into the prison, a place where the king's prisoners were bound, and he was there in the prison." So we see God's purpose is accomplished by his sword, the wicked, and God not the author of their sin. Joseph is imprisoned upon circumstantial evidence, but is freed from his lustful tempter, his master's wife. The Lord was with him, so he had the best of company; and the Lord gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hands all the prisoners that were in the prison. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him, and that which he did the Lord made it to prosper." So I come to the end of the 39th chapter of Genesis and God's predestination triumphant—no slip in the chain. There are some dreams that are yet to be dreamed that Joseph is to interpret in order to be brought before the king of the

country. Now, the Scripture does not say in so many words that God has predestinated that Joseph is to go to prison, or that he is to interpret these dreams that are to serve to bring him to the king's court. But the most skeptical must surely see God's fore ordination all along the whole way. Look. Joseph shut up in prison. How dark seems the way for him to rise to honor! But look again. Pharaoh has fallen out with his chief baker, and also his chief butler: "And he put them in ward in the house of the captain of the guard into the prison, the place where Joseph was bound." Read 4th chapter of Genesis. The captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. And they dreamed a dream, both of them, each man his dream in one night. Read 5th verse. After the dreams Joseph came and looked upon them, and they were sad. He asked the cause of their sadness. "They told him they had dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you." So the chief butler told his dream, and Joseph interpreted it to him, and also asked that he think on him when it shall be well with thee, and shew kindness unto me, and make mention of me unto Pharaoh, and bring me out of this house; told him that he had been stolen out of the land of the Hebrews; declared that he had done nothing that they should put him in this dungeon. When the chief baker saw that the interpretation was good he also told his dream. Joseph told him what his dream was to terminate in, or interpreted his dream. And on the third day after it all turned out as God had revealed to Joseph it would, Joseph said, Do not interpretations belong to God?

Then it was all of God. But prosperity seems to make men forgetful of the needy. The butler, restored to his butlership, thinks nothing of Joseph; for the set time of God has not yet come. In two years Pharaoh had to dream two dreams, so pregnant with meaning that, although Pharaoh was troubled, yet he could not understand them—the import of his wonderful dreams was hid from him. “And he sent calls for all the magicians of Egypt (magicians such as practice or are skilled in magic, enchanters, necromancers), and all the wise men thereof, and told them his dream, and there was none of them could interpret them unto Pharaoh. Now was God’s set time to bring Joseph out of prison. Then the chief butler remembers his fault and tells Pharaoh about Joseph and about his interpreting his and the baker’s dreams in the prison. Pharaoh did not question him as to what he was imprisoned for, or anything of the kind. Joseph had started from his father’s house to come to this hour. Pharaoh, upon hearing of him, sent immediately and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself and changed his raiment and came in unto Pharaoh—not by chance, but by the king’s command. “And Pharaoh said to Joseph, I have dreamed a dream, and there is none that can interpret it, and I have heard say of thee that thou canst understand a dream to interpret it.” (Genesis 41:15) Joseph claimed no such wisdom, but answered thus: “And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.” (16th verse.) The treasure was in the earthen vessel, but the existence of the power was in God. Pharaoh relates his dreams to Joseph and Joseph told him. The dream of

Pharaoh is one that God hath shown Pharaoh what he is about to do. Then he unfolds the whole matter to the king; showed him that God would give seven years of great plenty and then seven years of famine, and because God had shown it to Pharaoh twice it is because the thing is established by God, and God will shortly bring it to pass; told Pharaoh what to do in order to meet the famine; to look out a man discreet and wise and set him over the land of Egypt, and to appoint officers over the land and take up the fifth part of the land of Egypt in the seven plenteous years, and much more which I cannot put here for want of space. Suffice it to say Pharaoh hearkened to Joseph’s counsel, for he saw that the Spirit of God was in Joseph. “And Pharaoh said unto Joseph, For as much as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according to thy word shall all my people be ruled. Only in the throne will I be greater than thou.” So Joseph was set over the land of Egypt. Pharaoh took off his ring from his hand and put it on Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. All this is typical of great things relative to Jesus Christ and his people or bride arrayed in glorious Grace, it appears to me, and all proves God’s predestinated earthly glory for Joseph. Pharaoh made “Joseph to ride in the second chariot which he had, and they cried before him, Bow the knee, and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh (king), and without thee shall no man lift up his hand or foot in all the land of Egypt.” (See 44th verse of 41st chapter of Genesis.)

Here I will stop for the present,

and, if this is published, I hope to continue the subject, if God wills. None, it seems to me, can see anything in this wonderful narrative given in the Scriptures but a clear manifestation of God's purposes—fore-ordained or predestinated—as it seems to me clear that chance never could devise all things to be just as it took place. It seems to me that all events must be ordered by God to work out in the same way according as it is seen and foreknown of God. To me, at least, the idea is comforting to believe that God foreknew all things, and that all things work out just as he foreknew it would. If so, his election and predestination are established. If not, then chance rules.

May the God of all Grace unite his people.

J. C. HALL.

Gogginsville, Va.

DEAR BROTHER GOLD:—Nearly twelve months have elapsed since Bro. C. L. Wood requested me to write my experience and have it published in the LANDMARK for himself and the other members of Tar River church to read. He seemed to think they would enjoy reading my experience, as they knew me before it was made manifest that I was a Baptist. I hardly know how to begin such a task, but as I promised to try to write it, I will do what I can, hoping it will be interesting to him and all others who may chance to read it.

The following Scripture seems to contain all I can say about it, "So foolish was I, and ignorant: I was as a beast before thee." "One thing I know, that whereas I was blind, now I see." I cannot remember when I first thought of death, and what would become of after me after death. I have had serious thoughts about it, and de-

sired to be saved from my childhood, and thought I would be as good as I could until I became old enough, and then I would get religion and join the church. So when I was about fifteen years old I attended a Methodist revival, and they preached works, and said all that wanted to be saved come and join, and I wanted to be saved more than anything else on earth, consequently I went and joined the church. I made many plans for the future. I was going to be as good as I could and keep the law perfectly. I soon found that I could not carry out my plans just as I had hoped to, but thought I was about as good as anybody anyway. I could not see my own faults half so well as I could those of other people. I continued here perhaps a year or more, and I thought I was doing very well, until one Sunday before the Lord's Supper the preacher read a chapter, and these words arrested my attention, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." I then felt that I had eaten and drank unworthily, but I would not do it again; so I did not commune with them any more. From that time I could not get that off of my mind, and also these words, "Ye must be born again." I now felt that I must be born again in order to be saved, and I knew I had no evidence to believe that I had ever been born again, so I was ashamed to tell that I belonged to the church.

I went to work to get religion. I thought I must needs do something, but I didn't know what. I thought the other members were all good but me. I saw I was not fit to be there, hence I stopped going. I then thought I would go to hear all denominations and read all I could on the subject, and would find out which was the right church, then I

would see if they could learn me anything about it.

As time went on I grew more anxious about the matter. I tried to get it off of my mind, but it seemed to bear upon me with more force than before. Sometimes I would think, if I only could believe like the Old Baptists I would not be troubled. They said if I was one of God's people I could not be lost, no matter how sinful I was, and if I was not I would be lost if I was ever so good. The doctrine they preached did not bother me much, for, I thought, if their doctrine was true, then God was unjust. I would kneel down and ask God to make me a Methodist, and many foolish prayers, or what I meant for prayer. I became so troubled about it that I thought I was losing my mind, and how I wished I had never been born. I would gladly have exchanged places with any beast of the field or worm of the dust. Oh, to be anything that had no future being. I would wake up at midnight and be afraid to shut my eyes, thinking if I died before morning where would I go. I had tried all I knew how to pray, and had done everything in my power, but all had proved to be a failure. One night before retiring I thought I would try once more to pray. I felt my utter helplessness. If any one ever felt as helpless as a little child I think it was me that night. I don't remember all I said, but remember saying, "Lord, if thou wilt thou canst make me clean; Lord save or I perish." After meditating on my condition awhile, I went to sleep, and about midnight I heard a great noise, which I did not understand, but it disturbed me so much that I stopped my ears to keep from hearing it, and when I did I became perfectly stiff, so that I thought I was dying, and in a moment I saw that I was

condemned, and indeed justly. I saw myself as I was, and beheld God as being just and holy in condemning me.

Here I received a knowledge of the truth, as I hope, but had no hope for myself. I was filled with praise to God for showing me that he was just and holy, and I was all unholly, all unclean. I then thought it was a sin for me to try to pray, and ask a righteous God to be so unjust as to have mercy on one who was so justly condemned; but these words seemed to follow me: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." After being haunted by these words for awhile, I concluded to ask the Lord once more if there was any pardon for me, but I felt like I had committed the unpardonable sin, but I knew I longed for righteousness. While my mouth uttered not a word, my heart prayed without ceasing.

Just here I had several dreams that gave me little hope, but will mention only one. I dreamed I was in a large house and my baby was asleep in a cradle, and when I went to see about him there was an old lady, dead and perfectly stiff, on top of the cradle; so I took the child out and left the corpse where it was. But after awhile I went back to see what had become of it, and it had been made alive and was turned to an infant. I then took my baby and that one, too, and started out, and met a man at the door who told me that just as that old lady was dead and had been changed to a living infant, just so had I been dead in trespasses and in sins and had been made alive in Christ. There had been as much change in me as in her. This gave me a hope that I was one of the Lord's people, but Satan soon told me I was deceived; I just had that dream because I was so deeply in-

terested in the matter, and that I could study about anything until I would dream about it. By this time I had forgotten my promise not to pray again, so I began to beg the Lord to give me some evidence to believe, and some reason to hope for a better world hereafter. One night I had just gone to sleep when it began to thunder (as I thought) so loud that the earth trembled, and I thought the end of time had come, but felt that I was in the hands of a just God. The noise soon ceased and a cloud passed before me, in which I saw a form, which I cannot describe, but it seemed to be frowning. I thought it was Christ coming in the clouds. Here I opened my eyes and it disappeared. I shut my eyes again at once to see where it went, but it was gone, and between me and where the first form was I saw another form kneeling, with its hands crossed on its breast, looking upward, and these words were presented with the scene: "That is Christ, a Mediator between you and God, to make intercession for you." This was enough. I needed no further witness. My heart went out in praise to God for the gift of his Son. I felt glory to "God in the highest." I could then see Christ as the end of the law for righteousness to every one that believes. I could claim every promise as all my own. On the wings of his love I was carried above, and the world was put under my feet. All who have felt this power know better than I can tell how I felt.

I did not stay in this condition long before Satan came to take it from me. He has tempted me time after time to think it was all imagination, but I cannot give it entirely up, knowing that our weak imagination could not have wrought such a miraculous change in any one, for I could now see that, "so foolish was

I and ignorant," and could also see that, whereas I was blind, now I see. My burden was gone and I felt light, but it was not long before another burden was placed on me. I found myself in love with a people whom I had heretofore called ignorant and selfish; now they were not selfish, and the wisest people on earth. They were wise enough to tell me my feelings better than I could tell them. I wanted to hear them preach, and the first time I went to preaching after this change took place will never be forgotten. There were two preachers. One was Elder J. D. Armstrong, who preached the most wonderful sermon I ever listened to. I had never heard with a hearing ear before. I was so carried away in wonder and amazement that I forgot what was going on around me. Ever after that I have tried to go to preaching everywhere I could, and it is still wonderful to me. After hearing preaching that day my desire to be with them was greater than before. I would ask the Lord to quicken and direct me in the right way, and cause me not to deceive anybody. I had been deceived once, and had suffered for it, and I did not want to do so again. I received a hope in the fall of 1896. I soon became impressed to be baptized and go with the people whom my soul loved, notwithstanding I once called them common and unclean, and thought it a condescension to be numbered with them; but such a change had been wrought in me that I now felt it to be the highest honor ever conferred on humanity. My trouble was my unworthiness. I labored under this burden until Saturday before the second Sunday in September, when I went before the church at the Falls of Tar River and told them what I have written here in as few words as I could, was received and baptized

the next morning by Elder J. D. Armstrong. Although I feel to be the least among them, I have never regretted being with them, for I feel that

“Here my best friends and kindred dwells,  
And God, my Saviour, reigns.”

And I believe I received the answer of a good conscience toward God when I was baptized.

I fear I have been too lengthy, but can truly say, “the half has not been told.

From one who loves all Baptists,  
DELIA A. JARRELL.

Rocky Mount, N. C.

ASSOCIATIONAL NOTICES.

Brother W. F. Norwood desires to inform those who will visit the Abbott Creek Association at Bear Creek that those going south will be met at Dunlap's Mill, and those going north at Bear Creek, at 2 p. m. on August 24th, and cared for.

The seventieth annual session of the Contentnea Primitive Baptist Association will be held at the Meadow meeting house in Greene county, N. C., commencing on Saturday before the second Sunday in October, 1900, and will continue three days.

The Little River Primitive Baptist Association is appointed to be held with the church at Smithfield, Johnston county, N. C., commencing on Friday before the fifth Sunday in September, 1900, and will continue three days. A general invitation is extended, especially to ministering brethren. Brethren coming from the south will arrive at Smithfield at 1:30 p. m., and those coming from the north at 3:03 p. m. Thursday before. J. A. T. Jones, Clerk.

ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set.”

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII.....No. 19

WILSON, N. C., AUGUST 15, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

BY GRACE.

An enquiring friend requests my view of Isa. 6 : 9-10:

“And he said, Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not.

“Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

We are ready as much as in us is to give of that which is given us. This is altogether of the Lord. The deep saith it is not in me, and the height saith it is not in me. Surely I am brutish and know nothing of myself.

It was in the year that King Uzziah died that the prophet saw the Lord sitting upon a throne high and lifted up, and his train filled the temple.

Uzziah was a leper, and dwelt in a separate house to the day of his death. He attempted to thrust himself into the priesthood, and was smitten with leprosy in his forehead, and therefore dwelt in this separate house. Even the king

of Israel had no right to invade the priesthood. With God there is no respect of persons. The soul that sins dies. Even Jesus when found in fashion of man dies. He knew no sin, but being surety for Israel, he must receive the death due those for whom he lived and died.

But his resurrection follows in glory. It was in the year that King Uzziah died that the prophet was shown this glory. By reason of the death and the resurrection of Jesus the glory of the heavens is opened, and the train or glorious host of the Lord's redeemed filled the temple.

This sight fills the prophet with a deep and painful sense of his own vileness, as he heard one heavenly cherub say to another, holy, holy, holy is the Lord. The whole earth shall be full of his glory. The prophet exclaims: "Woe is me: I am a man of unclean lips, and I dwell among a people of unclean lips, and I shall die, for I have seen the Lord. No man can see the face of the Lord and live." Then one of the seraphim came to him having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon the prophet's mouth and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

Here is the preparation of true worship and service to the Lord.

The obedience of Jesus unto death and his resurrection causes a living, acceptable worship to the Lord, because it is of the Lord.

Jesus is our passover who was

sacrificed for us, and a living coal from that altar removes iniquity and purges sin. Then the soul thus cleansed is made willing to serve the Lord.

Then Isaiah hears the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then the prophet answers, "Here am I; send me." Grace alone can make an humbled sinner willing to do the Lord's will.

Then follow the words of the Lord, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." This applied literally to the Jews or to Israel. No people ever had prophets sent to them as Israel did, nor such warnings, nor teachings. If the mighty works of Jesus had been done in Sodom they would have repented in sackcloth and ashes. They heard with their natural ears, but could not understand. They saw with their natural eyes, but could not perceive. Their hearts were made fat. How full of pride they were.

Fat, full of grease or worldly conceit, we have Abraham to our father. Our children will never be enslaved. For we are the Lord's people. He will regard us and hear our prayer. The rich he sends empty away, but he binds up the broken in heart. Make their heart fat; make their eyes dull of sight, and their ears dull of hearing.

If the light that is in thee be dark, how great is that darkness? If the avenues of approach into the soul be dulled, blinded, perverted, how great is that blindness? These

things were fulfilled in the Jews when Christ came on earth. How plain had been the teaching of the prophets. How clear, wonderful and glorious was the teaching of Jesus; yet how blind were they. (See Matt. 13:13, 16.) To whom was the arm of the Lord revealed? They hated him without a cause, nor had they any cloak for their sin.

The sun shines on the clay and hardens it, and shines on the snow and softens it. The heat of the sun renders one unfruitful by causing it to harden: it melts the other, causing it to water the earth. Now is the fault in the sun? No. It only shows what is the nature of each. The more one who is self-righteous is brought in contact with the truth the harder is his opposition to the truth, and the stronger is his hatred to it; while the nearer one who is conscious he is a vile sinner is brought to Jesus the greater is the humbling of that soul into heartbrokenness.

How long should this continue among the Jews—this hardness—this blindness—this rebellion? It should continue until their nation shall be destroyed, and the land should be utterly desolate. This has all been fulfilled. The Jews are without a nation, or a place, and are scattered into all countries.

But shall this people, this race, be extinct? Shall there be no remnant among them to be saved? Yes, there shall be a tenth.

As a tied tree or an oak whose substance is in itself, when they cast their leaves, so shall there be

the holy seed in this tenth. You know that certain trees known as deciduous shed their leaves on the approach of winter, and remain naked of leaves in the cold weather, but such trees are not dead, but still have life in them; and on the return of spring they put forth leaves again. So it shall be with the remnant of the Jews. The Lord has an elect people among them, and when the fulness of the Gentiles shall have been brought in God shall call these Jews, for the holy seed is in them. Rom. 26, 36.

But is there not an application further of this scripture? What is the difference between Jew and Gentile? Do not our ears wax dull of hearing? Do not we shut our eyes to that which we should consider? Is not our heart hardened through covetousness? Has not all flesh corrupted his way? Where would be our hope when we appear as naked or stripped in winter, and there is no beauty, nor apparent life, nor fruit in us? If it were not that Christ is in the vessel, what should we do in the storm? If Jesus, the holy seed, is not in us, where is our hope? If the Lord had not left us a seed, then we had been as Sodom and Gormorrah. How good, merciful, pitiful and faithful the Lord is, or we had been consumed long ago.

But in the midst of wrath the Lord remembers mercy, and in the midst of these years he will revive his own work. As it was said, destroy not the new wine in the cluster, for a blessing was in it, so God has a seed in Jacob, and he will

bring this out. Jesus is the substance or life of this remnant, and because he lives we shall live also. We are as the moon to decrease and we disappear, but shall appear again, and shall live.

We all go down into death—yea, we are as water spilled on the ground that cannot be gathered up; yet doth the Lord devise means so that his ransomed shall not be expelled from him. Though we die God will surely raise us up, and we shall as trees of the Lord's planting be glorious, and he shall be glorified in us.

By grace are ye saved.

P. D. G.

ELDER P. D. GOLD, DEAR SIR:—It is with a sad heart that I attempt to write to you I am such a poor, weak worm of the dust. How weak and low down in the spirit do I feel. Sometimes I do feel to be a cast-off. I am a low wanderer. My love is for you people, the dear old Baptists I am impressed to write to you I have so many doubts and fears that I feel so unworthy to be with you all; but oh, how I have tried to pray to the Lord to show me in some way that I am fit to go with the Baptists. Some time ago I had such a sweet dream that I want you to give me your view of it. I dreamed I was going, and oh, how happy I was. It did not alarm me. I was so contented to think I was going to die and go to rest. There were two or three others that were going with me. I was the happiest mortal. It was like a calm whirlwind that took us up. We became unconscious for a short while, and when we awoke we were in a sweet resting place. I do think of that dream so much.

Sometimes my troubles are greater than I can bear, and then my joy is unspeakable, but I seldom have those joys. Sometimes I think my trouble is because I do not go to the church and be baptized. It is my crave to be baptized in the Primitive Baptist Church. I do love that true doctrine

MARSHALL JOYNER

Farmville, N. C.

Remarks.

It seems to me our friend should show her faith in obeying the command of the Lord Jesus which is weighing her mind with a desire to be baptized. Surely no better evidence is needed than that you love us. Come, thou, and go with us, and we will do thee good. The Lord is better than all and above all. He will bless you with the answer of a good conscience toward God.

The dream you were favored with shows you the place appointed for you after death. Now while you live here put on the whole armor of God and walk in the faith of Jesus.

P. D. G.

RUTH.

The most peculiar courtship, and the most fascinating, is that of Ruth. Marriage has always been invested with charms. Much friendship marriage requires when two become one, and cleave to each other for life. It is the ordained way of peopling the earth, is the home of affection, cemented and sweetly fastened in the ties of father and mother, brother and sister. Here the solitary are set in families, and home is beautified

with the olive plants of a joyful mother and faithful wife.

The history of Ruth is one of humility, faithfulness, friendship, industry, love and triumph.

Who would expect such a beautiful character to spring from Moab? But God has his jewels in all quarters of the earth, gems in the desert, pearls in the field, rubies in the valleys, diamonds in the mountains, all as freed from earthly impurities glittering in the crown of his dominion.

How strange was the method of calling Ruth out of Moab. In the days of the judges a lax kind of government, when each man did what was right in his own eye, which opened the way to much licentious conduct, culminating in the most shocking message sent to each tribe—a woman cut into twelve pieces, and each tribe receiving a section of this outraged, mutilated woman, which thoroughly aroused all Israel unto such vengeance as well nigh extinguished Benjamin, who sheltered the lewd men of his tribe that committed this horrible deed. For Israel is so joined that if sin is committed and not put away, it infects the whole body, and the dismal report of crime sounds in the ears of all, and the shame of one spreads to the commonwealth if not blotted out.

A certain man, a noted man, Elimelech, of Bethlehem-Judah, in the days of a famine or distress in Israel, leaves this God-given land, and goes over to Moab, because there is bread there. He takes his wife and two sons. Disaster fol-

lows this departure from Israel, on going to the incestuous land of Moab. We had better dwell with Israel in distress than to seek the pride of Moab. A dinner of herbs in the corner of a house with peace is better than a stalled ox in a broad house and a contentious woman. Seemingly to add to wrong his two sons marry daughters of Moab. All this was in violation of the law. What will justify an Israelite in departing from the written law of Moses? Can he justify himself by pleading in defense that God works all things according to the counsel of his own will, and that nothing can ever disappoint him; but that whatever of the wrath of man fails to praise him he will repress? Revealed things belong unto us. Our only safe rule is God's word. Man shall live by every word that proceeds out of the mouth of God, for all his words are pure.

Elimelech dies and both his sons die in Moab. The trouble now falls heavily on poor Naomi. Bitterly she feels this. Her language on her return to Bethlehem, when her people greeted with joy her return, is one of lament over her course. "I went out full, and the Lord hath brought me home again empty." She went out in self-confidence, full, lifted up. But the Lord brought her back. But how did he bring her back? empty, poor, repenting, humbled, confessing. But how lovely she was in the eyes of her people when she abhorred herself.

There is not in a child of God

when in his right mind any self-justification for his sin, though God should make the valley of Achor a door of hope.

When to Joseph's brethren the revelation of the wonder of God's sending Joseph beforehand into Egypt to save much people alive opened to their humbled view they could not think to justify their wicked conduct in selling him, though God meant for good what they meant for evil. When an Israelite is in his right mind he is on the Lord's side, and must take shame to himself even though where sin abounded grace did much more abound.

Naomi finds a life long, loving companion in friendly Ruth. Nor can Naomi's poverty estrange true Ruth from her. Where the love of God dwells many waters cannot quench it. Afflictions may try it, but they cannot destroy. When Naomi laments her poverty, and urges her daughters in-law to return to their own country, and prays that the Lord may deal kindly with them as they have with the dead, and that each one may find rest in the house of her husband, and entreats her poor, bereaved daughters to go back to Moab, saying, "there are no more sons in my womb, nor would you tarry till they were grown if there were," much was she grieved for her own poverty and their calamity. Orpah hissed her mother-in-law and returned to Moab.

Why was Naomi so careful not to mislead or deceive these women? Should any but true Israelites go

to Israel's tents? If I am right, do I wish to over-persuade, mislead and deceive one by attempting to induce him to appear or profess to be what he is not? What good would it do me to decoy one into Israel who is not of Israel? Should he go there would it be a home to him? There are many afflictions on the road. Let me warn him of these. "The son of man hath not where to lay his head." First the cost must be counted.

(To be continued.)

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#### ASSOCIATIONAL NOTICES.

The next session of the Silver Creek Primitive Baptist Association is to be held at Philadelphia, Rutherford county, N. C., commencing on Friday before the second Sunday in September. Visiting friends wishing to be met at Ellenboro (the nearest depot) will notify S. J. McKinney at that place. Those wishing to be met at Latimore's will write to James McKinney at that place. James McKinney, Church Clerk.

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The fall session of the Bear Creek Association will meet with the church at Jones Hill, Stanley county, N. C., embracing first Sunday in October, 1900, including Saturday before and Monday after. A cordial invitation is extended. Those coming by rail please notify Brother J. A. Little, Big Lick, N. C. Albermarle and Norwood are the nearest railroad stations. J. W. Jones, Clerk, Boylin, N. C.

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#### APPOINTMENTS CALLED IN.

Elder M. T. Lawrence requests us to call in Brother Bass' appointments on account of sickness.

## OBITUARIES

BENJAMIN F. WHITE.

Brother B. F. White was born December 21, 1841, and died February 10, 1900. He joined the Methodists when a young man, and lived with them for many years. May 1, 1897, he united with the church at Abbott's Creek. He expressed a great desire to unite with the Primitive Baptists, and often told me of his great trial in getting there, and how he hated to leave his dear friends in the church where he was brought up. The natural man said stay, but the spirit bade him come away, and he told me he was ten years reading and searching for the true church. He once thought of going to the Friends' Church. They spread the feast and Christ was left out, and when he looked the bread of life was not there, and he could not turn in because of no bread; and he said he saw all of the churches the same—all things beautiful to behold with the natural eye—and thought he would not go to any church, and he would do the best he could outside, as he could not live in the church where he was brought up, and did so for awhile, but found no rest. Then I went to see him, and he told me some of his trials and troubles, and said his great desire was to be baptized into the fellowship of the true Church of Christ, and said the Lord had shown him where to go. I told him to come home to his friends. He said the Baptists preached the doctrine of the Bible, and his experience taught the same; so, as before stated, May 1, 1897, he came and related his travail from nature to the grace of God and the liberty of the gospel of Jesus Christ, and was warmly received by all of the church. His dear companion then came and talked to the church, and both were received together, and the writer baptized them both the same day. They both have lived in peace and love with all the brethren and sisters. Their home has been a pleasant home for the Baptists. Brother White was soon chosen to be clerk of his church, and filled the office well. He often talked in the way of exhortation, prayed in public, and was a useful man in the church and at home, and will be greatly missed. He was a useful man in many ways—obliging and kind as a neighbor. His conversation was pleasant, and his great de-

light was going to meeting and talking on the Scriptures. We have gone to meeting together many times. He often said the world would be better off without him, as he felt to be of no use, though most all that knew him respected him as a gentleman and a child of God; and we will say to his dear companion, as they were united here on earth, but are now separated, yet we hope the dear sister, together with the bereaved family, may meet again where parting will be no more; and as he so delighted in going to meeting, I hope we will all meet him around the throne of God where parting will be no more. Then may we all say:

"It was by his bidding we were called in  
pain awhile to part;  
'Tis by his care we meet again, and gladness  
fills our heart."

So, dear sister, grieve not for your dear mate. We hope he has fallen asleep in the arms of the dear Saviour. May the Lord bless the family of our dear brother and lead them by his own right hand.

WILLIARD.

ELIZABETH WARD WILSON.

The subject of this obituary was the daughter of John Gomto, a Primitive Baptist minister, who passed away about 1835. She was born the 19th of December, 1815, and lived to a ripe old age, when the angel of death came and bore away on his dark wings her blessed spirit to its home above on the 6th day of February, 1900, making her stay on earth 84 years, 1 month and 18 days. She was twice married—first to John Sammons, who left her a widow with three children, two sons and one daughter, in 1846. Her last husband was Asa T. Wilson, by whom she had one daughter, and was again left a widow. Two daughters survive her. Thus she left two children, 26 grandchildren and 22 great-grandchildren. She was a staunch member of the Primitive Baptist Church, one of the first members at Ward's Will Church, in Onslow county; was baptized by Elder Edward Cox in 1846. Her seat at church was never vacant, unless for a providential cause, up until nine years ago, when she became a cripple for life by falling out doors, never walking another step, from which she suffered much. After she became a cripple she had to be carried about in a chair, and when her church days came she would

often express a desire to attend, and if the weather was pleasant she was kindly and tenderly taken out to church by one of her grandsons. She was noted for her many good christian qualities, consisting of humbleness, patience, hospitality, meeting every one with a warm, cordial and tender welcome. Her home was with her daughter, Mrs. Ann B. Fonville, a very warm Baptist home. Many of her visiting brethren of the gospel visited her there, and met with a warm welcome by each member of the family, who was ever delighted to see, know or hear anything that would please "Mother" and "Grandma." We can safely say that "Aunt Betsy" and her home were one of the most remarkable persons and places we have ever heard of. Her pure love and gentleness of character won the respect and love of everybody from her oldest acquaintance to the smallest "tot" that ever went about her, and they would go to her just as early in the day as they could get there to see "Grandma." But the dear soul was so afraid she would be a trouble to some one, and it really seems to me that she had every assurance possible that she was all pleasure and no trouble, and it can well be said of her that those who knew her best loved her most. One day, as her daughter entered the room, she looked up at her with the most pleasant look and said: "Annie, it seems that my Savior has been in here looking at me with the sweetest smile I ever saw." During her last days she suffered untold agonies, and would call on the Lord with these words: "Lord, have mercy on me, and take me to thyself above."

Words fail me to do justice in eulogy of her honorable and memorable life. There is no more evidence needed. She said she was not afraid to die, and when the brittle threads of life were snapped asunder I think she welcomed the messenger. We feel in much sympathy with the bereaved family, for their home has a vacancy which can never be filled. So farewell, our dear Aunty.

May it be God's will to gather your kindred of loved ones around his throne of glory.

HER NEICE.

MOLLIE PARKER.

Mollie Parker was the daughter of Amos and Henrietta Wilkins; was born March 10, 1875; was married to J. W. Parker March 7, 1893, and died March 4, 1900.

She was the mother of five children, leaving the oldest to mourn her loss. We feel that our loss is her eternal gain. She never made an open profession until a few hours before she died. She said she would talk of things in the spirit. We did not know anything about it. She was talking low; we could not understand. She began to rejoice, spoke aloud, and said she loved the old Baptists, and remarked that "Christ has come to baptize me in the name of the Father and the Holy Ghost, and carry me home to glory." She then paused awhile, as if she had gone through the baptism, and then remarked to her mother: "Mamma, you don't know how much better I do feel," then turned her head, humming like she was trying to sing. Her mother asked her if she did not want to hear some good singing. She said yes. She never talked any more only when one would speak to her. She knew all to the last when they spoke to her. She passed away peaceably and as quiet as one going to sleep. She had the heart trouble for about three years, was then taken with la grippe and pneumonia, and did not live but a week and two days after being taken with pneumonia. All was done for her that a doctor could do, with our attention, but it was the Lord's will to take her, and not ours. It is a great consolation to us to feel that she reigns in glory with Christ. Written by her husband's mother,

MELISSA PARKER.

NANNIE PETRO HORTON.

By request of her mother I will try to chronicle the death of Nannie Petro Horton, daughter of J. H. and Lucy Ann Horton. She was born December 11, 1883, and died September 30, 1899. Her disease was typhoid fever. She was confined to her bed twenty-one days, and during that time was never heard to murmur or complain. She made no public profession of religion, but was often found reading her Bible and showed great interest in preaching, and often spoke of different texts from which she had heard good sermons preached. Petro was a kind and loving child. She was a pet for the family. At school loving associations clustered around her. None knew her but to love her. Petro was ever ready to sacrifice her own pleasures for the happiness of those around her. All was done for her that kind hearts and willing hands of father, mother, brother and sisters could do, with

the help of a good physician, kind neighbors and friends, but nothing could be done to stay the cold, icy hand of death. It seemed so hard for her kind relatives to give her up. How hard it is to see our loved ones passing away and realize that we are powerless to relieve them! But we would say to her family, weep not for Petro, for she was not ours, but just loaned to earth for awhile; but the precious bud has been plucked from earth, and we trust has been transplanted to bloom in immortal glory. Her voice seemed reserved and musical. It seemed every word was so kind and pleasant, ever studying the comforts of her family and friends to the last, never wanting to cause them any trouble. She leaves a father, mother, three sisters and two brothers and many friends and relations to mourn her loss. May the Lord give to her bereaved father and mother and other relations and friends reconciliation to her death, and may God's richest blessings attend them through life, for Jesus' sake, and may this sad dispensation of God impress upon her brothers and sisters a wholesom lesson.

"While pity prompts the rising sigh,  
O, may this truth imprint  
With awful power: I, too, must die,  
Sink deep in every breast."

A. V. MOORE.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Psalms 40:5.

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Freedom.....	2
Liberty Hill.....	3
Jones' Hill.....	4
Jerusalem.....	5
Tyce's School House.....	6
Cason's Old Field.....	7
Lawyers Spring.....	8
High Ridge.....	9
Mountain Spring.....	10
Liberty.....	11
High Hill.....	12
Union Grove.....	13
Watson.....	14
Crooked Creek.....	15
Clark's Grove.....	16
Meadow Creek.....	17
Bear Creek.....	18
Concord.....	At night 19

J. E. ADAMS.

Pleasant Hill, Randolph Co.....	.....
.....	Wednesday after 4th Sun in Aug.
Suggs' Creek.....	Thursday
Big Creek.....	Friday
Mountain Creek.....	Saturday
Bear Creek.....	1st Sunday in Sept
Meadow Creek.....	Monday
Crooked Creek.....	Tuesday
High Hill.....	Wednesday
Philadelphia.....	Silver Creek Association
Conveyance needed.	

A. G. MORTON.

Mountain Creek.....	Sat & 2nd Sun in Sept
Flat Creek.....	Monday
Tom's Creek.....	Tuesday
Riley's School House.....	Wednesday
Big Creek.....	Thursday
Rock Hill.....	Friday
Suggs' Creek.....	Saturday & 3rd Sunday
White Oak Springs.....	Monday
Cotton's Creek.....	Tuesday
Maple Springs.....	Wednesday
Mount Tabor.....	Thursday
Sandy Creek.....	Friday
Abbott's Creek.....	Saturday & 4th Sunday
No Creek.....	Monday
Pine.....	Tuesday
Salisbury.....	Wednesday

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White Oak Springs.....	29
Suggs' Creek.....	30
Pleasant Hill.....	31
Rock Hill.....	September 1
New Shepherd.....	2
Tom's Creek.....	3
Piney, The.....	4
No Creek.....	5

## NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

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# Zion's Landmark.

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R. ANNA\*PHILLIPS, COR, EDITRESS, Macon, Ga.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## EXPERIENCE

DEAR BROTHER GOLD :—I will try to write some of what I hope have been the dealings of the Lord with my soul. When I was about twelve years old I had two dreams, one gave me comfort, the other trouble. The first was, I dreamed I went into the back shed room, and as I went to open the door I saw something standing on the ground near the entry looking like a man dressed in white clothing. I thought to myself what is that? What you call a ghost or a spirit, I thought I would go and see. I reached out my hand, and before my hand touched him he said handle not and touch not thou me. I thought it was made known to me that was my Saviour. Sometime after that I told it to one of my old great aunts, and she said, I think you will be brought to the knowledge of the truth before you die. I had somewhat such thoughts, but was afraid it would be in my young days. I had rather it would be in my old age, for I wanted to enjoy the world. The other dream was, I went to an old field and saw a very poor cow lying down. It look liked she had been skinned, I first thought she was dead, but I discovered she was breathing. Something told me that you will come to be as poor as that old cow before you die. I said how is that? Shall I ever be as poor in flesh, in poverty, or heart? I could not decide which way it would be. After a while I became troubled at

times and would try to pray. It seemed to me that the Lord heard my prayers I would feel better, and go on that way a long time before it returned. After I was married my troubles came, my health was very bad, I had some kind of spells, I would lose my breath. I felt to be a burden to my husband and every body else. I would try to pray. Oh it seemed my prayer was not heard. I felt to be one of the most heart broken things on earth. I awoke one night lying there studying my condition. I burst in tears and my husband awoke and asked me what was the matter, I told him I did not know. I got upon my knees and tried to pray. I felt better and went to sleep. One day I was alone, my troubles came again. It seemed my soul would faint within. I said, oh Lord, shall I live, or shall I die? These words replied to my mind, you shall die unto transgression. At that time I did not know what transgressions meant. It came to me I should die to the love of sin. Sometime after that I had one of those spells, and lost my breath, and as I caught my breath these words came to my mind, I will bear the toil, endure the pain, supported by thy word. This cheered me up. I felt like for a few moments I was willing to bear with it all. After that one day I was trying to cook dinner, and I felt so low down I scarcely could get about. I went into the house to

rest, and as I went in these words came to my mind, I go before, and in your name your seats of bliss prepare. This revived me for a while. When I saw a cloud rising I would think that was my time to be destroyed. I felt like the Lord's wrath was upon me, and I could see how the Lord would spare such a sinner as I was. One night I was so heavily burdened, and was standing in the door waiting for supper looking out at the dark, and felt to be in the dark, and I said to myself, Lord shall I always remain in darkness? After supper I went in the house and could not help from crying. My husband asked me what was the matter, was it anything he had said or done to hurt my feelings? I said no, it is nothing you have done nor said. I got up and fell across the bed to cry to pray, and all I could say was, Lord have mercy on me a poor sinner. It seemed to me that I could see that horrible pit before me. I felt I was justly condemned before God, and that was the first time I could see that if I ever was saved it was through and by the tender mercy of Jesus. I got up and sang this song, "Come humble sinners in whose breast, a thousand thoughts revolve" I felt better and went to sleep. Next morning as I awoke these words came in my mind, "My sheep hear my voice; my sheep follow me." It did not come to my mind like it reads in the Bible. It seemed to me that every thing looked different. All things looked lively and cheerful to what had been. I felt that was to follow in the liquid grave. Sometimes I would think I would offer to the church, then I thought to myself I could be a chirstain out of church as well as in the church. Then I would think I had nothing to tell, I had imagined it all. One night I lay down and tried to pray

to the Lord if it was his will for me to offer to the church to show it to me that night in a dream, and while I was trying to pray I saw something looking like a flash of lightning pass over me, and it frightened me, and I turned over and covered up my head and went to sleep. I awoke about 2 o'clock and got up after water. I thought of my dream. It was not concerning what I tried to ask for I gave it all up and said to myself, I know I have imagined it all. After a while it came bright in my view where I was when I was delivered, and these words came in my mind, Cast thy burden on the Lord, and he shall sustain thee. I felt then if I went and told that they would receive me. I promised that night I would offer the next meeting day. I went and when the door was opened my hand became cold. I could not see how I could stay away. I went and told a part of what I have written and was received and baptized the next day, and that was the humblest day of my life, and Monday was the happiest I ever experienced.

Yours in hope of eternal life.

ADA E. WHITE.

DEARLY BELOVED FOR CHRIST'S SAKE:—I have been reading recently a controversy from different of the children of God on the subject of "Time Salvation" as expressed in the publications. In reading from the brethren one readily sees in all these discussions a difference and rather a division. I do believe if each brother could understand the other they would surely be of one mind. For in the scriptures it is written, "But we have the mind of Christ." Then if we be guided by this mind it seems to me these things would not be. How it makes my heart ache! Can we not all say with Paul. For I know nothing by

myself, yet I am not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have—praise of God." Sometimes we feel so sure our opinions and convictions are the only correct views on certain portions of the teachings of the written word, that should any child of God offer a different idea, we at once begin to argue or worry because—they see a very mistaken idea as it—seems to us. Therefore we are almost ready to question whether they are indeed taught of God at all. Not once doubting our mind: that it is possible we are wrong and if we are not, how much better if we remember our own weakness, helplessness and dependence upon the Lord for light and knowledge and truly for everything needful and thus be charitable one to another even though a brother or sister is wrong. Would it not be better to take it to the Lord in prayer, instead of spending so much of the time in trying to argue an idea, that your opponent shall see as you do? Never once perhaps stopping to ask the Lord to make us of one mind, that we may not strive one with another. The fruits of the Spirit is "gentleness, meekness, long-suffering, forbearance, yea, even charity which is the greatest of all. Paul in writing the brethren at Rome, said "Let love be without dissimulation, Abhor that which is evil, cleave to that which is good, kindly affectioned one to another, with brotherly love in honor preferring one another "etc., God is a God of peace, not the author of confusion. He had only to speak "peace be still to the raging winds and waves" and they

obey him. Then why—not all who believe in this Jesus—who has all power trust him who is ever at the right hand of God reconciling the world unto himself, not himself to the world. Surely he will do all things well. If we feel disturbed and divided in things pertaining to the Kingdom, let us go to him who is able to unite our minds and bring about peaceable fruits of righteousness." God forbid that any of his people glory, save in the Cross of Christ "for in Christ Jesus neither circumcision nor uncircumcision—awaiteth anything but a new Creature." So with any numerous opinions of ours. Then let us strive less about the way of our understanding the mysteries of God—and examine more ourselves daily. Prove our own work, and if made new Creatures in Christ let us walk in newness of life, "forgetting the things that are behind; press forward toward the mark for the prize of the high calling in Jesus." Except ye be converted and become as little children ye shall not enter into the Kingdom of heaven. But sometimes little children imagine they are about grown, begin to forget the wisdom of the father and the reverence they owe to him for the goodness and mercy bestowed on them in their helplessness and thus have to receive correction of the father and be brought to realize what they are again. However, it is always the father's business to correct one and not the children's, and should the children find themselves of opposing minds, how good showing faith in their father to go to him who will set at nought all variance and do righteously and justly by all alike, but dear brethren and sisters I know that if I am a child at all I am the weakest, poorest of all. Certainly a very infant; nevertheless my heart's desire and prayer to God

is for the unity and prosperity of Zion. Please receive this as from a babe overlooking all that is amiss. I am sick physically as I nearly always am and have I fear been too rambling and wordy in what I have written. Will all who read this, please read the 14th chapter of Romans and note the lesson taught therein. Now may He who is all-wise and immortal, the only true God present you faultless before the throne of his glory, for Christ's sake,

Your sister in hope.

HUGHIE LEE COOK.

MR. GOLD:—As I have been anxious to know and asked many questions about the condition of the people of our community, and I believe the country at large, I will ask you if you can tell what is the matter? Some how or other the professing people of our country don't seem to have the love and affection they once had. Now when they get together they talk about cotton, tobacco, horse trading, and other business, and I don't enjoy meeting them as well as I did when they seemed full of love one for another, and talked of the things of Jesus, and asked questions on Scriptures, and seemed to be on the inquiry all the time and seemed to want spiritual knowledge. They seemed to meet in love and part in peace, but not so now. The love has waxed cold, and I am afraid I will never see another such a time as I have seen. Now when I go to meeting I feel like I do in dry weather. When I see a cloud I hope it will rain, wet the ground, and make the plants grow; but it is a dry weather cloud, but little rain, and the plants wilt next day, and the sand is bad to travel in: but when the Lord sees fit to send a shower sufficient to wet the earth, O how different, the buds look green and full of life, and the dust

is laid, the earth settled, and you can travel so easy; and how you do rejoice to think the Lord has not forgotten us. What a great thing natural blessings are, and how thankful we should be; but there is yet an aching void the world can never fill. O for a shower of grace, and the manifestation of the presence of the Spirit of Christ. O that it may be given sufficient to give life a new growth, and cause the heavenly plants to look green again. O that this earthly being of ours might be wet with the Spirit of Jesus so that the root of love might take hold, and grow and thrive, and make the dead revive. O that this earthly dust may be laid so we can see better and travel easier, and enjoy the meeting of each other as in days past. O that the joy of salvation may be returned to all that have lost it, or feel that they have. Mr. Gold, please give your views on Second Peter 2:20:22. and for Zion's sake don't rest easy, for it is a time that work is needed, for the time has come when they don't endure sound doctrine, and have turned away after idols. It seems that christians have lost their zeal to pray and yielded up the ground, but I still hope that the day star will arise with healing in his wings and heal the wounded, and the one who causes the christian's feelings to be wounded may be convinced of his error, and be clothed with the Spirit, and in his right mind. I feel sometimes that there is the greatest necessity for example setting now that ever has been. Sometimes it seems like it will not do for matters to go on like they are; but how can I do any thing. When I don't even know how to behave myself, don't know what is my own duty, only to try to live honestly in all dealings with all men, and contend earnestly for truth and justice

working faithfully with my own hands for those of my own house: but yet after trying to do these things I feel like there is yet something I owe to my Maker that I don't know how to perform, and fear still that I am mistaken about the matter. O my ignorance. Please pray that the light of Zion might shine in this place, giving the light of the knowledge of the glory of God. Pray for me.

Your disobedient friend.

W. R. FOUNTAIN.

(Remarks on editorial page.)

DEAR BROTHER GOLD:—For the past few days, I have been thinking about writing to you also for the LANDMARK, if you think proper to use it. What I have to say God gave it to me, and I feel like I should put it to usury, instead of keeping it hid. I believe it is one of the best works that any one can do is to obey the Lord. I hope the impression I have is from him, and if it is right I want to tell you some of my past life. If you good people could know like the Lord does, I wonder if I could have the sweet fellowship of the church. I do not know how old I was when I first felt interested about my soul's welfare, but I was afraid to do wrong for fear the devil would get me. I would dream that he was after me. Sometimes he appeared to be a snake, sometimes other frightful things, but I would think it was the devil, and when I would awake I'd be glad that he did not hurt me. Then I thought he was after my soul, and I would try to pray to God to take care of me. When there was a storm I would get close to those I thought were good, thinking the Lord would take care of them, and I would be safe. When I was 16 years old I went to Cross Roads on Tuesday. Brother William Wood-

ard preached. His text was, "if ye live after the flesh, ye shall die; but if you through the spirit do mortify the deeds of the flesh, ye shall live." I then thought I would do and live better. I thought I would not dance any more, but I enjoyed it as much as I enjoy preaching now; but I did not know that it was the spirit that mortified the deeds of the body. I soon found that I could not give it up, for I went to a party before two weeks. I would say prayers every night. I cannot write the half. I trust the Lord will direct me, but I made another vow when I was married that I would serve the Lord, for I would have nothing to bother me; but I failed again, and when I thought about it I had left off saying my prayers and reading the Bible—worse instead of better. I dreamed I saw myself an infant and thought I looked at the infant, and it appeared to be dead, and I thought it was me. When I awoke I thought I was as helpless towards saving my soul as the dead infant. I thought it would take the mercy of God to save me, and that I was not worthy of it. I would go to preaching when I could, and the preacher would tell my feelings and troubles. But when he told of the forgiveness, then I was left out. I would think sometimes if it was the Lord's work that he would perform it. I thought if I was ever changed I would know that I was a Christian. I dreamed of eating the brains of a grown lamb, and the third day after he was slain I saw him and knew it was the same lamb. He got up and looked back at me. It was on my mind three days. I believe the Lord made it known to me that I had committed sin enough to slay the Lamb of God, and he arose the third day for the remission of my sins. I was not satisfied long before I thought it was

only a dream; so I kept praying to be forgiven. One time after that I thought I would sing some, as I was alone. I do not remember opening the book before I thought Christ was in the house with me to let me know that my sins were forgiven. I lay down and shut my eyes, hoping to see him, for I thought I could not see him with my natural eyes. I saw his hands over me with the prints of three nails; looked like they had been driven in and pulled out. I said it was enough. I was so happy. I never can express my feelings. I thought I never would doubt it. It was two years before I was baptized. I loved the Primitive Baptists and wanted to be with them, but felt like I was not fit to be. I hope it was the Spirit of the Lord that led me to Cross Roads. I cannot write you all, for the half has never been told. How good and merciful the Lord has been to me. It is my desire to serve him, but I often fear that I am not one of his. If I could know, then I would need no faith.

Your sister in Christ,  
MARY M. GRIMMER.

ELDER P. D. GOLD, ESTEEMED BROTHER: I feel impressed to write a part of my experience and call to the ministry, if the Lord has called me to this glorious work, of which I feel so unworthy.

My object in writing this article is to explain to the people where I stand in regard to the service to my Lord, for the question has been asked me why I left the "Missionary Church?" I hope to explain my reasons in this article. It is not because I think myself smart; it is because I desire to do my duty. I know I feel unworthy.

The first time I was ever in trouble was when I was very young—about 13 years old. I went to the Old Union Church, where old Brother

Austin Cassell arose and preached. It so affected me that I tried to pray that the Lord would make me such a man of God as old Brother Cassell was. But, brethren, little did I think of the afflictions that were attached to this glorious work. But, alas! I waxed worse and worse in wickedness until I grew to manhood.

The neighborhood in which I lived was Primitive Baptist. I knew little about any other denomination, and would go to church and hear preaching. It would affect me at times so I would try to pray for an experience of grace, but could not obtain it. There was also a Missionary Church in sight of my house. They held a protracted meeting; I attended, but more for sport than anything else. At last I tried so hard to obtain a hope I came to the conclusion that there was no such thing as an experience of grace. Then, when those people said, "All I had to do was to put my trust in Christ and come forward and give them my hand," I united with them and grew firmer and firmer in their doctrine.

There I remained for twelve years, believing I was doing good. Then I would try to defeat the views of Primitive Baptists. My parents and wife came to a conclusion that there was no chance for me to ever break loose my principles and come to the knowledge of the truth, I was so attached to that denomination. There was no friend on earth could convince me, for I believed I was doing the service of God. But I was arrested in great trouble. Then the Lord took my wife and two children, and it was dark to me. Then "Why was this trouble sent upon me?" Was it for the sins I had committed? I tried to say, "The Lord's will be done."

Then I was married the second time to Maunie F. Brown. She was

taken down and I thought the Lord would take her from this world. O, how much trouble I was in! It seemed that the Lord was against me. Nothing I did prospered. In the year 1898 I was arrested by that one which we cannot resist. I was taken in December (I do not remember the day.)

One night, when I would shut my eyes, something black would pass over my eyes. It seemed that I became cold and almost lifeless. I believed I was going to die before day. Oh, how I desired prayer! But I grew worse and worse. Such a burden was on me I was afraid to stay in the house. It seemed that the burden would crush me. I did not enjoy company as I had before. It seemed I was afraid to stay in the house. When night would come on I would get frightened.

One of my sister's children died and I went to the burial. Oh, what a day of misery that was to me! How much I suffered that night I can never tell. I sent after the doctor. He came and said the flow of blood was not regular in my heart. I took medicine, but that burden was still upon me. I tried to think "all was well" because I was in the church, and I would try to pray, but my prayers seemed to go no higher than my head. It was then crop time and my neighbors would come and work my little farm for me. I felt so unworthy of their labor.

Then came up my past life before me. I thought how I had treated my wife in regard to her meetings. When she left the Missionaries I was so prejudiced I would not so much as see her baptized, for I could not see how the Baptists could be right. Oh, what a brute I was! What demon could have possessed me? But now it seems that I had committed an unpardonable sin. My prayers availed noth-

ing. Surely the infidel had a better chance to be saved than I did. Then I found myself crying—lamenting my case. Then I saw it was justice if am lost.

"Lord, if thy judgment sends me to hell,  
Thy righteous law approves it well."

Then I went out into the garden to work some cabbage. I worked a few hills (I don't know how many), and dropped my hoe and came into the house crying. My wife asked me what was the matter. I told her I did not know, but I believed I would have to die and leave her. Then I felt O, had I died when I was young, or did not have a soul to be lost. Then I decided I could do nothing and gave up everything. I picked a book up from the table and thought I would read to wear away the time, and wait until the summons came. Just then the burden rolled off of me, and I jumped up so light and went out in the lane, and everything looked so pretty. Everything seemed to be praising God who made all. I asked my wife if she ever felt happy. She said: "Yes, and this is the first time you have ever been converted," and this also was a new idea to me.

Then I felt that I would never see any more trouble, and felt that if I had ten thousand tongues I could have employed them all in praising our God. But trouble soon came. I thought of the pastor of the church when he would ask all the Christians to rise to their feet to manifest to the world that they were Christians, and I, a poor, ignorant boy, acknowledging that I was one. But now I feared that I was not. This caused me to shed tears of sorrow. Oh, God! have I been deceived in the church? Were they so wrong when the preacher said, "All you have to do is to come up and give me your hand?"

There was meeting at Knob Church the following Saturday, if I mistake not. I said to my wife, "I am going to meeting." When I got there my pastor was there. What was he doing at a Primitive Baptist meeting? I paid good attention to the preaching. They preached just what I felt. When meeting was over I went and asked my pastor to come home with me. He said he would. Then I told him my troubles, and asked him what he would do if he was in my condition. He said: "My good brother, the Lord God does not require any more of you than you can perform."

This did not satisfy me. I went on Sunday following. I felt that I wanted to talk to old Brother Cassell, and he walked down the road, and I followed after him. I told him part of my troubles. He said: "My prayer is that the Lord God will guide and direct you to know and do his will." This helped me up. This placed all power in his hands.

Then it was—oh, God! must I forsake the Missionary Church and turn my back upon it? Oh, Lord! show me thy will concerning me. Spare my life and I will serve thee the best I can. Then my mind wandered back to those that I love in the church. Must I forsake them? Then I thought of my dying wife when she prayed so earnestly for me and for that church. But, oh, how can I stay there? If I go to the Baptists, sure they cannot welcome me. I thought of the stoop from where I was going and of the fashions. But these are nothing to me now. The mission system arose in my mind. Lord, is this not a money-making trap? If the Lord wants the heathens saved, will he not save them? If not, why not? Then I began to think of our preachers, when they would be at my house writing man-

uscripts or getting up their sermons. My heart was full of love and praises to God. It seemed if a man was not blessed in preaching the glorious gospel, if he did not have faith enough in his God to preach, he had better stay out of the pulpit. Then pastors' salaries arose in my mind. Then it seemed to me we ought to go without money and without price; for I have heard them say, "Except they received a certain salary, they would not preach at certain churches. They had to have our names signed to the subscription papers before they would take the care of the church; and it seemed to me that they were not in faith, but "in sight." When we raise a crop of tobacco on our poor farms, and market and get our money, we have got our reward for our work. So they that preach for salaries, when they get their money, have got their reward.

Then taking little childrea in the church by frightening them about the horrors of hell, telling but little of the love of Jesus Christ—they make their eyes shed tears, but they cannot make their hearts bleed. None but Jesus can do helpless sinners good.

Then I resolved that I would go to the Baptists, but many excuses arose in my way. If I go, perhaps the Lord will give me my friends again; for if the Lord has taught me my duty, and if I fail to fulfill it, I must go and warn the people against these deceptions. But how will the Baptists receive me and fellowship me after I have scorned them so? I am not worthy of their notice surely, but I am resolved to go. I can but be rejected, I can but perish if I go—I am resolved to try.

Then I went before the brethren on the second Sunday in July of 1898, and told them what I trust the Lord had done for me. The

church received me in full fellowship and on the second Sunday in August I was baptized by Elder Cahill.

When I arose out of the "watery grave" my mind seemed to be clear as to what was before me. There was preaching by beloved Brethren Philpott and Corn. These brethren I love very much. The next third Sunday in August there was preaching at Republican. I went to assemble with them again. Brother Corn asked me to open service. I felt so unworthy, but he insisted that I should. The next church meeting was held at the Knob Church. They requested me to go forward and preach.

In July the church licensed me to preach. In September the church called for a presbytery, asking them to meet in April. But I did not feel worthy.

I then had a dream which gave me courage to press onward. Before this time I did not have any faith in dreams. One night I retired and fell in some kind of condition that I saw myself standing in a large crowd, a book in my hand, speaking to the people. Some were crying, some were laughing, some were pointing their finger at me; but this did not move me. Then there was a serpent that seemed to rise before me, and I was trying with all my power to destroy the serpent. I was so weak, but, thank God, I finally succeeded in destroying it. But I was so weak when I awoke, and it was so plain to me that I thought I could grasp the meaning. That "rod," I believe, was the power of God that was given me to rebuke sin, and the enemy that should rise up against me were those that I had left. Then I found the first time I attempted to speak in public it was just as I saw. Those whom I had left were laughing at me. Oh, why should

they persecute me so? I am a friend of them. I left them. I felt that the Lord required it of me. I am not blaming the young, because they know no better, and are to be persuaded by their parents in those by-paths of sin. But blessed be the Lord. He knoweth his, and will call them out to his glory.

I had wondered how it was that even the Baptists could hold on the way when there are so many things to entice, but greater is he that is for us than they that are against us. Then I was wondering if I am a part of this building. When I retired to my bed I fell asleep. There seemed to be a building before me. It was the most beautiful building I ever saw. I saw myself in that building, and everything was beautiful the eye could gaze upon. A fire took place in that glorious building. It seemed that it would be consumed. It was so sad to gaze upon the building and see it destroyed. But there came a great power against the fire, and it destroyed the fire, and you could not see any fire at all. And it appeared to my mind that this was the way that all the opposition against this glorious church will be consumed—by that power that cleanseth the church.

Lord, help those that thou hast called to stand on Zion's walls to be faithful. Help us to fill the pulpit at all times when we have appointments; for the faithful are passing over the river of death.

Your brother, I hope,

P. H. JOHNSON.

Alumine, Va.

DEAR BROTHER GOLD:—I have written quite a number of communications for the LANDMARK, but do not remember to have ever asked space to have any of my writings published; but I would like for you to give these few words publi-

cation as soon as you can find it convenient.

Some things in my communications on associations which I wrote at Elder Dameron's request have been objected to by some of our brethren in this section, and reports have grown up that we were going to stop tenting, change the association to a cold season of the year, &c., &c. I want to say this to my brethren: I am not lord nor dictator to them. When asked for my views of a matter I give them in my simple, plain way, but with no desire whatever to dictate to them, nor do I intend to make a hobby of anything by continuing to write and preach about it, and in that way to harass the minds and wound the feelings of my brethren. I simply gave my own views on the subject, and my views are the same to day; but others need not be governed by my views. I leave them to judge as to their own conduct, but they will find me, as far as I may, practicing what I have preached.

I have just received a very precious letter from Elder E. Rittenhouse, in which he says: "I want to write a few lines to say how well I am pleased that you wrote, and that you said just what you did about associations." He referred to your editorial, "Elder Gold has some very sensible remarks in the LANDMARK for August 1st," and adds: "I think it would be well, as you suggest, to have all sessions of that kind on week days. I have been attending associations for sixty years and have not yet seen any of that harm. The very best meetings of the saints that we ever have are our associations. Why not allow the brethren to enjoy them in peace?"

All I want is to have such order at our associations that we can have that sweet enjoyment and spiritual comfort for which we come togeth-

er, and not be confused and troubled by whiskey-sellers, drunkards and others who go there to buy and sell and create confusion in our congregations

I hope that no brother or sister will suppose that I have nor do intend to try to take away any privilege they have or desire to have, just so such privilege does not have a tendency to take away that sacredness which belongs to the worship of our God.

Your brother in hope,

L. H. HARDY.

Roxboro, N. C., Aug. 23.

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### SALVATION IS OF THE LORD.

ELDER P. D. GOLD AND TO THE HOUSEHOLD OF FAITH:—It is, I hope, through a spirit of love that I desire to write to the beloved saints of God. I have had a desire to write for several weeks, but it has been such a cross that I feared to attempt it, feeling my weakness and inability to write on such a deep subject as salvation by grace.

You read, brethren and sisters, in Revelation, chapter 22 and 13th verse: "I am Alpha and Omega, the beginning and the end, the first and the last, thus saith the Lord." Well, if God is the beginning and the end, man's work is blank, the traditions of the world and denominations preach for the dead sinner to get up right now and come to Jesus, for you have to make the first start, and the Lord will meet you. They preach salvation by grace merited by the creature, for this is not hearsay, for I know what I am talking about, as I was a Union Baptist for three years. I tried to preach their theory and doctrine; was ordained by them before I knew just what they preached and practiced. Some hold close communion and some do not; some wash feet and some do not;

some believe in getting grace and losing it, and get it when they want to. They can get grace, they say. But Jesus says he is the beginning and the end, the first and last. No, dear sinners, I want to show you by the written word of God how God saves poor sinners. Paul says in the second chapter of Ephesians, 4th and 5th verses: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)"

Well, then, we are saved by grace and not of works. Grace excludes your works to save in heaven, Isaiah 41:4: "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he." 44:6: "That they may know from the rising of the sun and from the west that there is none beside me. I am the Lord, and there is none else." Isaiah 48:12: "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." Well, we see by the Scriptures that God calls us out of darkness. We do not get out of darkness until the light shineth in darkness, and then darkness disappears. This light is the gift of God; it is the favor of God.

Jesus says (St. John 10:16): "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Verse 28: "And I give unto them eternal life; and they shall never perish." Now, brethren and sisters you see when God speaks it is done, and commands it stands fast, for I am God, and change not. This is the kind of a God I want to worship. The Scriptures teach us that God has all power in heaven and on earth. A poor sinner does not want water

until he gets thirsty, and his thirsty soul leads him to the well of water of life. According to the Scriptures and our experience, the Lord finds us and leads us to the banqueting house and his banner over us is love. Everything that is a gift is free. Grace is the gift of God. Grace produces good works. Now, brethren, I believe in good works while in this poor world, to keep good company, to tell the truth, be sober, love our wives, wives love your husbands, pay our just debts, and keep ourselves unspotted from the world.

Dear brethren, I want to say one thing to you. Our churches are asleep. What is the matter? They seem to be dead. They are drunk on extremes. One preacher will come along and tell the church to sit still, and all have sat still so long they have gone to sleep. Here comes along a preacher; he tells the church to awake out of its sleep, and arise from the dead, and Christ will give them light. Brethren, we can live or we can die. Jesus says, "Harden not your hearts." We can destroy our influence while here by messing with everything that comes along. May God lead our minds and guard our feet, and lead us in the right way, and help us to keep ourselves unspotted from the world. Jesus says, "If ye love me keep my commandments."

Dear Brother Gold, I have never seen you, but I have read your papers lots. I am young in the ministry. I joined the Primitive Baptists on the 10th day of June, 1897. I was baptized by Elder J. W. Stike in the fellowship of Cranberry Church. I was licensed to exercise a public gift. I moved my membership to Meadow Fork Church, for it was closer home. The second Saturday in October, 1898, I was ordained by the following presbytery: Elder W. M. Lun-

dy, Moderator; Elder E. H. Billing, Elder J. W. Stike, Elder J. M. Crouse. I love my preaching brethren that will sit up and defend the truth as it is in God our Savior. Jonah says, "Salvation is of the Lord." Well, salvation is of the Lord, merited of the Lord, and not man. It is free, for salvation is free, for it is the gift of God.

If we were saved by our works, to work ourselves in the favor of God, where would the fools go? Brethren, do you not know that the sinner is saved by the purpose of God? Work dead sinners. Working is hearsayism. Jesus begins the good work in the soul of the creature, and he carries it along. At his appointed time he delivers one free from sin, and he feels to be a new creature.

Jesus says, "All the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." It is written in the Prophets, and they shall all be taught of God. All of the bride, all the Father gave the Son, I am Alpha and Omega, the first and the last, the beginning and the end.

I will close by asking your prayers in my behalf. May God bless the editors of the LANDMARK; may it reach far and wide, and find a resting place among the poor saints. This is my prayer, for Jesus' sake. Amen.

Your brother in bonds and in hope of eternal life. I am 31 years old.  
Address, E. A. LONG.

Laurel Springs, N. C.

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"The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness."—Proverbs.

## ZION'S LANDMARK.

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Remove not the ancient Landmark which thy fathers have set."

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P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 20

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WILSON, N. C., SEPT. 1, 1900.

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## EDITORIAL.

RUTH.

(Continued from August 15.)

When Orpah left and went back to her own people and her gods, Naomi reminds Ruth of this, and advises her to do likewise. But Ruth said, "Entreat me not to leave thee, or to return from following after thee," &c. When Naomi saw this true and blessed spirit shining in Ruth, and was assured that Ruth loved the God of Israel, she ceased to advise her any more to go back. For now she saw that Ruth was an Israelite. Ah! how good to be steadfastly minded to cleave unto the Lord and to his people. Why this difference between these two women, both by nature Moabitish women, widows of two brothers, daughters-in-law of the same women, opportunities the same, arguments used by Naomi the same to each? Who made the difference? Each one had her choice. Each

acted according to her inward feeling.

Then they two sweetly journeyed together in fellowship until they reached Bethlehem, Naomi's old home. No doubt Ruth helped much to encourage poor Naomi in her pilgrimage, and much did the wise words of Naomi lighten the burden of Ruth as in blessed fellowship their hearts burned and were knit together as they walked and talked by the way.

They came to Bethlehem, the house of bread, the place where Jesus is to be born, in the time of harvest, a good time for hungry ones to come, a time, too, when men are glad and reapers joyous, and therefore they cheerfully send gifts and remember the poor: for the Lord will provide.

There is much stir as Naomi returns, and the news flies that she after a long absence has come back. Her friends greet her with welcome words and deeds. But sad memories burden Naomi. Memory goes back to better days, and reminds her of her former blessings, of joy now gone, it seems to her, forever. But we should not despair. There is nothing too hard for the Lord. He still has in reserve good things for his beloved ones.

Naomi is soon to seek the good of others—to build up the house of Israel—and in her labor of love for the comfort of others her own joy is to be found. Though her own coal is quenched, there is yet hope in the loving and beloved Ruth to build up the house of Israel. Ruth is also full of industry, and the

diligent hand maketh rich. Idly she must not spend her time, nor pine over former losses, but the harvest field she must go to, and glean for herself and her mother-in-law. She is young, labor is a joy, and to gather food for Naomi a pleasure. What a blessed law of our God that we shall be well employed. "Go labor in my vineyard to-day." "Work while it is day, for the night cometh when no man can work."

Ruth said to Naomi, "Let me now go to the field and glean ears of corn after him in whose sight I shall find favor," and Naomi said, "Go, my daughter." How beautiful to see Ruth honoring her mother-in-law, and Naomi commending Ruth. When the young honor and consult with the aged, wiser and more experienced, it is both comely and pleasant. When, too, their minds are kindred there is peace and love.

Naomi has a kinsman, a great man in Israel, Boaz. He is wealthy and honorable, noble and wise, good and true. It is Ruth's hap, appointed her of the Lord God, under whose wing she is come to trust, to go to the field of Boaz to glean. His reapers are honorable men and joyous, his maidens are true and virtuous. When he comes into the field where they reap he salutes them, "The Lord be with you!" and they answered, "The Lord bless thee!" Think you that he withheld their hire, or oppressed them? Think you their mouths were muzzled as they tread out the corn? Do you think they would strike for higher wages? Would

they speak evil of their master Boaz? No; here was love and good will.

Soon the attention of Boaz is directed to Ruth, who is in this good field gleaning after the reapers. Is she a trespasser in this field? No. It was a wise and good law in Israel that some of the fruits should be left for the stranger. Gleanings there should be left of purpose for the poor and needy—a law of kindness, a provision of mercy.

A servant who was set over the reapers answered Boaz, "It is the Moabitish damsel that came back with Naomi out of the country of Moab." She had requested of this servant to be allowed to glean and gather after the reapers among the sheaves. Her mind was to glean where it was good gleaning—to come near to the reapers and glean right among the sheaves. She was not as those that thoughtlessly read the word of God, but as those that search as for hid treasure. She was not of those that cannot go to preaching because they are poor, and afraid they will not be well treated, and have no new dress fit to wear, or of such as go to preaching to be seen, or to talk and laugh; but she was of that blessed number that desire to hear the word preached, that hunger for the bread of life, and thirst for the water of life. She was of such as come near to glean and gather up handfuls dropped of purpose. These are good gleaners, and always find of the finest of the wheat, and suck honey from the rock. You must get close to the rock to suck honey,

even as the child must be close to the breast to suck milk.

Then Boaz spake to Ruth. This is the first time he speaks to her. It is to such as seek the Lord in the right way that he speaks in such goodly words of welcome and encouragement. He calls her daughter, and tells her not to go anywhere else to glean, nor to go from his field, but to abide there. Surely here is a good place, a broad field to abide in close by his maidens. Let thine eyes be on the field they do reap. Watch where they go. Cleave unto them. Go after them. I have charged the young men that they shall not harm you. When you are athirst go unto the vessels and drink. How blessed are all such as truly seek the Lord.

Ruth is sweetly humbled under this surprising and wonderful kindness, and she fell on her face and bowed herself to the ground, and said unto him, "Why have I found grace in thy sight, seeing thou dost take knowledge of me seeing I am but a stranger?"

But she is no trespasser, nor a beggar that prefers to beg rather than labor. She has violated no law in Israel, but is in deed and in spirit obeying the law. But the more she obeys the law the humbler she feels to be, and the more unworthy to receive such favor. Those who feel worthy are not the most deserving. Those whom the Lord pronounces worthy do not so see themselves.

P. D. G.

(To be continued.)

## REPLY TO BROTHER FOUNTAIN.

Yes, the love of money is the root of all evil, and it will corrupt a Primitive Baptist as quickly as it does any other person. It gets them down in the dust groveling—rooting like hogs, and never looking up—or crawling like worms. Because iniquity abounds the love of many shall wax cold. Does that mean the Lord's people? Certainly it does, for whoever loved but them? No one ever has the love of the Lord but his people. Some Baptists seem to think there is no danger of their going wrong, or they plead predestination for all their rebellion. Remember Israel of old. After the Lord delivered them out of Egypt they fell in the wilderness, and finally the Lord sent and scattered them in hopeless captivity—the ten tribes—and he sent Judah to Babylon for 70 years.

These things are written for our learning, on whom the ends of the world are come.

Second Peter 2:20-22. Peter here tells us of the sad condition of such as have known the holy commandment delivered unto them, but transgressed by going after the idols of the world, and it had been better for them not to have known the right way than after they have known it to depart and be cast into outer darkness, and into such bondage. Do we not know that is true? It is a fearful thing to fall into the hands of the living God. Had one better not marry than to abuse and neglect his wife, and bring shame and reproach on her, the children

and himself? Would it not be better to never merchandise than to act corruptly, defraud creditors, violate the law, and go to jail for embezzling? Would it not be better to never pretend to preach than after one does to act so shamefully as to bring reproach on the cause, have to be cast out of the church, and his name rot with shame? Would it not be better for one never to join the church than, after joining, to act so disgracefully that the brethren must withdraw fellowship from him, and he be trodden under foot of men? In proportion as rewards and blessings come to such as faithfully fill important trusts, and serve well in useful positions, so to trample upon all the obligations, and disregard all the requirements of such positions, should bring shame and sorrow to the disobedient. It had been better not to profess to follow the blessed name of Jesus than to turn back to the corrupt elements of the world. What a sore punishment befalls such.

But they are as the dog or sow returning to the sickening vomit, or filthy mud-hole. What is in a man will come out good or bad.

Nor should such dangers prevent one that truly mourns for the affliction of Joseph from following Jesus? No. In proportion as others are slack or disobedient, the aim of those that love the Lord and his down-trodden cause should arm them to more earnest zeal to follow and glorify Jesus.

Our friend, a few years ago, wrote his experience—to me a very comforting and satisfactory one—and

it was published in the LANDMARK. I do not see how one with so rich an experience could stay out of the church so long. No wonder he is in great distress. My friend, go to the king's household in this day of rebuke and blasphemy, and tell them what the Lord has done for you, and it will do them good, and it will do you good. Let Brother Isaac Jones or some of those preachers down there baptize you, and when you put on the whole armor then you will be in a position to exhort your brethren to leave their corn and cotton in the field when they go to preaching, and when they meet together to have something better to talk about than the business of this world. It will be a benefit to you and to them, too.

Take unto you the whole armor of God. Fight the good fight of faith. Then having done all to stand and overcome. He that endures unto the end shall be saved.

Brethren, may we by the grace of God let our light so shine that others that have eyes may see our good works and desire to live with us. Let us charm them by righteous living, and not lay stumbling blocks in their way by worldly conduct. Let brotherly love continue. Always abound in the work and labor of the Lord.

I am glad some one is stirred up because of the desolate condition of Zion. The Lord revive us in the midst of these years. P. D. G.

Many there be which say of my soul, There is no help for him in God. Selah.—Psalms 3:2.

## IN PRISON.

How often of late have I been thinking of John in prison; and that he was placed there not for crime, but for a bold defense of God's law; or rather that was but the excuse for Herod to imprison him to please a vile woman. So that according to right and justice he occupied the place that should have been hers. The hidden mysteries of God's purposes are wonderful and mysterious truly to me. It was the devil who moved God to suffer the afflictions of Job than whom there was none in all the earth so perfect. And Joseph for rare uprightness, was sent to prison on a charge that applied to, and should have sent his accuser there instead. Then I conclude that to be found in prison, in a spiritual sense, is more a sign of devotion to the Lord than guilt.

But thinking of John, I thought surely if I had had all the evidences given him that Jesus was the Christ, I would not have doubted; for he said he saw the Spirit like a dove, descending from heaven and abode upon him; and that he knew not Jesus, but he that sent him to baptize with water had said to him: "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." And he testified that "this (Jesus) is the Son of God"—the Christ: then afterwards looking upon him, he confidently said to the people "Behold the Lamb of God." The entire Godhead at his baptism, bore witness that he was

the Christ, and that as manifested to his natural senses; for while he held Jesus in hand, the spirit was seen as a dove, and he heard the voice of the Father from heaven, and he never seems to have doubted his being the Christ till imprisoned.

I suppose he was more surprised than alarmed when first placed there, believing Jesus, who as the Christ had all power, would soon release him. But after days of forced restraint and isolation as shut up in the solemn gloom and silence of the prison—the more oppressive to one of his nature and who had freely roamed the wild hills of his native Gallilee preaching to great crowds of people—I imagine he began to entertain doubts—that many of his lonely hours were spent in going over and over in his mind all the facts in connection. But the sorest thing was that Jesus had not come nigh, nor sent him any word of comfort and hope. His disciples were permitted to visit and talk with him; and they doubtless had told him of the whereabouts and works of Jesus, and that he had passed back and forth through the city but lately. “What? Jesus passed through and did not come by to see me!—did not send me any word, or even enquire after me!” Then that “If” as to the divine sonship of Jesus and which Satan brought and left in the wilderness of temptation for God’s children, and where and only where they always find it, obtruded itself upon John with the thought maybe Jesus don’t know;

or if he knows I am in prison, perhaps he does not know it is for defending his truth; nor how I love him chiefest among ten thousand, and how my heart is so sorely to be thus bound away from His service. Yet if he is the Christ he does know all these things, yea, all things; he knows that for Herod to triumph over me, his professed servant, is to triumph over him. “Oh then why comes he not? Jesus must know the cause, his cause I stand for will be shamed with my shame; the world will gladly see it. Will he let Herod outdo him? or is my work done?” Then after wearisome days of lonely waiting and watching and hoping for Jesus by his presence or providence to release him till hope deferred made his heart sick; and wherein all the incidental facts went to confirm his doubts of his being the Christ; and so harrowing was that idea that his personal imprisonment, or release sunk into insignificance as compared to this, now seeming probable fact. And he sent two of his disciples with not a word, or desire of coming to him, but with the question “Art though the Christ or look we for another?”

How like to his disciples of today? who after their spiritual birth roam the gospel land—the land of their nativity—with perfect freedom from fear, doubt or spiritual disquietude; for where the Spirit of the Lord is, there is liberty. Their regeneration was synonymous to Christ come in the flesh to them; assured of their personal regeneration was to be assured of Christ,

come their life and hope of glory. Otherwise he was not come, that is, to them personally. But the Lord for a purpose of his own withdraws his presence, that is, not his life, but the light of his countenance, and suddenly—it may be—we feel separated from him, walls of darkness as impossible barriers intervene;—we are bound hand and foot, so to speak, and cast into prison and cannot come forth; the bible is sealed; it is too dark to work; we scarcely know what to conclude; but we hope Jesus will soon come and release us; for by that divine work of regeneration making us manifest sons of God he has promised never to leave nor forsake us. So we wait and hope like John, till passing us so close, and so often without a word, or look, or the least sign he regards or remembers us at all, we begin to doubt the genuineness of our regeneration, or that Jesus ever came to us. For if so, he being the Lord from heaven, a quickening Spirit who quickened us into divine life, does he not see us and love us? Does he not see our heart is breaking with grief at the separation?—how we crave a word of comfort—a look of love! Does he not know our desires are unto him! Yet also that without him we can do nothing? Then why comes he not to our relief? “Ah it may be that I am mistaken, that I have never been born of the Spirit.” Then this matter becomes of so much more importance than our imprisonment that our whole personal concern turns to it. All the signs and evidences summed

up from the imprisonment seem to confirm this a mistake; mainly the fact that the Lord suffered it, and also that he comes not to relieve nor comfort. The idea that our mental darkness, depression and distress is an accident in nature, as that our spiritual birth—as we hoped—is a delusion, is terribly startling. We would now gladly accept bonds, imprisonments and afflictions to know we were born of the Spirit. Distrust is the besetting sin. Now, instead of looking to the Lord to release us from our present bonds, we look to him to decide whether born of God or not; and send out our messengers, our prayers, to the Lord with the question involving life and death: “Was this the work of spiritual regeneration, or must I look for another?”

Jesus did not answer John directly or in so many words, but turned about to his work of healing the maimed, halt, blind, and raising the dead, etc., and afterwards said to John's disciples who had and must wait, “Go and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me.” The same answer Jesus sends to such yet. You may have to wait, but let one owning himself a maimed, halt, blind and dead sinner tell you his experience—how God for Jesus' sake pardoned his sins, etc.; or let one explain to you how the gospel is sent to the poor without money

and without price; and your heart will respond to it—will burn within you—will sometimes leap for joy at the salutation of a like or kindred spirit; and say “yes, I know—I understand.” And this “yes” is as the “yes” of Jesus to your question. Yes, yours is spiritual regeneration—you need not look for another; else you could not delight in, nor understand it in others

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#### ASSOCIATIONAL NOTICES.

The next session of the Seven Mile Primitive Baptist Association is appointed to be held with the church at Oak Forest, Johnston county, N. C., September 21, 22 and 23, 1900. Those coming from the south will be met at Benson about 1:10 p. m. Thursday. Those coming from the north will be met at Four Oaks at 3:30 p. m. Thursday. Oak Forest is about nine or ten miles from Benson, and about the same distance from Four Oaks. Brethren and friends will be met and conveyed to and from the association. A general invitation is extended.

CORNELIUS HODGES.

The Cool Spring Association, which was appointed to be held with the church at Cool Spring, is to convene with the Mill Creek Church on Friday before the second Sunday in October, and will continue until Sunday following. All persons of our faith are invited to come. Ministering brethren are especially invited.

JEPHTHA WATKINS.

The Kehukee Association will be held with the church at Spring Green, Martin county, N. C., and is to commence on Saturday before the first Sunday in October. Those

coming from the west will be met at Robersonville on Friday evening. Those coming from Scotland Neck will be met at Hassell on Friday evening. Those coming from Plymouth will stop at Everetts on Saturday morning. Those coming from Greenville or Washington will be met at Hassells on Saturday morning.

G. D. ROBERSON.

The next session of the Mayo Association will be held with the church at Cross Roads, Guilford county, N. C., Saturday before the third Sunday in October, 1900. Any one wishing conveyance from station will write to myself or W. H. Warren. The station is at Summerfield, N. C. We invite our brethren to attend as much as they can.

G. W. LONG.

Scalesville, N. C.

The sixteenth annual session of the Toisnot Association is appointed to meet with the Toisnot Church in Elm City on Saturday before the third Sunday in October, and continue three days—the 20th, 21st and 22d, inclusive. Brethren generally are cordially invited to visit same.

A. J. MOORE.

The Mill Branch Union is to be held with the church at Black Creek Saturday and the fifth Sunday in September.

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#### APPOINTMENTS RECALLED.

ELDER GOLD, DEAR BROTHER:—Owing to the feebleness of my wife I cannot fill my appointments. She is not able for me to leave her. Will you please call them in for me in your next paper, and please assign as the reason the feebleness of my wife. Your brother in Christ I hope.

W. T. BROADWAY.

China Grove, N. C.

## MARRIED.

Mr. R. J. Manney and Miss E. E. House at her father's residence, in Raleigh, N. C., August 22, 1900, by P. D. Gold.

Elder Isaac Jones, so well known to our people, and Sister Nora P. O'Briant, daughter of Brother John O'Briant, at his residence in Person county, N. C., August 28, 1900, by P. D. Gold.

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 OBITUARIES.
 

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SARAH FRANCES LUPER.

She was born August 10, 1840, and died March 11, 1900. She was loved by every one that knew her. I myself loved her, though I had never met her but once before she was taken sick. She was only sick a few days, but her suffering was great. She was in her right mind until the last, and knew me when I went in. She talked with me and told me what a great love she had, and said it was not like natural love. She said she saw a crown and would wear it. I feel sure it is for her. She told me so much that I will never be able to write it all. She told her children to be good children and meet her in heaven. She was a Methodist. I feel sure that the Lord has taken her home to rest—that beautiful home that she talked so much about. She had all the attention that husband, children, friends and two of the best doctors could give, but they could not stay the hand of death, for her time had come and she had to go. She leaves a husband and ten children and a lot of friends to mourn. I hope the Lord will bless and guide them to the last day and bring them home, where I feel sure they will meet her.

LULA WILLIAMS.

Rocky Mount, N. C.

MRS. CALLIE CREECH HALES

was born July 21, 1876; was married to Mr. N. B. Hales January 10, 1894, and died May 9, 1900. It is common to say most all the good things about one after they are dead, but I am glad to know that "Miss Callie," as most every one who knew her called her, was highly appre-

ciated and much loved by all her neighbors, and her death, though not unexpected, was quite a shock to the neighborhood. Her death was caused by a complication of diseases—mainly consumption. She was at my house a few weeks before her death, and she told me, weeping, that she knew she had to die soon, and the worst was she had no hope, but desired to have one most of all things, saying if she only had a hope she felt like she would be perfectly willing to die. I told her I believed the Lord had given her repentance, and that he would in time give her the forgiveness of her sins. Soon after she was confined to her bed she professed religion, and of a truth was one of the happiest persons that ever lived while in her right mind. She was buried at Watkins Chapel on May 10th, at which time and place the unworthy writer had something to say in the way of preaching her funeral.

Miss Callie was, I believe, the oldest daughter of Brother Joseph S. Creech and wife, of Creech's Church.

May God bless the bereaved husband, and cause that he and all the family may be brought to know and love the truth as she was.

Callie, art thou living still

Asleep in the arms of Jesus?

Blessed sleep, we would not wake thee!

Sleep here has not such sweetness.

We, too, will soon be sleeping;

We here each passing moment say,

If our sleep shall be as sweet as thine,

Oh, Father, hasten on the day.

Written for the family.

W. J. STEPHENSON.

NANCY LEMUEL ROWE.

There is always a sadness, an indescribable mourning, when we are called upon by the command of our Heavenly Father to part with our loved ones, but there are times and circumstances when this sadness becomes doubly sad, and this mourning many times more severe.

Such was the case when on the 3rd day of July, 1900, the death angel called for the departure of our dear sister, Nancy L. Rowe.

She was the daughter of Benjamin G. and Mary Hardy, and was from a child very obedient and industrious, and through life industry was a leading trait in her character.

She was born on the 30th day of December, 1857, and on the 7th day of

October, 1877, she was married to Elder John R. Rowe, to whom she was a loving and faithful wife, always encouraging him, both by word and deed, in his ministerial career, for which cause she and her children were left much alone; but she always encouraged him to go and comfort Zion. She bore him five children, two sons and three daughters, to whom she was devoted, trying to bring them up in the way they should go. One of the daughters is one of our most faithful members of the Sandy Grove Church.

She was a good neighbor and held in high esteem by all who formed her acquaintance. For some years her health has been failing so that we have felt that her end was rapidly nearing. After the death of her dear husband she told me that she wished to live now more than ever before to stay with and raise up her children, and for a short time I thought that she was improving, but it was only a short time, and then it was apparent that she was rapidly weakening and that she could not last very long. The doctors pronounced her disease catarrh of the stomach, and all they could do could not check it in its course.

On Saturday before the first Sunday in September, 1879, she was received into the fellowship of the church at Sandy Grove, and on Sunday was baptized by her dear husband. From that time she has remained the same faithful, devoted sister, loved by all the church, and whenever in the providence of God she was permitted to be present her seat was never vacant in her church.

But she has gone from us to the bright world above, and while we miss her in the church, and all who lived near her as a neighbor, and, more than all, her dear children as one of the best of mothers, and while our hearts are filled with sadness at our loss, yet we mourn not as those without hope, for we believe that her sickness and sufferings have all changed to eternal joys in the immediate presence of her Jesus, whom she loved.

May the Lord look over and protect the doubly-bereaved children, and lead them in the way to life everlasting, and comfort all who mourn her loss, is my prayer, for Christ's sake. GEO. M. HARDY.

NANCY C. HELVEY.

Nancy C. Helvey departed this life February 13, 1899, at our residence, near the

old Radford Furnace. Her disease was Bright's and la grippe. She lived for 13 days after taking la grippe, though she had been a great sufferer for a number of years with many diseases and a shattered constitution. Some three years before her death she had catarrh in her left eye, which caused it to burst from her head. Then 14 months before her death it came in the other eye, which was operated on by Dr. London. She was deprived of her sight entirely, and from that time she grew weaker all the time. Then on the first day of February she took la grippe, and had a very bad cough, which was so severe she could not talk to do any good until the morning of her death. Then her cough entirely stopped. She never would give up for me to send after the doctor until then. She said to send, and send quickly. I did so, but it was too late.

She bore her affliction with more patience than any poor mortal I ever saw. She said to me at different times she could not live long, but was willing to submit all things to the Lord. I have heard her praying many times. On one occasion she was praying and prayed to the Lord to have mercy on Mrs. Crawell, who is our nearest neighbor and a member of the Baptist Church, and was one among many of our friends that visited us during her sickness. There was a great deal of sympathy shown to us all during her sickness. She was asked a short time before she died by Mrs. Owens how she felt. She spoke plainly, "I feel better than I have for weeks and weeks." I am satisfied it was spiritually. She said no more until a few minutes before she died. She then said, "You had better all lay down." I remained by her bedside. She went off as though she was going to sleep. The smiles on her face and the evidence she left are true to me that she is at rest on the bosom of her Saviour.

She believed strongly in predestination and election, and no one could turn her from her belief. She was firm in all her conversation and dealing. She was always ready to fill her seat in church when she was able, but her seat is now vacant and never to be filled any more; but I am glad to say that I believe our loss is her eternal gain.

She was the daughter of John and Elizabeth Bird, and was born in Franklin county, Va., December 22, 1827. Her

parents moved to Floyd county, Va., while in her infancy, and there remained until March, 1854. Then she moved to Bland county, Va., with her brothers. She claimed a hope in Christ and was baptized on the second Sunday in May, 1851, by Elder Owen Sumner, at White Oak Grove, Floyd county, and we were united in marriage on March 1, 1855. She gave birth to three children, two dying in infancy. One was raised that is now the wife of Elder G. A. Reid, and is a member of the Baptist church, and I hope she is as strong in the faith as her mother. Her stay on earth was 71 years, 1 month and 21 days. Her favorite song was, "How firm a foundation, ye saints of the Lord"

I ask your prayers for the unworthy writer.

F. G. HELVEY.

Messenger of Truth please copy.

KINCEN TAYLOR.

DEAR BROTHER GOLD:—By request of Wm. E. Taylor, I will try to write the obituary of his father, Kinchen Taylor.

Brother Taylor was born in October, 1826, and died June 19, 1899. He was twice married—first to Sarah Rawls in 1844, and seven children were born unto them—five boys and two girls. The five boys and one girl survive him. In January, 1884, the Lord saw fit to take his wife away. He was again married in December, 1884, to Margaret Britton, and they lived happily together until his death. He was a hard worker and accumulated a good living for his family. We will turn to that part of his life that by the grace of God enables him to be living with the blood-washed gone before. He offered to the Primitive Baptist Church at Bear Grass Saturday before the third Sunday in September, 1866, and was baptized the following day by Elder Wm. Whittaker, and on Saturday before the third Sunday in March, 1868, he was elected deacon of the church, which office he filled until his death. He was a faithful member, and always filled his seat without providential hindrance.

He was elected one of the messengers to the association for 30 years and attended 29 of them. His funeral was preached to a large congregation by Elder John N. Rogerson. He leaves his last wife, six children and many relatives and friends to mourn his loss. We hope our loss is his eternal gain. He was taken to the family burying ground and there we turned our

backs on him to sleep until the morn of the resurrection to hear the glad sound, "Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world. Blessed are the dead that die in the Lord; henceforth they rest from their labor, and their works do follow them."

Your brother in hope,  
C. B. HARRISON.

Williamson, N. C.

NANCY JANE NORRIS.

"Dearest sister, thou hast left us,  
Gone to join the angels, happy ever more."

The subject of this notice departed this life April 10, 1900, aged 43 years, 5 months and 29 days. She professed a hope in Christ some thirteen years ago and joined the Missionary Baptist Church at Springfield, S. C. After a short time she came to Georgia, and I am not sure that she held membership at said place until her death. But she was sure to read her Bible, and said it was the only preaching she had had for a long time. Often she has told the writer that she had long been fully convinced that the Primitive Baptist people were the only church which strictly followed the teachings of the Bible; said she was willing to take the word of God for the man of her counsel. She was the only sister of the writer, and I am glad to tell the household of faith that she was a sweet, loving sister, a true, devoted wife and mother, kind, obliging to her neighbors, always ready to help the needy, visit the sick, and minister to them all that kind hands could do. She was a noble, brave-hearted, fearless woman, and passed away quietly. The writer stood and saw her breathe her last, and with a sweet smile the thread of life ceased as though she was welcoming the angels to take her soul to rest. She leaves a husband and six children, besides an aged mother and two brothers, to mourn her departure. But we have a sweet hope the Saviour has called her home to rest; therefore we can say: Sleep on, sister; we gladly give you up, and would not have you back in this world of disappointment; but pray for that blessed assurance that some sweet day we may meet you in the sweet by and by.

Yours in tribulation,  
JOHN S. SIMS,

Higgston, Ga.

LOGAN BETHEL CLAYTON,

son of Wm. R. and Martha Y. Clayton, was born August 1, 1877, and died March 31, 1900.

He was in bad health for over two years. He had measles in the spring before he was taken sick in the fall, which left his system in bad condition, and a cough set in which ended his life. It was so sad to see so young a life cut down when just entering into manhood; and he is missed so much in the home where he left many loved ones who grieve at his absence. We cannot restrain our tears when we think of the time when "Bess" was with us and we could hear his sweet voice and see his smiling face. He was not a member of any church here, but we believe he was a member of the triumphant church in heaven.

He was kind, truthful and upright in character. He often read his Bible when he was able, and when asked once during his sickness about his spiritual condition—if he was a Christian—he said he was "afraid not," which fear we believe was one sign of his being a Christian, and he was so humble and patient in all his sickness. He said several times he would never get well, yet the thought of death did not seem to frighten him.

One of the most beautiful traits in his character was his obedience to his parents. Father and mother were always consulted and obeyed. When asked by his mother just a little while before his death to let her make him more comfortable, he replied: "No, I'm resting all right; just as well as I want to. I want to go to sleep." And he gently fell asleep from which he never awoke in this world. But we believe he awoke in that beautiful city where the Lamb shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.

## APPOINTMENTS.

A. G. MORTON.

Mountain Creek..... Sat & 2nd Sun in Sept  
 Flat Creek.....Monday  
 Tom's Creek.....Tuesday  
 Riley's School House.....Wednesday  
 Big Creek.....Thursday  
 Rock Hill.....Friday  
 Suggs' Creek.....Saturday & 3rd Sunday  
 White Oak Springs.....Monday  
 Cotton's Creek.....Tuesday

Maple Springs..... Wednesday  
 Mount Tabor.....Thursday  
 Sandy Creek.....Friday  
 Abbott's Creek.....Saturday & 4th Sunday  
 No Creek.....Monday  
 Pine.....Tuesday  
 Salisbury.....Wednesday

L. H. HARDY.

Durham.....Monday, Sept. 24  
 Raleigh.....Tuesday  
 New Berne.....Wednesday night  
 Saudy Grove, Beaufort Co.....Sat & 5th Sun  
 Singleton.....Wednesday, Oct 3  
 Smithwick's Creek.....Thursday  
 Skewarky.....Friday

Thence to Kehukee Association.

Flat Swamp.....Tuesday after  
 Conoeta.....Wednesday  
 Tarboro.....Thursday  
 Old Sparta.....Friday

Thence to Contentnea Association.

Wilson.....Tuesday  
 W. J. STEPHENSON & ISAAC JONES.  
 Flat Swamp.....Tuesday after 1st Sun in Oct  
 Little Creek.....Wednesday  
 Old Sparta.....Thursday  
 Autry's Creek.....Friday

Thence to Contentnea Association.

ISAAC JONES.

Memorial.....Monday after 5th Sun in Sept  
 Wilson.....Tuesday  
 Falls.....Wednesday  
 Laurences.....Thursday  
 Conoho.....Friday  
 Wilson.....Monday night after 2d Sun in Oct

## WHITAKERS' ACADEMY,

(For Both Sexes.)

WHITAKERS, .. NORTH CAROLINA.

The Fortieth Session will open, the Lord willing, on the first Monday, September 3d, and close the last of May. Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for Music, Short-Hand, Typewriting and Telegraphy extra. No deduction made except in cases of protracted illness. Board can be obtained from \$8 to \$10 per month. For further particulars enquire of

A. J. MOORE, Principal.

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JOHN W. GILLIAM, Principal.

Morton's Store, Alamance Co. N. C.

## NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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Wilson, N. C.

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# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—David says: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure." What things? Everything that was connected with David's salvation, and also the coming of Jesus, and everything that was connected with the fulfillment of the Scriptures; and not only so, but everything that is connected with the developing of our salvation—the one thing as well as the other, whether spiritual or natural.

The objector says this makes God the author of sin. The Scriptures say man is carnal, sold under sin, and it is his natural disposition to do wrong. There is more or less restraint upon the mind of the people, and this ofttimes prevents them from doing wrong. If this were entirely removed, it would be hard to tell what the people would not do. Man is accountable to God for his wrong-doing, for ever since the fall of man he has been possessed with the knowledge of good and evil, in a natural sense.

When God causes the wrath of man to praise him, and restrains the remainder of his wrath, it does not show in the least that God is the author of sin. In the case of Joseph a portion of the wrath of his brethren the Lord restrained. No doubt the Lord put it into the mind of Judah to prevail with his

brethren not to destroy Joseph. The Lord caused Joseph to dream a dream and to tell it to his brethren. Then envy sprang up in their hearts, if not already there. Everything that was connected with Joseph's going to Egypt was ordered and sure; and not only his going to Egypt, but his stay there, and also Israel's sojourn there, and their delivery by a high hand and outstretched arm of the Lord—these were all before arranged of the Lord.

Many of these things, if not all, were typical of better things—that is, spiritual things. Everything that the Lord orders is manifested in time and place, and that to the praise of his grace, for it is said, "All of thy works shall praise thee, and thy saints shall bless thee; they shall talk of his power and speak of his kingdom."

The hand of the Lord is often leading his children when they are not aware of it. This was the case with regard to Paul going to Rome. He, through fear of his life, appealed unto Caesar, for he had to be there two full years in order to teach the people; and not only so, but he had to be cast on a certain island in order that some of the people should be healed, and it was necessary for the ship to go to pieces in order that Paul should be cold and wet. No doubt that why he gathered the sticks was in order to warm himself. But God had a greater purpose in it, and that was

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to teach these barbarians that Paul was a servant of God.

Everything connected with Paul's going to Rome was ordered of the Lord, yet what his enemies did unto him was done with an evil intent; therefore it was sin unto them, and they are accountable to God for it.

I said there was more or less restraint upon the minds of the people. I well recollect when I was quite a youth I was solicited by a neighbor's boy to engage with him in a very shameful crime, and I consented; but before the time came for us to meet I was impressed with the sorrow that it would bring upon my parents; and I did not engage in the thing that I had agreed to. I feel thankful to day that I was impressed with the sorrow I would inflict upon my parents. It was not from any good that was in me that I refrained from that evil, but I ascribe it to the protecting hand of the Lord.

I believe that everything that concerns Zion is ordered and sure, and will be manifested in time and place, and there is a set time for the quickening of every one of the bride, the Lamb's wife; and not only quickening, but bringing them to the knowledge of the truth as it is in Jesus, for Solomon said: "To everything there is a season and a time to every purpose under heaven." The poet says:

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

When sinners receive a hope it is a budding and blooming of what the Lord has already ordered. I believe the purpose of God in the salvation of his children is more perfectly accomplished, if possible, than the rising or setting of the sun or winter and summer. This is all arranged and controlled by

the Lord, which ere long will pass away and be no more. But the religion of Jesus will not only last throughout time, but will be in full perfection when time will be no more. We are mixed with sin while in this world, but when we leave here we will be like Jesus if we be the children of God.

David says: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come."

There are no mishaps in the manifesting of what the Lord has ordered. It was very clearly manifested between Philip and the Eunuch. It was necessary for Philip to run to be in time to hear the Scriptures read that the Lord intended the eunuch should be instructed from. The Lord yet knows where all of his children are, and when it is necessary for one to be instructed he instructs him the same as he did in the days of the Apostles; for there is no new way of salvation; for the way is from everlasting to everlasting, yet it is new to every one that tastes. The Lord is gracious, so the way is both new and old. It is old in the sense that it was set up from everlasting. It is new in the sense that it never decays or fades away.

I have been a member of the Primitive Baptist Church for thirty-two years, and when I have a foretaste of that inheritance it is as precious as it was at the first. There is nothing in this world as precious as the love of God manifested in the heart. It constrains his children to be obedient, not through any slavish fear, but because they love him.

John said, "We love him because he first loved us;" and this is the reason that David loved the Lord, and could say, "Oh, that men would praise the Lord for his wonderful goodness unto the children

covenant with the children of Israel was particularly specific and written in the book. But the new covenant with the house of Israel is as old with the Lord as the new covenant. These two covenants are very different. The manifestation of the one is outwardly and the other inwardly, though they seem closely related—the one a forerunner of the other, or bringing of a better. The new covenant embraces the entire mind of the Lord concerning the salvation of his people; so everything was arranged by the Father and the Son and the Holy Ghost. As time develops everything is manifested, whether it is the quickening of the sinner or calling men to the ministry. All this is so particularly arranged and carried out it establishes the truth of the Scriptures where it is said a thousand years are as one day with the Lord, and one day as a thousand years. So the Lord, having this knowledge and power, is never taken by surprise, but has been, and is yet, efficient to meet every obstacle that is thrown in the way of his children.

Then let us take courage while we ride on the old ship of Zion—if so be it that we are on it—for the Lord is at the helm, and this is the reason that it has sailed over all the billows of affliction and has never yet run aground and never will, but will at last sail into the eternal port of rest.

I trust the Lord may bless this to the comfort of his people. I remain, yours truly,

ASA D. SHORT.

Turtle Rock, Va., June, 1900.

DEAR SISTER BECKIE:—I received your letter sometimes ago. I was glad indeed to hear from you. It was full of good news for a poor sinful creature like me. I will try and reply to you the best I can,

of men." It is even the case at the present time when the love of God is in our hearts. Nothing would be more precious to us than to see our children and neighbors' children coming to Zion with glad tidings of great joy in their hearts, and telling that they had found Jesus of Nazareth precious unto them. When this is the case we more fully see Jesus, for it is said that we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor.

The question arises, how do we see Jesus? In the obedience of the church. The poet said the church adorned with grace stands like a palace built for God to show his milder face. When faith is in exercise we can look in one another's face and see Jesus. Wherever we see Jesus our love is centered, and the more we see Jesus in one, the more we love him or her, and this is loving for Christ's sake. We may sometimes complain that the church does not love us as they should. It may be that they do not see Jesus in us. There is one thing evident. When the love of God is in the heart of a person, and his brother fails to love him, it is an evidence that faith is not in exercise in that brother's heart. I am of the opinion when one is faithful in the discharge of his or her duty that one is highly esteemed by all of like precious faith. Then we should not complain, for we are loved by the faithful as much as we deserve. This love has distinguished God's children in all ages of the world. This love was the cause of Jesus' coming into the world, and also having in his covenant all things ordered and sure. A covenant is an agreement, and every particular has to be specified. Anything not specified is not binding. So the first

but without the Lord's help I can't do anything.

I have been so low down in the valley this spring and summer it seemed I would have to give up all I had or ever had, but the Lord knows what is best, so last night in the dead hours of the night He visited me, and I was made to rejoice with exceedingly great joy. While in my humble petition to Him it seemed I heard Him knocking at my window. And then I heard his footsteps on the floor just behind me; and there I was, nothing more than a poor worm of the earth, with the dear Saviour right behind me. It seemed I should sink right there. I became as humble as a little child, and did the best I could, and since then I have been in such a state I could enjoy nothing but praising his dear name. It seems that such good news is too good to be kept concealed. It seems my soul is so happy, my mind and body so easy, that I shall never want anything else.

The Lord's power is so wonderful.

"He works in his mysterious ways,  
His wonders to perform;  
He plants His footsteps on the sea,  
And rides upon the storm."

My pen and tongue fail to express myself as I would like. It seems I want everybody to know him as he is. He is just, he is noble, his power is wonderful, and we are nothing but poor, sinful creatures, not able to do anything without his help—not even breathe.

I feel like I am willing to suffer anything, even death, for the sake of receiving that happy home. That is the place I long to see. I know I have many little ones and a dear companion here; but, if it is the Lord's will, I am ready to leave them and join that happy shore and loved ones gone before. I know I cannot stay here in this condition

always; it is too good a state for me.

I know you miss sister Anne, but you must look to the Lord for help. He is our guard and our guide, our protector, our all.

May the Lord add his blessings is my prayer. Remember me and mine. Write soon and visit us when you can.

Your little sister, in hope of a better world, - MAGGIE GULLEY.

Banks, N. C., July 24, 1900.

DEAR BROTHER GOLD:—I feel like I want to write a few lines to you this evening and send with Sister Emma's letter. I would like very much to see you and hear you talk of that sweet theme which is so precious—Jesus; and, too, I think I would like to talk some with you if I had an opportunity. Not that I could talk as well—no, by no means; but I just want to tell you some of my feelings.

I am so weak and ignorant I beg of you to bear with me gently, and look over my many imperfections with the mantle of charity. I know all the human race are sinners, but I firmly believe that God has a chosen people; though they are sinners, they are saved by grace. But am I one of that chosen band? is the question with me: If so, I feel to be the least and the most sinful. Sometimes, when I am thinking of the subject, my sins arise before me like the mountains, and the few evidences I have of a hope are so little I think it must all be imaginary with me. But occasionally I feel like I can rejoice in a dear Redeemer's love. Then I feel like my strength is renewed and I can run and not grow weary, walk and not faint; then my little hope seems sufficient. This I know: that 'tis by grace we are saved, and not by works which we have done.

I attended services at the Primitive church in this city to-day.

Brother Simpkins preached a sweet sermon, and I enjoyed it very much. I think he richly fed us from the Master's bountiful table. While hearing him my mind was carried back to the time when this dear, meek and humble brother led me down into the water and buried me beneath the sacred wave in emblem of our Father's only Son and of his wondrous power to save. Two years ago this morning was the time. Oh, the sweet peace I felt on arising from the watery grave! I had left the world behind, in a sense. Those dear old followers of the Lamb looked so precious and lovely standing on the banks singing that sweet old song, "Do not I love thee, Oh, my Lord?" Yes, I felt that I loved him, and I loved his followers, too. Though I was young and at the age to begin to have "a fine time," as the world calls it, in society, had many worldly companions that were dear to me, I felt that I had rather suffer affliction with the people of God than enjoy the pleasures of sin for a season. I did not think then that I would ever feel lonely and despondent again, or even stray from his precious fold. But—ah, me!—soon I was in the valley of despondency, and it has been a continual battle. The flesh and the spirit are in warfare with each other, and the things I would do I do not, and that I would not I do. But if Jesus is my Captain I know I shall conquer at last, for he says he will never leave nor forsake his own.

Brother Gold, you asked me to write some for publication when I last saw you. You will be convinced when you have perused this that I am too ignorant and weak to write for the perusal of the public. If I ever feel like it perhaps I will. Please pardon this trespass upon your time. Some of the brethren and sisters once requested me to

write my experience in poetry and have it published. I felt impressed to do the same, so I wrote eighteen verses, showed it to one sister, but concluded I would let no one else see it, so I hid it, and now I can't find it, and I don't believe I could write it again as I did then.

Remember me at a throne of grace as a poor little sinner who feels the need of prayer.

Your little sister, I hope,  
HATTIE HINES.

Raleigh, N. C.

DEAR BROTHER GOLD:—The following was written to Elder W. M. Mitchell by Elder T. W. Stallings and published in the LANDMARK of July 15, 1873, which was before I was born. I read it when I was small, and I could not forget it. So if you have a mind I would be pleased if you would publish it again, so I can have it to keep, and that others may enjoy reading it.

LOUISA A. EDWARDS.

Polkton, N. C.

ELDER WM. MITCHELL, DEAR BROTHER IN CHRIST:—After a long time I undertake to comply with my promise in trying to write you a few things. I have thought ever since we were together that I would at some time let you know more fully the hope I have in Jesus. Since it is your request, I cannot feel satisfied without telling you more than I have already told you, although I feel unworthy to address one I so highly esteem. For this reason I have been putting it off. But with the desire that God will direct me, I will commence and try to let you know how I was, as I hope, brought into manifestation.

I first felt interested in my soul's welfare in January, 1863, while in the army of the State of Virginia. I never had up to that time felt any

uneasiness about the salvation of my soul. My thoughts had been prior to that time that when I got to be old I would turn from my ways and serve the Lord. I had no doubts but what I could get in favor with God at any time.

I used to go to the Methodist meetings in our neighborhood to see and to be seen, as many young folks do, and I used to hear them tell the people that they could turn to the Lord if they would, and I fully believed their doctrine.

One morning while in the army I was detailed and sent off with seven other men to work the day above mentioned, (I do not now recollect the day,) and while at work that day I became uneasy. I cannot remember anything that I had done, heard or thought of that caused the uneasiness to arise in my mind, but it now seems to me in less than half an hour I had a clear view of everything that I ever did. I had been a fiddler, I had been a horse-racer and gambler from a boy up to that time, and many other vile practices, and I delighted in all these things, even up to that day, but now they all came up before me as plain as though it was yesterday that I had passed through these things.

I have since then thought of the man that told me all things that I ever did, and if I am not deceived I am certain this was the Christ. At the same time, I think, I had a view of the holy God that could not in justice look upon me in any degree of allowance. I was compelled to leave the men I was with and hunt some secreted place where I could bow down before God for the first time in my life, and try to implore his mercy, but it seemed like all my efforts were fruitless. I did not return to my companions that day, as I thought I dared to stay from them and from my duty,

and when I did return I felt so bad that I could not work.

It appeared to me that such a wicked sinner as I was could not be allowed to live long upon earth. I know not how to describe my feelings better than to compare them to a man lost in a dense desert. I could not find the way home. I then and there felt like I was lost, but the trouble of my soul would not allow me to stop. I could not read for myself a single word in the Bible, though it was now my great desire to hear it read, though I was afraid to ask any one to read it for me; knowing as I did that my companions knew so much about my past life, I did not want them to know that I ever had a serious thought.

But finally I met with the opportunity of hearing Mr. McMurry, one of my regiment, read in the book of Ezekiel. He did not read but a short time before he read these words: "The soul that sins shall die." If he had been reading a letter from my home, and had read that my home was burned, and had read that my wife and all my children were dead, I could not have felt worse. I then immediately left the camp and went where no one could see me, lay down upon the ground, and felt like I knew the sentence of death was passed against me. I felt that I should surely be the next man that died or got killed in General Lee's army, but I had to confess that it would be just in God if he took me from time to endless eternity then, where the worm dieth not and the fire is not quenched.

There were some Primitive Baptists in our camps. I heard them talk of their hopes and fears. Their talk, as well as the Bible, seemed to condemn me. I have since thought, my brother, that I was then arraigned to the bar of God

to be judged according to the law of sin and death, and all my ill-spent life in a waste, howling wilderness was brought to judgment; and if I could have seen you then, Brother Mitchell, and you had been enabled at that time to have preached to me all the comforts of the gospel, I don't think it would have done me any good, for I could not see a mediator betwixt me and an offended God. As such I viewed my case a hopeless one.

I can say to you that I was like a man sick with typhoid fever—that was sick unto death. I grew worse and weaker every day; was then moved in my feelings to try some of the doctors of divinity. They told me all I had to do was to pray, exercise faith, and God would certainly smile upon me. I have since thought, my brother, that I could have made the sun rise at the hour of midnight, and made darkness flee away as easy as I could have done either.

Time nor space will not allow me to make mention of everything that I witnessed in this great struggle. I must only hint at things and pass on. I will now come to that memorable day.

Our army had been engaged in battle several days, and I was looking hourly for the summons of death; and on Sunday evening, said to be the 4th day of May, 1863, I saw our men in front of me forming a line of battle, and as they formed they commenced firing. It now came forcibly to my mind that this would be my last day upon earth. I then thought of Brothers Ansel Parish and E. J. Williams, two dear old Primitive Baptist preachers of our country, and who are in the providence of God yet spared and permitted to stand upon the walls of Zion and cry aloud, and whom I now, as unworthy as I feel

to be, can claim as my yoke fellows, who preached for our regiment while stationed at Savannah, Ga., at the commencement of the war.

Oh, how I lamented my carelessness and hardness of heart, for at that time I cared not for them nor their preaching, but I could look upon them as being good men. My mind was then directed back to Georgia with a view of all good men that I had ever known. I would have given all the wealth of this globe, had it been mine, to have been like one of those men that I once took such delight in persecuting and looked upon as being such fools, to have been with them. Oh, language is too weak!—I never can employ language sufficient to express my feelings at that time. I fully believed that I should be the first man that fell. I felt now that I was forbidden to ask God for his mercies.

I engaged in this bloody conflict about two and a half hours by sun in the evening with 27 other men of my company. At dark the battle ended with us. Only myself and four other men came out unhurt out of 27. When I came out I went down to a ravine; drank some water. Then it was suggested to my mind, why was it that I escaped unhurt while so many of my dear comrades, many of them far better men in my estimation than I, were gone—some lying cold and lifeless on the battlefield; some lying wounded, weltering in their own blood? And the answer came to my mind that God had heard my prayers, and instantly the heavy chains of trouble fell off of me, and I was permitted to look up and see Jesus, who had suffered the just for the unjust and satisfied God's violated law for me. And I do believe, my brother, that my joy at that moment would be as hard to describe

as my troubles would that I had felt only a few hours previous.

Yea, my joy was unspeakable and full of glory; but that undisturbed peace did not last long. Yea, in a little while I became fearful that I was not delivered. Though the heavy weight of trouble was gone, yet it seemed that the evidence of my being pardoned was not sufficient. At the time of my great joy I would have been willing to tell every man in that army my feelings; but at that time I did not think that I ever should attempt to tell my feelings to any one, though in the course of eight or nine days I was moved in my feelings to tell the chaplain of our regiment some things I hoped I had witnessed. He asked me if I desired to be baptized. I told him I did, and he baptized me. I did not know the difference that I hope I know now betwixt any of the denominations. I had never read a word in the Bible up to that time.

In the evening after I was formally baptized I began to desire to read the Bible, for I greatly desired to know what the Lord would have me to do, though I knew that I could not read, neither did I ever expect to, for the confinement to study was one thing I never could bear. I never had advanced in a spelling-book as far as "baker" in my life; but, in justice to my parents, I must here state that it was not their fault, for they tried hard to educate their children and succeeded in giving them all a liberal education but me, and tried to do the same for me. But, as before stated, the confinement to study books was the greatest punishment that I ever endured. In fact, it seemed like it was more than I could bear, and when my parents would send me to school with my brothers and sisters I would run away from them, lay out in the

swamp all day until they returned, when I would rejoin their company and go home. Sometimes my parents would punish me and continue to send me off to school, but I persisted in my wicked course and thereby failed to get my share of the great temporal blessing (an education), though numbers of people have said since that time that I had a good education. But what I have here stated I know to be true, and I know that God knows it. I would not, my brother, make this statement for all this world were it not true.

Now, in seven days after this man baptized me I dreamed that I could read, and I so well recollect the words that I read in my dream that I have since found them in the Scripture, which is the fourth chapter of Isaiah. I dreamed three nights in succession that I could read the Scriptures, and in the morning after the third night I asked one of my fellow-soldiers, who is yet living not more than 30 miles from my house, for his Testament. I opened it and the first that my eyes fastened upon was the eighth chapter of Romans. I read it as easily as I ever have since, and I never found any difficulty in reading since; though I read but a few words before I became fearful that I was asleep and it was a dream, and I went out to see whether or not I could see the sun. When I saw the sun shining and knew that I was awake and could read, the joy of my soul was more than I can express, and I have since thought that if I had never found any other Scripture beside the eighth chapter of Romans I had found enough to give me a clear description of the character of God and his people embodied in Christ; and, inasmuch as the law holds nothing against him, it held nothing against them, his people. So I consider that wit-

ness, to-wit, the Apostle Paul, one of the princes that rule, in my judgment, righteously deciding in my case what I hope I was prepared to believe, though the Scriptures do not make any wise unto salvation but the living children of God. I think, Brother Mitchell, I received great instruction from the chapter above mentioned.

I continued to read the Scriptures almost every hour while I was awake, when I had the time to do so; but, as I was in the army, I was nearly always watching or on some other duty, and as such I had little time to read.

On the 19th day of October, 1864, I was wounded. I was shot through the elbow; the joint shivered. This was in the valley of Virginia, 74 miles above Staunton. I was captured and carried four miles and made my escape. I then walked two days and one night and reached Staunton. I had no assistance till I got there. Neither had anything been done for my wound, which was by this time in an awful condition, and my suffering great. The doctors made an effort to amputate my arm, but I was so weak from fatigue and loss of blood that I could not bear the operation; therefore my arm was spared, and to all human appearance it was impossible for me to recover, my sufferings were so great.

Notwithstanding my suffering, my soul rejoiced when I was reminded that in all our afflictions he was afflicted. Though my body was racked with pain, and I had but little to eat, yet I felt that he was with me.

After a long time of intense suffering, both of body and mind, I started for home, and by the kind providence of God was permitted to reach home. Right here could be written a volume, but I must make a long stride and pass on. I

only make mention of these things to try to give you some idea of the trouble I had to pass through.

Up to this time I had never heard an old-school Baptist preach, since I hope I had an ear to hear. All that I had heard were the preachers we had in the army, and they preached altogether about what men could do and what they ought to do, for I am certain I never heard them declare the Lord's doings. I did my best to eat and live on what they furnished, but it was no food for me, and I did not know at that time but that was the best that I ever would get.

But at length it was pleasing to my Heavenly Father for me to reach my home in Brooks county, in this State. I was yet suffering intense pain with my arm. I then moved to the home of my wife's mother. My mother-in-law was an old-school Baptist. Now I greatly desired to hear preaching, so the meeting time came on, but I was not able to go.

I asked my mother-in-law to invite the preacher home with her, so he appointed to preach at her house that night, which was Saturday night. This was Elder H. C. Tucker, an old, consistent minister of the Primitive Baptist order—one that I had in youth, and even up to my going into the army, looked upon as the most awkward and the most ignorant man of all God's creation. I had spared no pains in persecuting, mocking and ridiculing him. I even thought that he preached the most foolish of anybody I ever heard. But as he commenced to preach that night it seemed to me that there was the sweetest music in his voice of anything I ever heard, and every word was to my soul as apples of gold in pictures of silver.

He did not preach God as a co-worker with man, but preached him

as he is described in the 17th chapter of John, as having power over all flesh; that he should give eternal life to as many as his Father had given him. Oh, what a feast it was to my poor soul! He told me what I had felt. Oh, the joys of my soul at that time were more than I shall ever be able to describe!

My brother, I do believe to-night that every child of God who is in a strange land, or, in other words, that may be in Babylon, who could have heard what I did upon that occasion, must have come to the same conclusion that I did, for before Brother Tucker got through his sermon I could adopt the language of Ruth and say, "Thy people shall be my people, and thy God my God." Nearly all the Bethel Church was assembled at my mother in law's house on this occasion.

When Brother Tucker got through and sat down he said he thought that I had something to tell the church if I would, and I was so moved in my feelings that I could not refrain. I commenced talking. I directly forgot myself, took the back track to the State of Virginia, and tried to tell them how I was found in a desert, in a waste, howling wilderness, and at the same time expressed a desire to be and live with the old school Baptists.

Brother Tucker arose, said he wanted to give me his hand, and, as before stated, the church was nearly all present. He said to the brethren that if they felt like he did they would manifest their fellowship for me by giving me their hand. They came forward, every one of them, and joyfully received me into the fellowship of the church, and as a sister had been received into the fellowship of the church, I was to be baptized with her the next morning.

I went with them to the water

There we met with the balance of the church. They all seemed to rejoice at my reception, and all gave me the right hand of fellowship. I was then baptized by Brother Tucker. I went to the meeting house and took my seat among the brethren. I felt like I had got home to my friends. The words of David were continually in my mind—"Bless the Lord, O my soul!"

I believed then, and do yet, that if I was a proper gospel subject, that I was then, and not until then, admitted into Christ's kingdom. No minister can be a lawful administrator except his qualifications are of God. After it was my privilege to hear an old Baptist preach it was an easy matter for me to decide that I had been in the wrong place. If the baptism of the Missionary Baptists is valid, so is the doctrine; and if God does not direct their preaching, he does not direct their baptism.

"That which is not of faith is sin." The declaration of non-fellowship set up years ago by old Primitive Baptists cannot be in the way of any one who gets as hungry as I did; for I must believe that they who come through the fire are refined as silver is refined, and tried as gold is tried, and are driven in their distress to call upon the Lord, and after they are refined he evidences to them that he has heard them. The children of our Heavenly Father must come through this one process. They are then every way prepared to understand the difference between the trumpet that is blown in Zion and the many uncertain sounds that are blown to imitate the true gospel trumpet.

Dear Brother Mitchell, I have been fully reconciled ever since 1865 to believe that I am among the children of the most high God, and my only trouble is my fears of not being a fit subject to have a name

among such a peculiar people. At times the trouble of my mind is so great that it seems like I cannot march on any further. Still I have a desire to say, "Let thy mercies come unto me, even thy salvation."

Dear Brother Mitchell, the foregoing has been written by my wife, and are some of my exercises. It has been written by littles just as she could get a few idle moments from the domestic business, and some of the time two or three little children by her side or at her knees, which I hope is sufficient apology for its bad form, and I have thought many times since commencing it that I never would have it finished, inasmuch as my unworthiness seemed to forbid my addressing you in this way; but as you suggested such a thing, I could not satisfactorily avoid it.

I shall have to close, for I feel like I have had enough written to weary your patience, yet the half is not told. I would like to say something to you: Why it is that I have to try to preach? But as I cannot write myself, it would be taxing my wife heavier than I am willing to do; therefore I must desist.

My dear Brother Mitchell, I am sorry to hear that you are suffering so much, yet I hope that you may be spared for a long time to come to comfort the children of our God. I would be glad if you could visit our country again. I desire to see you more than I ever did. I think that if I live and you do I will visit your State and spend some time with you and the brethren among your churches. May the Lord bless you in your affliction.

I would be glad to hear whether you received this letter or not, and whether or not you can understand it. I remain your unworthy brother in hope of eternal life,

TIMOTHY W. STALLINGS.

"Let him do what he will, he sinneth not: let them marry."—I Cor. 7:36.

DEAR BROTHER GOLD:—Several brethren have asked me to give my understanding of 1st Cor. 7 : 36, and I will try to do so that they and others may read, if you see fit to publish what I may write.

Under the laws of some countries in olden times children were espoused together in infancy, so that they grew up under engagements to marry when they were of proper age. Thus Mary was the espoused wife of Joseph, but she was not his married wife. When she was found to be with child Joseph thought to put her away. This shows that she was his wife, though not yet married, for he had not yet known her. She was a virgin.

It appears to me that this is what the apostle had reference to.

When two were thus espoused they belonged to each other, and were not at liberty to marry any other. When they grew up the woman was the virgin of that man. She could not be the virgin of her father, but his daughter. As a virgin he had espoused her to another, and therefore she was not his in that sense. If she was his, he could dispose of her as it seemed good to him; but as he had pledged away his right to another, he could not give her a second time, for she belonged, as an espoused virgin, to her espoused husband, and the father's right to her in that sense had ceased. Therefore all future contracts as to their future life were between the espoused. When they grew up to marriageable age, if they were pleased to marry, it was their liberty to do so; but if they mutually agreed to not marry, it was their pleasure, and no one could charge them with sin or with transgressing the law of espousals.

We should remember that he

should keep her as his virgin, and not as a harlot.

There is no limit fixed to the time that he might so keep her. They could marry at any time, so far as the law of espousals was concerned, or could remain in an espousal state as long as they lived, and yet he committed no sin—that is, he did not transgress that law, for it did not fix the date nor age when such espousals should cease. Then, if he was pleased to keep her as his virgin until she had passed the flower of her age and then marry, he committed no sin thereby; and he, not having a (married) wife, could devote his time to please the Lord, even as she, not having a (married) husband, could devote her time to please the Lord; otherwise, he would seek to please his wife and she her husband. This also was lawful, but the apostle said it was better not to marry if they could be thus content, but if not content let them marry, and thus avoid fornication.

Again, he must keep his virgin. Any further acquaintance between them would be fornication, just as much so as if they were not espoused, for the law of espousals did not make the laws of God against uncleanness in Israel of none effect. To violate the one point of the law is to be guilty of all the law and to be judged as a criminal.

Brother Gold, the above is as I see this subject, and those who read I hope may be instructed by the Lord to read and understand in the spirit of truth.

In hope and love,

L. H. HARDY.

Roxboro, N. C., Feb. 27, 1900.

“A wise man feareth and departeth from evil; but the fool rageth, and is confident.”—Prov. 14:16.

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set.”

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 21

WILSON, N. C., SEPT. 15, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL.

### THE PRODIGALS.

“Then drew near unto him all the publicans and sinners for to hear him.”—Luke 15:1.

Or because of the gracious doctrine he had proclaimed, and wherein, unlike all others, they, as poor outcasts, had been encouraged to hope; while the good, the self-righteous and self-sufficient had been rejected, even as they rejected Jesus; and who, according to the parable of the “great supper” which Jesus had lately presented, and who, as the first bidden to it, had refused as having worldly goods sufficient upon which to base excuses for not attending, and which was as much as to say we have houses and suppers of our own, and have no need to go abroad to feast, when his servants were commanded to go out into the lanes, highways and hedges of the city and find and bring in the poor, the halt, the maimed and the blind. The Pharisees, rich in legal works,

had no need of Jesus. But the out-cast sinners of the Gentiles had all need of him. These poor, destitute, disabled, homeless, hungry beggars were prepared to appreciate this bidding. It was glad tidings of great joy to hungry people without food and money. Had not Jesus encouraged them—the poor, needy publicans and sinners—even to hope above others? This constrained them to draw near for to hear him. Was it not to strengthen this idea that he told them he came to seek and save the lost—that his doctrine of salvation was sent exclusively to the helpless, sinful sinners? Had he not given them the parable of the "lost sheep," and told them the shepherd had not only felt much more concern, and had taken more trouble to find and restore this lost one, and then had rejoiced more over the finding than ever over the ninety and nine who never strayed, to so encourage them? As also the woman having lost one of ten pieces of silver had so diligently swept the house and searched till she had found the lost piece, and then had called her friends and neighbors to rejoice with her over the lost one found as she had nor could over the nine never lost? And then had emphasized the spiritual meaning by declaring, "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons (in their own estimation) that need no repentance."

And, then, as teaching and impressing the same lesson, he gives them the parable of the "prodigal son," who having received and gone

to a far country and spent all his living, when finally sore need brought him to himself and to recall the abundance in his father's house, while his destitution and hunger compelled him, though all unworthy, to seek his father, confess his sins and repentance, and beg for a servant's place, as not feeling worthy to be called his son. His father saw him coming home when a great way off, and had such love and compassion for him that he ran to meet him and fell on his neck and kissed him with such a kiss of blessed sweetness in its welcome as only the contrite heart of a returned wanderer can know, and poured on his neck such tears, mingling the deep pathos of paternal love, pardon and welcome, as that elder son could never realize. And so glad was the heart of that father to see the once lost, now found—the once dead, now alive—that he ordered the best robe to be put upon him, a ring on his finger, and the fatted calf to be killed and a grand feast to be prepared in his honor; and thus manifested more concern, joy and love for this prodigal than he had ever done for the good, home-staying son.

That is, to come to the spiritual interpretation, there is more joy in heaven, or among the spiritual of the kingdom, over the contrite heart and gospel repentance of one poor, ungodly Gentile sinner, than over ninety and nine self-righteous Jews, who, having outwardly observed the forms of the law, feel to need no repentance.

Not that the principles of God's

salvation have changed; but the Jews, as the highly-favored nation of the Lord, and through whom he had done many wonderful works, finally became so self-exalted, arrogant and rebellious that they not only corrupted the doctrine and established the idea by theory and practical exemplification that justification was by deeds of the law, but also as claiming to be more holy and divinely favored than all others; claimed the kingdom of God on earth, with the right to dictate and rule it, especially the Pharisees, who still dominated socially and religiously, and held the Gentiles in utter contempt, even as dogs, not fit to enter the kingdom, and murmured that Jesus received and eat with them.

How like this elder son, who answers to them in the parable? He came in from the field (nature) as claiming to own and rule his father's house, and inquired why the noise and merry-making? When told it was on account of the home-coming of his brother he was angry, nor would he meet his brother. The tender entreaty of his father failed to induce him to go in and be reconciled; rather he seemed mad with his father, too. He condemned him for his kind welcome of the prodigal, while he boastingly reminded him of his own goodness, like his prototype praying in the temple, for he answering said unto him: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid" (not so much as a kid to him

feeling to deserve all he had) "that I might make merry with my friends; but as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

How unmerciful, egotistical and self-conceited is a Pharisee! If you want mercy or comfort, go to those who need the same. If you want forgiveness, go to those who need it themselves. This elder brother knew nothing of that spirit in the father that said: "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found." Still he persisted in his anger and rejection of the poor prodigal. "The Pharisees and scribes murmured, saying, This man (Jesus) receiveth sinners and eateth with them." But Jesus also persisted and was of'en a guest with sinners.

It was Jesus who taught there was more joy in heaven over the repentance of one poor, perishing, lawless, outcast Gentile than over all the Jews who boast deeds of the law for justification, or who, perfect in outward observance of good works, needed no repentance.

Faith always follows repentance, for he who is exalted to give repentance as surely adds faith; and faith by an hundred fold has more power to prevail in heaven than legal righteousness.

Though now, or in a gospel sense, he is no more a Jew who is one outwardly, yet the same principle exists. We may call its defenders Pharisees, Arminians, it is repre-

sented by whosoever contends that eternal life and justification is by deeds of the law in contradistinction from that by grace through faith in Christ WITHOUT deeds of law. So that the self righteous, full handed legalist of to-day answers to the first, and the self-condemned, empty handed, outcast publicans, sinners, prodigals, answer to the last.

Then that Jesus taught by these parables that he came to call, not the righteous, but sinners to repentance, and that his mission was exclusively to seek and save the poor, lost, sinful prodigals, no wonder they drew near for to hear him who preached the only doctrine that could possibly reach and save them, and but for which, as excluded by all others, they must inevitably perish in the legal lanes and hedges that gave neither permanent shelter nor food.

Then, indeed, what glad tidings of great joy does Jesus bring to such! And by which the chief of sinners—the poorest, weakest prodigals—may find eternal shelter and bread, whereof one may eat and live forever.

Oh, then, draw near to hear him, all ye religious outcast sinners—ye moral outcast publicans—ye perishing prodigals—even whosoever will, and not only hear, but partake of living waters freely without money and price, for your very need and destitution prove you the elect.

P.

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“A foolish son is a grief to his father, and bitterness to her that bare him.”—Prov. 17:25.

Sister Rachel A. Hurdle requests my view of John 5:24.

I have heard some people say that there was never any one healed by such troubling of the water, and intimate that it was a mere fable or myth. That is a cheap, easy way of disposing of what we cannot explain. My impression is that a fact or truth was stated, a real occurrence, when John tells us that there was such a pool, and that it was a literal fact that at a certain season an angel went down into the pool and troubled the water, and that whosoever first stepped into that pool after this was healed of whatsoever disease he had. I believe this was a literal, actual fact, because an inspired apostle so states. But now how this was done I cannot explain. This was a miracle. Can any man explain a miracle? No. What trouble does it relieve us of to dispute this as a fact? Because I cannot explain how the whale swallowed Jonah, or how Jonah lived in a whale three days and three nights, shall I deny this part of the bible? Yet that is what the spirit of carnal, worldly criticism or infidelity does. What greater conceit could vain, foolish man show than to presume to set in judgment on the bible, and tell what ought to be, what God ought to do, and what he ought not to do, or what he can do, and what he cannot do? Let me bow lovingly and meekly before God and feel and acknowledge that the bible utters the whole truth, and that it is God's Book.

A difficulty with this impotent

man, who most of all needed relief, (for he was the most needy and helpless, was without any power to step into the pool himself, and had no friend to help him, though he had lain there a long time,) was that it was no remedy at all to him, as doing him no good, and but mocking his hope. In the case of the pool the sufferer must get into that before he could be healed—the very thing that this helpless man could not do.

Jesus comes to the man and gets into him—brings all the healing power in himself—comes to the man—does not wait for the man even to ask him for relief; but said to the man, "Wilt thou be made whole?" The man knows nothing but to tell his pitiful tale of helplessness and sad disappointment. Jesus heals him. Jesus does it all. The man does nothing to cause the healing. Now this sets forth the gospel. No other system ever can stand equal with the gospel of God's grace. For Jesus does all, and does all well—perfect. The sinner is healed, saved, and this is all of the Lord. All the glory is given to Jesus

But does not every one love this way and accord to Jesus all the glory? How is that? Jesus said unto this man, "Rise, take up thy bed and walk." Immediately he did so. Would not every one that knew the facts be glad, and would not the people who had known this poor fellow's pitiful case been so glad and said to him, Who healed you, or how did you get well? And would not all, when they learned

that Jesus healed him, have been desirous to see Jesus, and worship him who had such power and mercy, too? Instead of rejoicing that the man was well and able to carry his bed and walk, the Jews said, "It is the Sabbath day; it is not lawful for thee to carry thy bed." Which is greater, the Sabbath or man? Was man made for the Sabbath, or was the Sabbath made for man? The religion that does not benefit man is not the right sort. That which puts burdens on man is not of God. That which heals man and enables him to walk serves God. The answer of the man is his defense for walking and carrying his bed on the Sabbath day, "He that made me whole, the same said unto me, Take up thy bed and walk."

How could Jesus have healed him if he could not have done it on the Sabbath, and how could his healing him on the Sabbath therefore have been wrong? If Jesus were not of God he could do nothing. Doing all things that he did, how could he not be of God? I wonder at some for saying Jesus was a good man, but not the Son of God. How could he be a good man if he is not what he says he is? Would God have given him any power at all if he is not of God? The works that he did prove that he is of God.

When Jesus heals a man that man rises and takes his bed and walks. He brings his body under or keeps it in subjection, and he honors the Sabbath day by honoring Jesus who made the Sabbath.

The man who lies in his filth and

pollution does not honor God nor the Sabbath, as he does who obeys God and walks in his commandments, for he that thus walks proclaims the Lord's power to heal.

P. D. G.

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### HOW SHOULD WE LIVE?

Jesus said, "Hereby shall all men know ye are my disciples if ye have love one toward another." This love joins you to your brethren and causes you to serve them. By love serve one another. The servant is less than the one served. If you truly love and serve your brethren, you do feel that they are better than you are. It is no hard thing to serve those we feel are better than we are.

But beware of lurking selfishness—an unclean devil—all devils are unclean, but some appear to be more religious than some others. A devil that is swearing, blaspheming or drunken with liquor, or anger is not professing to be as religious as one that professes to be good and devout, yet is slyly seeking thereby to obtain the highest seat. One that prays to be seen of men, or preachers to please his own vanity, that professes to be very vile, and not worthy of the least notice, but will be offended if you tell him of a fault that he has, or if you seem to notice some other one more than you do himself he at once becomes jealous and feels that he is slighted, is not a truly humble man, nor does he love his brethren, but is actuated by selfish-

ness, that bane and curse of vile nature.

If we love our brethren we delight to do them good, to serve them and we seek their peace. If we love the church we not only are careful not to do any thing to offend them, but will be careful to do the things that make for peace in Israel. If we love Jesus and his kingdom above this world we will be careful to abstain from worldly things that give offence to the brethren. To seek the kingdom of God and his righteousness first and always above all other kingdoms is the best of wisdom. Let us seek those things which are above this world in purity praying for the peace of Israel.

What good is there in saying we are not commanded to do good, nor are we able to do good, if we are all the time doing those things which are not good, but which are evil, and which cause trouble in Israel?

P. D. G.

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### ELDER L. I. BODENHEIMER.

He is still in a helpless condition, requiring constant nursing. His daughters, who usually labor, are not allowed to pursue their wonted occupation of dress making, but wait on him, and hence are cut off from their resource of income, which makes it the more needful that others should help him.

It is very sad to be thus dependent on the public. But if any one inclined to help him let them send at once to High Point, N. C.

P. D. G.

## HYMN BOOKS.

Quite a number of orders have been sent to Wilson for Lloyd's hymn books to be filled by Mr. Alvin Clark, who is a prompt, faithful man to his contracts.

But the owner and publisher of these hymn books is behind in filling her orders. He cannot get the books yet, and that is the reason he is behind.

She writes him she is getting out a new edition with much better print than the former ones.

She expects them out soon.

Mr. Clark will fill your orders as soon as he can. P. D. GOLD.

## REMEMBER.

This is a close time We can scarcely collect money enough to pay paper bills now due.

The crops are short; but do not stop the LANDMARK. Let us divide and bear losses together. Send what you can in payment and help me along. Let us hope for better crops hereafter.

I have endeavored to make the LANDMARK a readable paper for years, and hope it has been of comfort to many. P. D. G.

## "THOUGHTS ON THE WILL"

A little booklet of 122 pages, by Elder J. H. Oliphant, of Crawfordsville, Ind., which was sent me by a dear sister, and I have read very carefully with much pleasure, profit, instruction and comfort, and find the pervading tone and spirit so gentle and Christ-like that I heartily recommend it, and especially to those wavering about the character and scope of predestination. The book from Elder Oliphant as above for 25c. R. ANNA PHILLIPS.

Brother William Stone, of Pilot Mountain, N. C., writes good news. His father, aged 77, and his father's sister, aged 75, were received at Cedar Hill recently, and they with five others, all the five are great-granddaughters of Elder John Jones, were baptized the same day. Elder Jones was one of the wonderful men of his day. What a tower of strength was his gifts and his faithful administration of the same. God blesses his people—even to children's children—to many generations. P. D. G.

## UNION MEETINGS.

DEAR BROTHER GOLD:—Please insert in the LANDMARK that the Smithfield Union decided not to hold their union meeting on the fifth Sunday in September, as it is the time of the Little River Association. They decided to hold their next union meeting at Union Meeting House, Johnston county, N. C., on Saturday and fifth Sunday in December, 1900. The brethren generally, and especially the ministering brethren, are invited to attend.

Yours in little hope,  
G. S. WILSON, Clerk.

The Skewarkey Union is appointed to be held, the Lord willing, with the church at Conetoe Friday, Saturday and fifth Sunday in September.

The Black Creek Union is appointed to be held with the church at Wilson, the Lord willing, Saturday and fifth Sunday in September.

The Toisnot Union is to be held with the church at Moore's, in Wil-

son county, N. C., Saturday and fifth Sunday in September.

The Contentnea Union is to be held with the church at Antry's Creek Saturday and fifth Sunday in September.

ASSOCIATIONAL NOTICES.

The Black Creek Association is appointed to be held on Friday, Saturday and fourth Sunday in October with the church at Healthy Plains, in Wilson county, N. C. Visitors will be met on Thursday at Wilson. A general invitation is extended.

OSCAR YELVERTON, Clerk.

The Little River Association will meet Friday, Saturday and fifth Sunday in September at Smithfield, N. C. G. S. WILSON, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—Our association (the White Oak) will convene with the church at Northeast, six miles from Jacksonville. Those coming by Wilmington will be at Jacksonville on Friday evening before; those coming by New Berne will be met at Parker's Crossing. Please publish in the LANDMARK.

C. C. BROWN, Clerk.

A NEW BOOK.

Title: The Glorious Priesthood of the Exalted and Holy Son of God, the only Lord Jesus Christ, considered in His Mediatorial Work, as the Divine Prophet and Eternal High Priest and Righteous King of all the Saints of the Most High. By David Bartley.

It will be sent to any plainly written address, post paid, for cash orders, as follows: One copy, 60c.; two copies, \$1.00; six copies, \$2.70;

twelve copies, \$5.00, to one address. Please send cash by money order, or in registered letter. The book will be ready in ten days. All will do well to order soon, as the work is not electrotyped, and the edition is limited. Send orders to Elder David Bartley, Crawfordsville, Ind.

Elder L. H. Hardy's postoffice is now Ravenswood, Person county, N. C.

OBITUARIES.

ELDER DAVID R. MOORE.

DEAR BROTHER GOLD:—By order of the church, in conference assembled at Flat River Church, Person county, N. C., I write you for publication the obituary notice of Elder David R. Moore.

This dear brother and highly esteemed minister of our Lord Jesus Christ was born March 20, 1821, in Person county, N. C., and died April 23, 1900, making his stay on earth 79 years, 1 month and 3 days. His wife was Miss Jane Bumpass, who bore to him 13 children. His wife and eight of his children preceded him to the grave.

He was concerned about his sins from his earliest recollection. At the age of 30 years he obtained a hope in Christ Jesus. He went before the church at Flat River at their June meeting, 1857, and related the dealings of the Lord with his soul, and was received and baptized into the fellowship of the church, where he remained a member until the day of his death.

Soon after he was received into the church the brethren discovered in him a gift to the gospel ministry, and at their May meeting, 1859, they licensed him to exercise his gifts in the bounds of the Country Line Association. He was ordained to the work of the ministry November, 1860, and while he lived he never reproached his holy calling. He was unanimously called as pastor at Flat River Church in November, 1865, where he remained pastor until his death—an under shepherd, going in and out, preaching the word, ever warning the church against evil and sin, exhorting them to duty, and to let

brotherly love continue, contending for salvation by grace, and grace alone, election and foreknowledge of God.

He bore afflictions with great patience. He bore up under trouble as one only could do that was sustained by the Lord. If the Lord be for us, who can be against us? He possessed that meek and quiet spirit, and honored his profession with an orderly walk and godly conversation, ever ready to give God all the praise and glorify his name. He was Moderator of the Country Line Association for a number of years, which place he filled with honor.

He was a father in Israel—indeed, a faithful witness, earnestly contending for the faith once delivered to the saints. He was sound in doctrine, firm in the faith, and bore the marks of Jesus. He was one of the most successful and most beloved pastors in the Country Line Association. The churches he served were generally blessed with peace, and when they needed advice they sought it of their pastor. They were some of the most prosperous churches in the association.

During his ministry he served Eno, Mt. Lebanon, Prospect Hill, Wheeler's, Flat River, Surl and Dutchville churches. Surl and Dutchville were built up under his ministry, and he had the care of Flat River and Surl at the time of his death. He was not a searcher into the deep, unfathomable things of God, but was content to give the word to the children as God gave it to him, and by the word of his mouth many hungry souls were fed, and there the weary found rest. He did not occupy a great deal of time in his discourses, but what he did occupy was well filled with the good things of the kingdom of our God.

He was not a great rambler in the ministry, though he did travel some, for he always felt that the sheep near home needed feeding. In some things he met much opposition at times, but when he was in the pulpit he was never known to refer to any differences between himself and his brethren, for he knew it was cowardly to thus take advantage of his brethren. He was a firm believer in God's absolute sovereignty, and he hated sin and loved righteousness. He was one of the most humble men I ever knew. He felt sure he would not get well. At times he was not fully in his mind, unless the subject of religion was mentioned, and then he was perfectly rational. In a dream he preached on the

resurrection, when it was more plain to him than it had ever been before, and from that time he spoke of it with a great deal of sweetness.

This writer visited him during his last sickness, and found him sound in the faith and perfectly resigned to God's will. He was taken sick on the 11th of March, and seemed to think from the first that his time was nearly out. He asked his daughter, with whom he lived, to sing the hymn, "And let this feeble body fail." He got the hymn book and found the hymn, and said it had been ringing in his mind for some time. She sang the hymn for him. He was helpless nearly all the time. He would tell people that came to see him that his daughter nursed him like a baby. He was always pleased at any thing they did for him. He said his children had always been kind to him, and his neighbors had been kind to come to see him, and his brethren had treated him with great respect. All that had pretended to be enemies came to see him. He talked a great deal. He told them everything he wanted done, told them all about how he wanted to be buried.

He was taken worse in the morning, before he died in the evening. He never stopped talking one minute. He told his daughter to sing. She replied she did not feel like she could. He told her he knew it was trying on her, but God would give her strength. He then commenced to sing. His daughter helped him. They sang two or three songs; then he commenced preaching and preached for one hour, loud and strong. After he became so weak he could not talk he sang the tune of songs as long as he could make any noise. He then lay quiet, with his hands folded across his breast, and died easy. His departure was sweet and pleasant.

Thus one of the Lord's faithful servants finished his course, fought a good fight and fell in sleep. The Lord comfort and bless the bereaved that they may rejoice in the same blessed hope.

Your brother in hope,

W. R. BLALOCK.

WILLIE GRAHAM MARTIN,

son of Charles W. and Bettie J. Martin, was born November 20, 1894, and died of appendicitis June 22, 1900, aged 5 years, 7 months and 2 days. His father preceded him to the spirit land December 3, 1898,

which left the mother very desolate and lonely, with only little Annie and herself to fight the battles of this life, except an aged father and mother and one brother.

The subject of this notice was a very bright, interesting boy, of a sweet disposition, and unusually intelligent for one of his age, and a great favorite with all acquaintances, and especially the hope of his mother.

We know that all was done that skill and affection could suggest to stay the hand of the grim messenger, but of no avail. A good and merciful Lord has seen fit to call Willie home to heaven in his innocence—too pure for earth. We hope the mother and sister will be reconciled to this wise dispensation of an all-wise God.

“Be still, and know that I am God.”  
Try to go to him, for he cannot come back to us.

I. G. H. M.

SARAH E. DAVIS

was born July 15, 1846; died January 17, 1900, making her stay on earth 55 years, 6 months and 2 days.

She was the daughter of J. H. and Sister Elizabeth East. In the year of 1865 she was united in marriage with Brother C. W. Davis. The result of this union was five children—four girls and one boy.

Sister Davis united with the Primitive Baptist Church at Town Creek and was baptized the first Sunday in April, 1889, with her husband, by our beloved pastor, Elder Peter Corn. Her two elder children preceded her to the grave. The other three still survive her.

It has been my privilege to spend much time with this pleasant family, and to my certain knowledge she did more for the pleasure and comfort of friends and relatives around her than any person I ever knew.

She was all a woman could be in this life as a companion to her husband, a mother to her children and neighbor to neighbors.

Sister Davis' path in this life was made rugged with many trials and tribulations, yet she bore them with Christian fortitude. It was the writer's privilege to be often in her company. She would tell me of her sorrow and many trials. The knowledge of them greatly endeared her to me, not only as a sister in Christ, but as a dear relative.

Her pilgrimage on earth is over and she

is gone to receive the crown of life she has won.

I and Brother Corn were both called to attend the funeral, but owing to my state of health and high water both failed to be there.

Her children and husband were greatly devoted to her, and she to them, but the earthly tie is severed never to be re-united on earth. While it is greatly our loss, it is her gain, and we sincerely hope, dear children, you will follow in the footsteps of your dear deceased mother and be prepared to meet her in that better land where Christian and family ties are never severed and farewell is never said; but all in one harmonious song speak praise unto our God.

While Town Creek Church has lost one of its brightest jewels, her husband a devoted and helpful companion, her children a kind and loving mother, yet heaven has received one of its saints that proved her faith by her works.

“So, dear sister, thou hast left us,  
And thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.”

A. B. PHILPOTT.

(By request of her husband.)

REBECCA ROYSTER.

Our loving aunt and sister, Rebecca Royster, departed this life August 25, 1899. She was perfectly devoted to her church. She attended the associations at Cane Creek, in Virginia, and also the associations at Wolf Island, near Reidsville, N. C. A few days before the association at Wolf Island she was quite sick for a day and night, and said that she craved to attend the association, and she did attend Saturday and heard all the preaching.

Mr. Isaac Jones preached the last sermon in the afternoon. She sat through a terrible strain and heard him through, and had to be assisted from the stand to a tent to sufficiently recuperate to be carried to the carriage and conveyed back to Reidsville to her nephew's, from whence the good Lord had ordained that her departing spirit should be conveyed by his angels to the home of the blessed.

On Saturday eve, when she was placed in the carriage for her return to Reidsville, her nephew said to her: “Aunt Rebecca, I was afraid you were not well enough to come this morning when you

started, but, knowing you were so anxious to come, did not say anything to you about it. You must not come back to-morrow." She replied: "Don't tell me I can't come to-morrow. You will make me sicker than I am. I enjoyed the good preaching so much to-day."

Verily, she was prostrated trying to follow up the Primitive Baptists, her church. I do not think I have ever seen any one have more devotion for their church and people. Her relatives sustain a great loss in her. She was punctual at the bedside of the sick, and kindly and sympathetically administered to their every want and need, and was motherly and kind to every one who needed sympathy and good advice.

She had lived the allotted life of man. She was in her 72nd year. Her parents, Samuel and Annie Satterfield, were both members of the Baptist church. Their membership, as well as hers, was at Ebenezer Church, in Person county, N. C., and were all believers in the Primitive Baptist faith. She had been a member of Ebenezer Church since September, 1851.

She was married to Willis T. Royster December 14, 1858, and lived a holy life with him, marred at intervals by sickness and war, until he was murdered by two convicts in the jail at Roxboro, he being the jailor at the time, though he was not murdered through malice, but that they might escape the punishment of the law. They loved him. He was always good and kind to them, and as lenient as the laws would permit. From that time on she felt lonely, and would often speak of the time coming when she would be with him in Paradise, where parting would be no more.

She leaves no bodily offspring to sustain her loss—only brothers and sisters and their children, who mourn with one accord the death of dear old sister and aunt. Prepare them to say: "Lord, not ours, but thy will be done," and give us sufficient grace to bear the affliction, and prepare them to meet her in heaven.

Gospel Messenger please copy.

NEPHEW.

JOHN POWELL.

Brother John Powell was a member of the church at Tarboro, N. C., and was baptized into the fellowship of that church in September, 1898, and until the time of his death remained an humble and con-

sistent member of it, and loved it very much. His dear wife says before he died he was very happy, though suffering very much, and begged the Lord to take him and make death easy to him. He had been suffering with dropsy for about eight years. Brother Gold and myself visited him on the first Sunday in June, and found him very badly swollen and suffering very much, but I thought very hopeful of getting better. He requested us to pray for him, and Brother Gold offered prayer, which he seemed to enjoy very much.

He leaves a very feeble and sorrowing wife and four children, together with others, to mourn his loss. While the Lord has taken our dear brother, we feel that his spirit is resting in Jesus. His body was deposited in the cemetery of the Primitive Baptist Church at Tarboro to await the resurrection and to be clothed with immortality.

May the loved ones left behind have the sustaining presence of the Lord in their sad affliction.

Affectionately your brother,

M. T. LAWRENCE.

Hamilton, N. C.

## APPOINTMENTS.

W. T. BROADWAY.

No Creek.....	September 15-16
Mount Vernon.....	18
Saints' Delight.....	19
Abbott's Creek.....	20
New Shepherd.....	21
Tom's Creek.....	22-23
Riley's School House.....	At night 24
White Oak Springs.....	26
Suggs' Creek.....	27
Pleasant Hill.....	28
Rock Hill.....	29-30
Big Creek.....	October 2
Mountain Creek.....	3
Albermarle.....	At night 3
Freedom.....	4
Liberty Hill.....	5

Thence to Bear Creek Association.

Jerusalem.....	9
Tice School House.....	10
Mason's Old Field.....	11
Lawyers' Springs.....	12
High Ridge.....	13
Mountain Springs.....	14
Liberty.....	15
High Hill.....	16
Onion Grove.....	17
Watson.....	18
Crooked Creek.....	19

Clark's Grove.....20  
 Meadow Creek.....21  
 Bear Creek.....22  
 Concord.....At night 23

With the help of the Lord I will make one more trial to fill the above appointments.  
 W. T. BROADWAY.

JOHN C. HALL,

Martinsville, Va.—Thursday night before 3d Sunday in October.  
 Thence to Mayo Association.  
 Durham.....Tuesday after  
 Wilson.....Thursday  
 Thence to Black Creek Association.

ELI BRYAN.

Seven Mile...Friday before 3d Sunday in Sept  
 Harnett.....Saturday & 3d Sunday  
 Mingo.....Monday  
 Dunn.....Tuesday  
 Bethsaida.....Wednesday  
 Hickory Grove.....Thursday  
 Thence to Seven Mile Association.  
 He will need conveyance.

C. C. BROWN & E. BRYAN.

Hannah's Creek—Monday after 4th Sunday in September.  
 Clement.....Tuesday  
 Rehoboth.....Wednesday  
 Fellowship.....Thursday  
 Thence to Little River Association at Smithfield.  
 They will need conveyance.

J. A. BURCH & P. W. WILLIARD.

Cross Roads.....October 1  
 Memorial.....2  
 Wilson.....3  
 Union.....4  
 Lower Town Creek.....5  
 Conoho.....9  
 Mount Zion.....10  
 Tarboro.....11  
 Old Sparta.....12  
 Aycock's.....16  
 Nahunta.....17  
 Goldsboro.....18  
 Wilmington.....At night  
 South West.....23  
 Maple Hill.....24

Thence to Black Creek Association.

J. A. BURCH.

Hickory Grove—Monday after 4th Sunday in September.  
 Black River.....Tuesday  
 Bethsaida.....Wednesday  
 Hannah's Creek.....Thursday

R. H. PITTMAN.

Hopeland.....Tuesday night, Oct. 2nd  
 Williams.....3  
 Deep Creek.....5

E. E. LUNDY.

Jonesville Friday before 5th Sunday in September.  
 Bear Grass.....Saturday  
 Hamilton.....5th Sunday  
 Thence to Kehukee Association.  
 Then to Contentnea Association.  
 Mewborns.....Tuesday after  
 LaGrange.....Wednesday  
 Thence to White Oak Association.  
 Wilmington 4th Sunday in October  
 Thence to Mill Branch Association.

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

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It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## GLOOM OF AUTUMN.

"Hail, ye sighing sons of sorrow,  
View with me the autumnal gloom,  
Learn from thence your fate to-morrow—  
Dead perhaps, laid in the tomb.  
See all nature fading, dying,  
Silent all things seem to mourn,  
Life from vegetation flying,  
Brings to mind the mould'ring urn.

Of when autumn's tempest rising,  
Makes the lofty forest nod,  
Scenes of nature how surprising,  
Read in nature, nature's God.  
See the sovereign, sole Creator,  
Lives eternal in the skies,  
Whilst we mortals yield to nature,  
Bloom awhile, then fade and die.

Lo! I hear the air resounding,  
With expiring insects' cries;  
Ah! their moans to me how wounding,  
Emblems of my age and sighs.  
Hollow winds about me roaring,  
Noisy waters round me rise,  
Whilst I sit my fate deploring,  
Tears fast streaming from my eyes.

What to me is autumn's treasure,  
Since I know no earthly joy?  
Long I've lost all youthful pleasure,  
Time must youth and health destroy.  
Pleasures once I fondly courted,  
Shared each bliss that health bestows,  
But to see where then I sported,  
Now embitters all my woes.

Age and sorrow since have blasted  
Every youthful pleasing dream;  
Quivering age with youth contrasted,  
Oh, how short their glories seem.  
As the annual frosts are cropping  
Leaves and tendrils from the trees;  
So my friends are yearly dropping,  
Through old age and dire disease.

Former friends, O, how I've sought them!  
Just to cheer my drooping mind;  
But they're gone like leaves in autumn,  
Driven before a weary wind.  
Spring and summer, fall and winter,  
Each in swift succession roll,  
So my friends in death do enter,  
Bringing sadness to my soul.

Death has laid them down to slumber;  
Solemn thought! to think that I

Soon must be one of that number!  
Soon—ah, soon, with them to lie!  
When a few more years are wasted,  
When a few more scenes are o'er,  
When a few more griefs are tasted,  
I shall fall to rise no more.

Fast my sun of life declining,  
Soon will set in endless night;  
But my hope pure and refining,  
Rests in future life and light.  
Cease this fearing, trembling, sighing  
Death will break the sullen gloom;  
Soon my spirit, flutt'ring, flying,  
Must be born beyond the tomb.

---

## "CHRIST, AND HIM CRUCIFIED."

Text: "For I determined not to know anything among you, save Jesus Christ, and him crucified."—1st Cor. 2:2. Purpose: "That your faith should not stand in the wisdom of men, but in the power of God." Verse 5. Paul.

Paul states his negative determination relative to his gospel ministry, expressing his settled determination to exclude from his preaching all else, and to preach Christ only. For the text affirms as fully his determination to know Jesus the Christ or Anointed, and him crucified, as it declares that he would not know anything else among the people to whom he ministered. The clause "not to know anything among you" is broad and sweeping, and it leaves Jesus Christ only, as the One all-in-all in the gospel of salvation. Paul, the inspired, knew that the crucified Christ alone was able to save to the uttermost them that

come unto God by him. God had taught him this one all-comprehensive truth by revelation. "When it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood," he testifies. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is also true in all who have truly received the gospel of salvation; for in receiving salvation, they have received Christ, in whom alone is salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," proclaimed inspired Peter. Paul knew this by revelation. And thus taught of God, he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Christ liveth IN ME;" therefore Christ was Paul's new life, and in the life of Christ Paul lived.

As it was with Paul, so it is with every who is in Christ, in whom Christ lives, for only in Christ is life and salvation. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." In the existence of the first man Adam, the children of men have not life, with all their other possessions of which they may boast, and hence they are abjectly impoverished and destitute of the true riches. In Christ and his righteous life only is wisdom and strength, goodness and acceptance, holiness and salvation. It is a solemn truth, therefore, that the

life of the holy Son of God must be given to us, and we must be in Christ, or else we have no life in us, neither holiness nor any spiritual blessing, all of which are in Christ. So, having him, we have all. The Father who gave us his Son, with him also freely gives us all things pertaining to salvation and life and godliness.

In a special consideration of the text Paul was speaking of the whole gospel of salvation in all its sufficiency and fullness and perfection. On the negative side, he turned his back upon everything except Christ, and turned to the Anointed One of the cross, the Lamb of God, "Christ our passover, who was sacrificed for us." All else is unknown in the gospel of salvation which Paul preached. Not anything else was at all necessary or helpful, as an auxiliary, means or aid in the gospel of Christ, but all was extraneous and rejected as chaff. So Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Thus the perfection of Christ's gospel is, first, it is the power of God; second, it is unto salvation; third, it is this to every believer in Christ. There is no deficiency nor lack nor failure here. Christ and his gospel are the power of God unto salvation. This is enough. All besides is failure. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." There is no help in men, therefore, in the gospel of Christ, but he is All. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Jesus, the personal name of the

beloved Son of God, means the Saviour and Salvation. Simeon, holding in his arms the infant Jesus, said to God, "Mine eyes have seen thy salvation." Jesus was God manifest in the flesh, and God with us; he was God in union with man. In him dwelt all the fullness of the Godhead bodily. In him also dwells the fulness of the Church, which is his body, and he is its Head. In him, too, are all spiritual blessings. Eternal life is in him. He only hath immortality. He is the resurrection. He raiseth up the dead and quickeneth them. He is the Physician to the perishing. He gives health to the sick, sight to the blind, hearing to the deaf, and makes the lame to walk. "He hath done all things well."

Speak we of his special sufficiency and riches: Jesus is the wisdom and power of God; he is sanctification and redemption; he is justification and righteousness; he is the end of the law and the destruction of death; he is the fullness of salvation and the king of glory. God is well pleased in him. All that Jesus is, he is this to his people, and they are this in him and with him. As they were in the sinful flesh, he was made like them for their sake; so as he is in his life of holiness and glory, they shall be made like him for his sake. Jesus is the fullness of salvation. He is God's unspeakable gift to us. Having him, we have the fullness of God and heaven and glory. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"Christ liveth—in me." So also I live in Christ. This is all, and expresses the whole truth. "Christ in you the hope of glory."

We no longer wonder that Paul

determined not to know anything among his brethren, save Jesus Christ; but the wonder now is, that any one who knows Christ, and the fellowship of his sufferings, and the power of his resurrection, should want to know and introduce any thing else among the brethren in Christ. But it is sadly a principle and tendency in the human mind to look to and depend upon self, and to ever ask, "What good thing must I do." Paul knew this, by his own suffering experience; and he also knew how futile it was, and how it detracted from Christ. Therefore, he faithfully withstood this principle in the church at Antioch, and in the churches at Galatia, showing them that its tendency was to lead them away from Christ and his fulness of grace and salvation, to rely in a measure upon themselves. This has ever been the proneness of the religious world. It is the self-deceived weakness of the mind of man. Only the circumcision made without hands will effectually cut us off from this principle of creature dependence, and separate us from any confidence in the flesh; that we may worship God in spirit and truth, and rejoice in Christ Jesus alone.

"And him crucified." Alas! this is the lower and solemn note in the anthem of salvation: "The Christ," meaning the Anointed Man, whom God hath exalted with his own right hand to be the Prince and Saviour, must first die on the Roman cross, before his people could receive redemption from all sins and death, and enter into the fullness of life and salvation in him, as shown above. For they were all under the law of sin and death, and bond-slaves to these foes. "The man Christ Jesus" must therefore fulfill the law, make an end of sin, and destroy death and the devil on the behalf of his people and brethren,

in order to redeem and justify, save and glorify them in the presence of his and their holy Father. There was and is no other possible way for their reconciliation and salvation. Therefore, "God hath appointed us to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." Jesus therefore says, "I am the resurrection and the life." He raises up the dead unto life. For he was not only delivered unto death for our offences, but he was also raised again unto life for our justification. By his own atoning blood and life he entered into heaven, having obtained eternal redemption for us. He therefore says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." These are the sure mercies and blessings of God in Christ. Of God are we in Christ Jesus. In him our God and Father hath blessed us with all spiritual blessings. "Hath blessed us" By what principle, and when? "According as he hath chosen us in him before the foundation of the world." Unto what end? "That we should be holy and without blame before him in love." This we certainly shall be, therefore; for our God and Father says, "My counsel shall stand, and I will do all my pleasure." It is not possible that we shall receive the least other spiritual blessings more than "all spiritual blessings." Indeed, there are no other spiritual blessings. This holy and heavenly fullness is sufficient and abundant. More we shall never need, either in time or eternity. With all this divine fullness in Christ his loving Father hath blessed us (not will bless us), according to his eternal choice of us

in his holy Son, the Head of the body, the Church.

No spiritual blessing, therefore, is ever bestowed upon us by the Father as a reward for our obedience or any good work done by us. Nay, this is impossible, as proven above. So far from it, the very opposite is true; for all spirituality and acceptable spiritual devotion and service in us and by us, is only because of the spiritual blessings in Christ bestowed first upon us, "that we should be holy," and so perform the good works, "which God hath before ordained that we should walk in them."

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered," sung the psalmist David. These are good works, the fruit of the Spirit of life in the saints. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ," said Paul again.

Summing up: God is in Christ; the Church of the First-born is in Christ; eternal life is in Christ; the children of God as such are in Christ; all their spiritual blessings are in Christ; their salvation is in Christ; their wisdom, righteousness, sanctification and redemption are in Christ; faith and hope and love are in Christ; all the treasures of divine wisdom, knowledge and understanding are in Christ; the bread of life, the water of life and the wells of salvation are in Christ; all the fullness of grace and salvation and holiness is in Christ; all strength and might, majesty and dominion are in Christ; every con-

quest and victory over self and sin, temptation and satan, death and the grave, are in Christ; all perfection; acceptance and holy obedience are in Christ; and, finally, out-of Christ, there is neither obedience nor good works nor blessing in the sight of God and from him, but only sin and guilt and condemnation unto death.

All this Paul knew by revelation and experience in his own soul; and thus knowing Christ, and him crucified, and risen from the dead, was all that he would know in the gospel of salvation which he preached. He taught nothing else. So far from it, he said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul had just said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." As it was then, so has it been down through the ages. God had called the believers in Galatia into the grace of Christ; but through legal preachers they had been so soon carried away unto this legalism and perversion of the of the gospel, which is the grace of Christ. The gospel of Christ and the grace of Christ mean the same, and they mean the salvation of Christ; for the gospel of Christ is salvation by him, and the grace of Christ is salvation by him, and the salvation in Christ is the only salvation from sin, and from sinful works and disobedience. So, with Paul, all the true servants of Christ should be determined to know nothing among the people, "save Jesus Christ, and him crucified." For any thing else detracts from Christ, is superfluous, extraneous, and worse than useless, because it

is hurtful. Behold its blighting effects upon the churches of Galatia. The grace of the gospel of Christ and the glory of Christ were undervalued and obscured; and confusion and trouble followed, as the result of turning away from the grace of Christ in part.

But in knowing nothing else, "save Jesus Christ, and him crucified," the God-honoring purpose and blessed result is, "that your faith should not stand in the wisdom of men, but in the power of God." How good and safe is this! O, give me the faith that stands in the power of God! For such a faith as this will support me in the midst of persecution, reproach, trial, peril, affliction, through life's suffering journey, and in the hour of mortal dissolution. All else depends upon weak and fallible man, and must fail. The faith that stands in the power of God abideth, overcometh the world, gives the victory over self and sin and every opposing power. This faith is the source of all true obedience to God in Christ, and only in this faith are all good works wrought. "For by it the elders obtained a good report. . . . By faith Abel offered unto God a more excellent sacrifice than Cain. . . . But without faith it is impossible to please God."

Your servant in the faith of Christ crucified,

D. BARTLEY.

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ELDERS GOLD AND LESTER, DEAR BRETHREN:—I will offer a few thoughts on the following Scripture:

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Ps. 58 : 3.

This Scripture has reference to anti-Christ. It is reasonable for me to suppose that there is a birth in Babylon as well as in Zion. When the human family

are born of the flesh they are neither in Zion nor in Babylon. As soon as one is born in Zion he begins to contend for the truth as it is in Jesus. As soon as one is born in Babylon, or begotten into the belief of a lie, he begins to misrepresent the truth as it is in Jesus, and there is a hatred springs up from those that are born in Babylon towards God's children. It is said there was a woman who sat upon a scarlet colored beast; and she had a golden cup in her hand, full of abominations and filthiness of her fornication, (representing her false doctrine), and her name is Mystery, Babylon, the Mother of Harlots, and the inhabitants of the earth have been made drunk of the wine of her fornication. In all ages of the world there were the greatest number fighting against the truth. When Christ was on earth the masses of the people were fighting against him. Comparatively speaking, his followers were few, and he called them a little flock. They were few in number, and little in their own estimation, but great in the sight of God.

There are two mysteries. The mystery of godliness and the mystery of iniquity. They never have been fully solved by man, nor never will be here on earth. Shortly after man was created the mystery of iniquity began to work in that to deceive the woman, but the man was not deceived. There were three leading things that caused the woman to partake of the tree of the knowledge of good and evil. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." What prompted the man to receive the fruit from the woman and eat? The Scripture is silent. This was the mystery of iniquity beginning to work. When the Lord drove

them out of the garden and placed a cherubim and flaming sword to turn every way to keep the way of the tree of life, neither was it visible or invisible, we cannot tell but it was the mystery of godliness. These two mysteries began to be made manifest step by step even to the present day. When Cain and Abel offered their offerings to the Lord, one was accepted and the other was rejected, and then Cain's wrath was kindled towards Abel. Cain was representing anti Christ, or the mystery of iniquity, and Abel was representing Christ, or the mystery of righteousness. Even when Moses went before Pharaoh and cast his rod down and it became a serpent, Pharaoh's wise men did likewise, but Moses' rod swallowed theirs up. These things are great mysteries. Pharaoh's wise men were imitating Moses and Aaron, and this imitation or counterfeiting has been going on ever since, and the nearer the imitation is like the genuine, the more likely it is to deceive. Then we should be very particular to come before the people in sincerity, presenting the light or idea of the Scriptures that has been impressed on our minds, and not to present borrowed ideas for our own. If we do it, it is not honest. Elder John R. Martin was as honest a man in this particular as I ever heard preach. He would often quote other men's ideas, and often used these words, as old brother Pedigo said a long time ago, and he would say, so say I, and then he would enlarge on the idea. Brother Martin was doing honor to the memory of Elder Pedigo and to himself also. I have been a few times disgusted in hearing preachers giving other men's ideas for their own. When we undertake to do this we cannot express it with that humble boldness that becometh the servants of God,

and those that are present that have a discerning spirit are not edified. One of the things that churches should pay particular attention to in setting forward men to the ministry, is to see that they come before the people clothed in the strength of the Lord, and not in borrowed ideas, handing them out for their own. I think it would be well for the churches to read various church histories, in order to tell whether we are borrowing our ideas or not. I heard a preacher once give an idea on a certain scripture for his own, and the thought occurred to me, it is good if it is your own production. I learned afterwards that Martin Luther had given the very same idea, word for word, in his writings. In a few months after this time a preacher that was present and heard the above idea, gave the same for his own, and he was not in possession of that unction that cometh from the Father of Light. It is said that it is a violation of the rules of literary societies to give the idea of any one for their own. I think we should be at least as honest as they are. So I think this borrowing and handing out for our own is a part of the mystery of iniquity which has been working in the church, more or less, ever since Christ was on earth. Even in the days of the Apostles, ungodly men crept into the church to spy out their liberty. It is a great blessing when God endows his ministers with gospel truth to the building up of his children. It is a blessing both to the preacher and the laity of the church. These false teachers that anciently crept into the church to spy out God's servants, a part of that they desired to spy out (I think), was the liberty and boldness that God's servants had in preaching. There always has been an humble boldness in preaching

the gospel. Christ spoke as one having authority, and not as the scribes. Peter and John spoke with great boldness, so much so that some of the people realized that they had been with Jesus. When Paul was preaching in the presence of the king he spoke with such power that the king thought that he was mad. All of God's ministers, even to the present day, speak, more or less, as one having authority, for their authority is from heaven. It is not only the Scriptures, but the Holy Ghost also. When the Holy Ghost accompanies the Scriptures in the minds of God's servants, they then speak with power and much assurance of the Holy Ghost.

It does not require a liberal education in order to preach the gospel. Peter and John were ignorant and unlettered men, (not idiots), and they used as good language in their writings as Paul did in his. I believe that when one is called, and when he comes before the people to preach when the Spirit is present, he gives no uncertain sound, for God's children know what is piped or harped. When the gospel is preached God's children do not have to ask one another what they think of it, for there is something in each breast saying, that is so; and in consideration of these things God's servants often beseech the Lord to supply them with nourishing food for the poor, weary pilgrims.

So these things are great mysteries, even to the children of God, for the Apostles preached Christ in a mystery. So it is mysterious to God's children and a stumbling-block to the false professor, and foolishness unto them that care nothing about religion; but unto them that are called, preaching Christ is the power and wisdom of God. The children of God often

feel like they know nothing as they ought to know it, but they are the wisest people on earth, for God has made them so. For it is said, "But of him are in Christ Jesus, who of God has made unto us wisdom, and righteousness and sanctification and redemption." This redemption is a perfect redemption, for the price that was paid is perfect. So there is no claim against God's children in heaven or on earth, or under the earth, nor in hell, for Jesus has conquered the great enemy of souls, and arose a victorious conqueror over death, and the grave and satan cannot go beyond his bounds. The Lord has permitted him to go so far and no further. It was the case in the days of Job, and it is so even to the present day, and it will continue to be so as long as time lasts, and then the mystery of iniquity will cease to annoy the redeemed of the earth, for they will be in the immediate presence of the Lord.

ASA D. SHORTT.

Turtle Rock, Va.

DEAR BROTHER GOLD:—While reading the precious experiences in the LANDMARK, together with the editorials and other good pieces, I have been comforted, and would think I must write, but fearing I might crowd out something of more interest, I would put it off, but having been requested at different times to write my experience, I have concluded to do so. I wrote a small portion of it some years ago, but the half has never been told or written. My mother died when I was quite young. They told me she was one of the best of women, and that she prayed to the Lord in her dying hours to save all of her children. I remember some one lifting me up to the coffin and telling me to look at my mother for the last time. At the age of eight years I was sick one morning, and

my father was repeating a hymn before prayer, as was his usual custom night and morning. One of the verses was:

"The rising morning can't assure  
That we shall end the day;  
For death stands ready at the door  
To seize our lives away."

This left serious impressions about death on my mind; but these impressions did not last long, and I went on enjoying the sinful pleasures of the world until about the age of fourteen. While I was in the field with my father and some of the children, helping him to do some work, I became alarmed about death and eternity, and felt greatly distressed, and thought surely I was going to die. I felt that I was a lost and helpless sinner. I had often heard my father speak of the judgment day and the great separation that was to take place, and I felt like it was near at hand, and I knew that I was unprepared to meet the Lord in peace, and O, brethren and sisters, my feelings were indescribable. I felt like I was a justly condemned sinner in the sight of a just and holy God, and I would go off to myself and try to pray to the Lord to prepare me for death. Some times my troubles would wear off for a short time, and I would try to enjoy myself with the young people, but my burden of sin and guilt would return, and I would try to pray and make promises to do better, but it seemed to me that I got worse all the time. I tried to keep my troubles concealed from any one. I would read the Bible to see if I could find any comfort, but it seemed to condemn me. I have often felt like I was willing to suffer any affliction the Lord saw fit to put on me, if I could only be prepared for death. I have sometimes gone in secret to try to pray, and my sins would rise like mountains before me, and I would

feel so justly condemned that I would think it was a sin for me to try to pray, and think I would never try again, but in less than a minute the language of my heart would be, O, Lord, have mercy on me, a poor, lost sinner. I thought there was a better chance for any one else than me. I went on in this condition for about four years, and I and my husband went to spend the night with his mother, and when we retired I felt as usual, like a poor outcast, and so burdened with sin and guilt that I felt like one alone, but some time during the night I fell asleep, and just about day I dreamed of seeing my dear mother, who had been dead something near fifteen years. I thought she, with two others, dressed in long white robes, came down where I was and spoke words of comfort and disappeared. I awoke instantly, and it was so plain it seemed almost real instead of a dream, but I did not take this for a change, but was not entirely without hope. My burden of sin was gone, and I felt calm and all was peace within. But I was a mystery to myself for some six years after that, for while reading the Bible and good experiences I would find myself overflowing with tears, and would wonder why such a sinner as I was would be rejoicing while reading these pieces, for I could not believe that I was a christian; but about the end of the six years I became greatly distressed again, and tried to ask the Lord if I had never been truly convicted that he would convict me, for I then believed that if the Lord ever began a good work he would carry it on, and about that time we went to an association at Deep Creek, and while brother William McDowell was preaching I was filled with love beyond expression. It seemed that my mind was entirely

on heaven and heavenly things, and I was so drawn toward the church in my feelings, and had such love for the members, that I never felt satisfied until I offered to the church, which I did in October following, and was received and baptized by my father, Elder Robert Shreve.

Brother Gold, I could write a great deal more of my trials and troubles, together with renewed evidences, but have tried to be short as possible to give the main points of my experience.

As ever, your little sister in hope,  
NANNIE L. SUMMERS.  
Reidsville, N. C.

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DEAR BROTHER GOLD:—I have for some time felt like I wanted to write some of what I hope to be the dealings of the Lord with me, but I feel so unworthy to make the attempt. I would not mind it if I knew it was the right sort of a hope and that it would comfort one of the little ones. What I mean by saying this is that it seems to me I am a little one. When I was young I was a great dancer; in the ball room was my great delight. I was was about ten or twelve years old when I hope the good Lord began the good work with me. I was on my way to a quilting and dance. On the night before I dreamed of seeing a narrow path just as far as my eyes could see, and I thought father was coming meeting me, and when we met he shook hands and said, Jane, I don't want you to go to that quilting and party tomorrow night. I asked him why; he said, it is a sin to you to dance. I awoke crying, thinking that all I ever had done was sin. I was so troubled I did not know what to do. This was the first time I had ever thought of sin. Father had been dead some time. I was living with my cousin,

and did not want to tell her my dream, but it seemed to me I must ask her a question. I did not want her to know my feelings; so I awoke her, and told her I wanted to ask her a question. She said she would tell me anything she knew. I asked her if it was a sin to dance. She said, Lord, child, I don't know, for I have never danced in my life. I can't express my feelings. She begged me so hard that I told her my dream with a promise that she would not tell. I said I could not go to that party, but by the time to go next morning my dream and bad feelings were gone. I went and enjoyed it, and never thought of my dream any more until I was married. I was about twenty years old. Myself and husband went to a wedding. That night I shall never forget. There were two rooms; the good old christians were in one, and the preacher was telling them his feelings. My husband came in the other room. I laughed and said, Did you see me dancing? He said, No, were you dancing? I told him I was. He said, You ought to have heard old uncle ——— telling how he felt in the ball room. Come, let us go in there. He started, but I could go no farther than the door. I thought of that dream. I was miserable. I can't express my feelings. The looks of them seemed more than I could bear. I went out behind the house crying, and tried to beg the Lord for mercy. I felt to be too great a sinner to try to pray. My husband found out I was troubled, and asked what was the matter. I told him my head ached, and I wanted to go home. I slept none that night; my pillow was wet with tears. I felt to be the greatest of sinners. My troubles grew worse for years. I will try not to be tedious, but telling my feelings will relieve me. If it is of

the Lord some one will be comforted, if not, it will not. I am afraid it is not. I dreamed of seeing flames of fire, and I fell to the ground and said, Lord be merciful to me a sinner, and felt my heart faint within me. When I awoke I was troubled worse than ever. I began to try to pray, but felt too great a sinner to open my mouth. My troubles continued until my mother and husband thought I was going deranged. I thought so too. I did not know what to do. I heard a voice say, you must be born again. I could not see how it could be. I kept my troubles concealed for a time. My mother asked me what was the matter. I said, Lord, mother, where shall I go after death, and I left the house. I felt to be condemned. She said for me to talk with a good minister. It only added to my trouble. I thought I had deceived him. In a few weeks my mother said, go to spinning, or you will have to be put in the asylum, like your father was. I went, but did not spin long. I went in the other room and shut the door I thought for the last time to pray. I felt too much condemned to get on my knees, but took hold of the foot of the bed post. My breath was mercy. I heard a voice say, Stand still and see the salvation of the Lord. My trouble was gone. I thought I would never see any more. I took the Bible and opened at that chapter, and it seemed to me I could see the spiritual meaning in every word. I thought I could work the remainder of my days and not see any more trouble. I don't know how long I stayed in that room. I went to spinning, and that was the easiest work I ever did. It seemed I was bound to tell my mother. I said, mother, I am bound to tell you what has delivered me of my sins, "Stand still and see the salvation of the Lord."

She said, thank God, that is sufficient. It was not long before I was afraid I was deceived.

Brother Gold, look it over, and if you do not feel that it is an experience of grace, lay it aside. The half has not been told, but enough to ease my mind. The greatest thing that arrested me, was going to the church. I was afraid I would deceive them. I dreamed that my brother and the minister were standing in the water, and the minister said, I am not able to baptize you, but your brother can. I awoke troubled. He was not a member then. I tried to lay it aside, but it bore heavier, and I had another dream. I dreamed of seeing a table with the whitest cloth I ever saw, and I ate the bread and drank the wine, but I was afraid I would deceive those good christians, but it was in my mind, "If you love me keep my commandments." I could not rest until I told it to the church. I was received and baptized by Elder Wm. Brown.

PATSY I. THOMPSON.

Pine Level, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I send to you for publication a very good letter I received from sister Lola P. Garner, of Beaufort, N. C. This letter was of much comfort to me, and a help to me in getting some of the churches to enter into what I believe is their duty as churches, and what Jesus told his disciples they ought to do, and if Christ said do it it certainly is right, whether anybody else said do it or not. I think this letter of sister Garner's will be comforting to others, and a help to others. If all the sisters could show the same interest and zeal that sister Garner has shown, it would be well for the churches.

Brother Gold, we have had some very good meetings lately at New-

port, Morehead and North River. These churches seem to be reviving, and I have thought of late that I could realize the meaning of that Scripture that reads, "Cast thy bread upon the waters, and thou shalt gather it again after many days." Yes, it gives me some evidence that I am in the service of the Lord, yet I have on another hand much sorrow and tribulation. I reckon I am realizing the meaning of another Scripture that reads, "A prophet is not without honor save in his own country, and among his own people," though I am glad that I can feel that no immoral conduct of mine has brought any reproach upon the church or cause which I have espoused as yet, so I feel that my sorrows and tribulations are for Christ's sake.

Brother Gold, if you feel like it please give your views on this Scripture, "Forget not to communicate."—Hebrews 13:16.

I remain your poor brother in tribulation,

WM. W. BRINSON.

Reelsboro, N. C.

DEAR BROTHER BRINSON:—Your kind and fatherly letter was received in due time, and was of great comfort to me to know you remembered and recognized such a wayward child, (if one at all.) I was in much seriousness when I received your letter, for I was thinking the church was going to justly turn me away for my frowardness. I feel that it was so kind and fatherly in you, and so merciful and good in the church to be so mindful. It renewed my strength and confirmed my hope, and caused me to try to be more faithful to press forward to the mark of the prize of the high calling in Jesus. I was made to exclaim with the dear old Psalmist, "The Lord is my Shepherd, I shall

not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me. Thou preparest a table before in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over, and surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Soon after the reception of your kind letter I received a kind, brotherly letter from Bro. McCain. He too encouraged me on my way, and I could but shout with these words, "The Lord's mercy endureth forever." I hope it will be the Lord's will that I get to the June meeting on Saturday and Sunday, and I do not want to be meddlesome and set plans the older brethren see no true Spirit in, but I would be glad to hear the roll called and the decorum and covenant read on Saturday, and have communion and feet-washing on Sunday. (The feet washing for all who feel impressed.) Seems to me I would see more beauty, love and fellowship in the church there, and I believe I would be better satisfied, too. It seems to me that meetings like this show forth more love, and the "mercy seat" is better found. Then we can all meet and join in and sing this old song in a true spirit:

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy seat."

I guess it would be almost dangerous to try to practice such modes of worship in Newport church, as there has been so much trouble there concerning such things. But

how sweet and pleasant a thing for brethren to dwell together in unity.

Bro. Brinson, I am lonely here. I so many times think of John being upon the lonely Isle of Patmos, and feel that if I am the Lord's he knoweth where I am, and, too, he has a purpose in me being here.

Mr. Garner joins me in love to you, and says come to see us. May God in his infinite mercy be my watchcare and my guide, my food and raiment while on this lonely isle. May he comfort you, Brother Brinson; feed you upon the sincere milk of his word, endow you with wisdom from on high to go preach the unsearchable riches of Christ. Write to me if you ever feel like it. With much love,

LOLA P. GARNER.

Beaufort, N. C.

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#### ASSOCIATIONAL NOTICE.

The next session of the Fisher's River Association will be held with the church at Albion, four miles north of Pilot Mountain, in Surry county, N. C., on Friday before the 4th Sunday in October. Parties coming by rail will be met at Pilot Mountain, on C. F. & Y. V. R. R., on Thursday evening and conveyed to and from Albion. Parties coming will please notify J. A. Ashburn, Ashburn, N. C., a few days before hand.

Done by order of the church.

J. A. ASHBURN, Mod.

W. N. INMAN, Clerk.

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#### ELDER L. I. BODENHEIMER.

This gifted brother has passed out of mortality with its sorrows and corruption into the presence of Jesus whom he was favored many times to preach. After long and trying suffering he was released from this prison of clay on the morning of Sept. 14th, at his home at High Point, N. C. P. D. G.

# ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
 P. G. LESTER,.....Floyd, Va.  
 R. ANNA PHILLIPS.....Macon, Ga.  
 VOLUME XXXIII.....No. 22

WILSON, N. C., OCT. 1, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL.

### WITHOUT COST.

"And David said to Ornan, I will not take that which is thine for the Lord, nor offer burnt offering without cost."—1st Chron. 21:24.

When we look at the magnitude and magnificence of the temple Solomon built as a house for God, and for the public worship of his people, together with all the labour of hand and the continual outward service, etc., and know that this structure with fixtures and service "are figures of the true," or gospel house, we know there is continual work in the gospel service. And we know this visible gospel house and service is not to add intrinsic glory to God, but for the good, peace and unity of his people, as also to glorify God's name and power on earth as thus manifesting the principles of his salvation for his people otherwise lost. Then what manner of persons ought they to be in all lowliness and obedience? And that God so often, and so em-

phatically commanded Israel to do "all things according to the pattern shown them in the mount"—symbolized by fear and fire, so his gospel church is thus commanded to do all things according to the pattern shown them in the mount, symbolized by love and the cross. Mind you, this has no reference to faith, but entirely to work—to do all things according to the law of Christ. But among all things I refer now only to offerings, etc.

And does this cross, this love, this spirit of Jesus abide in the church today and bring her unity and her heart with David to say, "I will not take that which is not my own, or that is without cost, to offer to the Lord." Her almost universal poverty I fear answers not. She does not prosper as "abounding in all things" the Lord promised to the cheerful giver. "There is that withholdeth more than is meet that tendeth to poverty: there is that scattereth, and yet increaseth." Especially to a child of God covetousness and poverty go hand in hand; or else they are "cursed with a curse" greater, for thus robbing God. Thank God! there are exceptions. Covetousness clogs the church.

Do you know who will cheat and defraud and grind the face of the poor, withholding more than is meet from the widow and fatherless, and from his hirelings and creditors, and then make liberal donations to the Lord to hide it? Is this not taking not his own to offer to the Lord? I have known some who if they had a surplus of

any part of their crop as syrup, potatoes, peas, etc., something they could not sell well, if at all, and did not need at home, to give it to their pastor. Or if they had too many pigs, or potatoes were rotting any how, to give them to a poor widow. But was not this without cost? Did they make any sacrifice to give it? Others, if they gave in good round dollars, gave so few in proportion to what they had, that it but called attention and criticism to his covetousness, that thereby reproached the caused, and such always give grudgingly. But do such remember that giving thus to the preachers, the poor, or the church fund, they are giving, as it were, personally to the Lord? How could he offer such a maimed, blemished, costless, offering to the Lord, who he claims has bought him with countless price of his blood?

But the Lord's altars call for more than money. The Lord has bought you body and spirit: therefore has the right and does command you, not only to worship him in spirit, but also to present your bodies a living sacrifice to God "which is your reasonable service." Notice, nothing on the extreme, but simply your reasonable service. Yet I have known brethren, and some sisters, too, for the least excuse—and welcome that—to stay home from their regular meetings, especially Saturdays, when they risked the loss of a dollar by neglecting their business. I thought they had better neglect their business than the Lord, for it might fail them, but the Lord, by whom

they then lived and moved, and without whose personal loss, cross, shame and suffering unto death, they had failed of eternal life and salvation, would never fail. Ah! the man after God's own heart refused to take as a gift, or even at half price that he which he offered; he would pay the full price—six hundred shekels in gold—for what he offered. He would not shame his name with less. Any service that is without cost, that demands no personal sacrifice, is not fit to offer the Lord: any duty without a cross to the flesh, is not to him. And whatsoever we do we must do as unto the Lord to the glory of God. To think of offering these unclean and blemished, and costless, crossless leavings to the Lord. To visit the sick when altogether convenient and pleasing to us is without cost. To feed the hungry and clothe the naked with the donations of others is not at all like depriving yourself to do so. To carry a donated dollar to minister to one in prison, is nothing like the alms-giving spirit of Jesus, that silent and hidden deprives self—takes home-needed goods and secretly lends to the Lord. A cup of cold water in this way from the poorest, is as acceptable and as great an offering as greater things from the richer, and is more sweet and savory to the Lord, than thousands together like the above. For "according to what a man has" is this requirement. So that the poorest and weakest are as much required to give their little, as the rich to give their much. If not

able to offer a bullock, why something less: the very poorest must offer a dove. I have seen widows, and sisters whose husband was not a member, who never gave anything perhaps thinking it was not their duty; but it was. Beside, the Lord requires nothing from you that he has not given you; he has given you all spirituals in Christ; this includes all Christ is or has, and surely you offer spiritual worship, praise, thanksgiving, etc. He has given you natural life, being and all temporal blessings, together with time, then make offerings in turn in all needed temporal things, and all reasonable service in maintaining and perpetuating the visibility, ordinances, public ministry and worship, etc., intact according to the law of Christ. Then look closely to that law, put away covetousness and sloth in things pertaining to this kingdom and be ready with tithes and offerings. Otherwise, no matter what else, God calls it robbery, and says directly to the church, now "I will come near to you in judgment and be a witness against those that oppress the hireling in his wages, the widow and the fatherless, and fear not me, saith the Lord of hosts. Return unto me and I will return unto you. But ye say wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me. Bring ye all the tithes into the store-house, that there may be meat in mine house, and

prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing." P.

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### CHURCH NEWS.

The fall session of the New River Association was held with the church at New Hope, Carroll county, Va., including the 2nd Sunday in September, and was well attended by large congregations, among which were many who seemed to be truly interested in the word spoken, and like one in the days of the Apostles, were ready to exclaim, "These men are servants of the most high God which shew unto us the way of salvation."

It being the regular meeting time of the church, the pastor and former moderator of the association, Elder Thomas Dickens, who is in the 86th year of his age, announced that any wishing to give relation of the evidences of their hope would be heard, whereupon three so related and were received to baptism, two of whom, together with five others, formerly received were baptized on Sunday morning in Reed Island river by Elder Isaac Webb. Six of these were sisters, some of whom were just entering the bloom of life. To witness so sublime a scene is indeed a privilege which on this occasion was accorded to as large a congregation as ever is in this day.

There has been much interest manifested in the churches served by Elders Isaac Webb and his son, Elder D. S. Webb, and Elder F. P. Bragscome, and some in other

churches. The churches reported 115 additions during the year, 33 of which were added to Elder Isaac Webb's home church. With the churches so enlarged there has been truly a harvest time. As winter time will as truly follow as that seed time is followed by harvest, how favorable if the winter season shall find the garner's well filled with wheat, and wine well refined upon the lees. Then shall the servants have praise of God, and feel that their labor has not been in vain, but in the Lord.

The next session of the association will be held with my home church, White Oak, Floyd county, Va., commencing on Friday before the 1st Sunday in June, 1901.

P. G. L.

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### RUTH.

[Continued.]

The coming home of Ruth with a lap full of gleaned barley refreshes Naomi, and she enquires of Ruth, "Where has thou gleaned today?" Her success also gladdened Naomi, whose pleasure was wrapt up in Ruth's success.

She showed Naomi with whom she had gleaned, and also told her his name—Boaz. And Naomi has good news for her. It is that this man is near of kin to us—one of our next kinsmen. She perhaps knew not as Naomi did the importance of kinship in Israel. We see Abraham, the father of the faithful, prohibiting Isaac's marriage among an idolatrous people, and commanding that his wife shall be of his own

kindred. All that is congenial in marriage is contained in this. What wise person would seek a wife of other desires, views, convictions and aims differing from his own? Let there be no knot of strife in marriage, no discord here, but unity of mind and aim, sentiment and conviction.

Naomi's pleasure is in seeking good for Ruth. Where there is love the labor is pleasant. Nothing could have so lightened Naomi's burden as seeking rest for Ruth, and nothing could have so enured to Naomi's benefit as this. Instead of pining and mourning in the day of calamity, seek to lighten the grief of others. It is more blessed to give than to receive. To visit the fatherless and the widows in your distress, will relieve you much, as well as them. For it inclines to relieve our minds of their own burdens and sorrows, and it is fulfilling the law of love.

Naomi was a wise woman, deeply experienced in matters of importance, and she was a prophet to Ruth, who profited much by her mother-in-law's advice. She said to Ruth, "My daughter, shall I not seek rest for thee, that it may be well with thee?" Where should Ruth find rest but in her husband? Where shall the poor Gentile sinner find rest? Where shall the distressed daughter of Zion find rest, but in the love, favor, blessing and protection of the Lord Jesus? Those who are wearied and heavy laden—widows, in that they are dead to the first husband—the law—find rest in the house of the Lord Jesus

—in taking his yoke, and coming to trust under the shadow of his wing.

Was this a favorable time for Ruth? Boaz was winnowing barley that night in the threshing floor. The time of threshing and separating chaff from the grain, or of winnowing, is the time of harvest—of gathering in what is good, and casting the bad away, a time of drawing near to the Lord by those that love him and feel the need of him. It is a time of feasting for the owner of the harvest field. Boaz after his heart was merry from eating and drinking lay down at the end of the corn heap. At midnight the man was afraid. Surely it was not good for him to be alone. The Lord saw it was not good for the man to be alone even in the garden of Eden. A companion, one he loves, one he communicates with, one that shall be one with him, is provided.

At midnight, the end of the world, the end of time, the dark time, when the soul of Jesus was exceedingly sorrowful even unto death, when alone he trod the wine press of the wrath of God, forsaken of God and man, was there expectancy of a bride, one that should as the Lamb's wife show forth his praise? Should he see of the travail of his soul and be satisfied? Should Adam when he awoke from his deep sleep see one prepared by the wise and loving hand of his Maker, a helpmeet, suitable for him, and he be no longer alone, but behold and cleave to one the most beautiful creature he ever gazed

on? Should Jesus when raised from the dead behold one exceedingly comely in the beauty of divine righteousness? Should Boaz at midnight, when fear seized him, find one at his feet virtuous, loving, faithful and blending every beauty and charm of true womanhood, whose modesty and virtue were so unquestioned that she could best prove these noblest traits by being at his feet.

Her plea was thou art a near kinsman, therefore protect me, and spread thy skirt over me.

His reply is: "Blessed be thou of the Lord, my daughter." He owns that she is of the Lord—his gift. A prudent wife is of the Lord.

P. D. G.

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A friend has requested my view on sanctification.

Much is said of it. All real sanctification is in Christ Jesus who died for the sins of his people, putting away their sins by his death, and who arose from the dead for their justification. By the faith of Jesus therefore all that believe are justified from all things from which they could not be justified by the law of Moses.

The revelation of Christ in the believer manifests and works out the personal sanctification of an obedient and godly life. The sanctification then is by virtue of this unity, or the life of Christ manifest by faith in our mortal flesh. Our flesh is still mortal—still corrupt. Paul said "I know that in me, that is in my flesh,

dwells no good thing," yet the indwelling of Christ in the child of God constitutes him holy in the Lord—or makes them brethren.

Where sin abounds grace now much more abounds, and he that is still a sinner by nature is complete in Jesus—has no confidence in the flesh, and is without fault before the throne.

When one says he has no sin in the flesh he is a liar. When one holds that whosoever is born of God sinneth he speaks not the truth. Then the christian is a great mystery.

P. D. G.

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DEAR BROTHER:—You will please state in ZION'S LANDMARK that the time of holding the general meeting of Primitive Baptists at Falton, Ky., has been changed from October to November 14, 15, 16, 17, 18. We want you to be sure and come. We expect the greatest number of able ministers of the Primitive Baptists that has ever assembled in the United States before, and feel encouraged with the hope that much good may be done for our noble cause. We want you brethren from the East to be sure to come.

Yours in hope,

T. V. & R. S. KIRKLAND  
Falton, Ky.

Remarks.

This is a call of our brethren in Kentucky for a general meeting of the Baptists in November, somewhat as the meeting that was held in Atlanta a few years ago.

P. D. G.

BROTHER GOLD:—We, the church at Camp Branch, Pig River district, do request you to publish a few lines in your paper for the benefit of the Baptists. J. B. Wade was a member of our church. He commenced preaching what we other Baptists considered unsound doctrine. We reasoned with him for some time, tried to get him to lay it down, but he would not, so we cut him off, and demanded his credentials, but he refused to give them up. We do not see what good they could do him. We want the Baptists to know he does not belong to us, and we are not responsible for his acts or conduct any more.

Done by order of the church.

W. S. MINTER, Mod.

A. E. TURNER, Clerk.

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The brethren and friends at the newly constituted church at Happy Home, Burke county, N. C., need some help to build their meeting house. A little help from any that are willing will relieve them, and not hurt but help you, if given in the right spirit. Send to brother Wm. R. Stanley, Hilderbrand, Burke county, N. C.

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MARRIED.

Mr. S. O. Lynn, of Suffolk, Va., and Miss M. A. Harrison at her mother's residence, near Plymouth, N. C., August 29, 1900, by her brother, Elder N. H. Harrison.

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Visitors to the Black Creek Association, coming by rail, will be met at Kenly, N. C., on Thursday before the 4th Sunday in October.

## OBITUARIES.

THOMAS L. NIXON.

Thomas L. Nixon was born in England June 6th, 1818, and came to this country at 12 years of age. In 1845 he was married to Miss Elizabeth T. Nixon, with whom he lived happily for about thirty-five years. Of this union there were born unto them seven children, five of whom survive him. He and his wife joined the church at West Fork, Floyd county, Va., in 1866, where they were gathered unto their fathers in death. Sister Nixon having departed this life, Bro. Nixon was again married to Mrs. Mary Mangus in 1880, with whom he lived until his death, January 11, 1900, in the 82d year of his age.

As a man, Bro. Nixon ranked among the best. He was an honest, energetic, industrious, economical, frugal man, thoroughly practical in all his affairs, and a generous and bounteous provider. He was a successful farmer, a good neighbor, and because of the soundness of his judgment, and strength and force of character, he was useful to the public, and served with profit his generation, leaving in the minds of his neighbors the living practical energy of a long and well-spent life, by which, though he is dead, yet he speaks to them, thereby still enhancing his usefulness. Such men are rare, and the community which has one is much enriched thereby, and can but sustain great loss when he is removed.

As a member of the church Brother Nixon was not less valuable to it than he was as a citizen to the world. His christian character served as a seal to the strength and integrity of his citizenship, and his moral, industrial and business qualities reflected in harmony with the light of grace in his religious life. By the grace of God [his ways were equal. His every day life did not detract from his religion, nor did his religion borrow light from his daily life, but each maintained the proper relation to the other, each proving the truth of the other, and sustaining the true relation of man to his Creator and Redeemer and his fellow creatures. A man cannot live true to God and false to man. A religion that is false during the week is false on Sunday. Bro.

Nixon did not wear one coat on Sunday and another during the week, but every day found him true to the faith, and at the same time a helpless, dependent sinner, trusting in the grace of God for salvation. He was faithful to his obligations as a member of the church and as a citizen. He was faithful to attend his meetings, to administer to the necessities of the poor, and of his pastor. He kept his garments clean. He was never in a bar-room, nor was he ever intoxicated, nor was he ever distressed for a debt of his own contracting.

For years he was a deacon of his church, and filled the office well. He died as he lived, in the love, confidence and fellowship of his brethren, and is now, we believe, in the midst of the Paradise of God.

Elder Amos Dickerson and myself preached to the people the doctrine he loved, after which he was buried with those who had gone before. Peace be to his ashes, and upon his loved ones left behind, and may the grace of God save them and bring us all fully and perfectly into the fullness of heaven to go out no more forever.

P. G. LESTER.

How blessed is such a character.

P. D. G.

MARY H. CLAYTON.

On the 26th day of June, of this year, it pleased God, who doeth all things well, to call the spirit of my beloved wife, Mary H. Clayton, from its earthly tenement of clay to join the great host of spirits who have gone before in that spirit world, to which we are all tending, and which we soon shall reach. We were married October 7th, 1883. She was an obedient child, affectionate and faithful wife and devoted mother, and ready to relieve suffering as far as it was in her power to do so.

She suffered all the terrors of that great scourge of the human family, consumption, but bore her afflictions with the resignation and fortitude that becomes the children of God. She made peace with her Maker early in life, and joined the Missionary Baptist church at Bethel, of which she was a member at the time of her death. She was conscious of having reached the end of life's journey, and was willing to go, saying she would be better off there than here. She was the mother of four children, two of whom are yet living. She called them to her on Sunday

before she died Tuesday, and told them farewell, to be good children, and meet her in her home above. She died in my arms, as she had expressed a desire to do when the end came. Her last words to me were, "I am gone," and instantly her spirit took its flight, leaving her body to be consigned to its last resting place, there to rest till that last great day, when we will all arise, if we are the children of God, to meet Jesus in the skies, and receive that welcome, well done thou good and faithful servant, enter thou into the joy of thy Lord. May God bless all his people everywhere, and I hope they will all pray for me and each other.

Your brother in Christ,  
WM. H. CLAYTON.

Roxboro, N. C.

SUSAN OLIVIA WILLIAMS.

She was the daughter of Nathan and E. M. Hales, was born August 9, 1864, and was married to Charlie Williams December 24th, 1891, and departed this life December 12th, 1899, aged 35 years and 4 months. She was taken down on Saturday before the third Sunday in June, and was confined to her bed six months, and seemed to suffer the worst I have ever seen any one. I went to see her in July. She told me several times that she knew she would never get well, but she was not ready to die, that she wanted to live and help her dear husband raise their two sweet little boys. Sister was very industrious and worked hard to help her husband make a living. I don't think I have ever seen any two more devoted to each other in my life. I think he did all that he could for her after she was taken sick, and had four different doctors to see her, but nothing seemed to do her any good. She continued to grow worse. I do not think the doctors ever knew what her disease was. She seemed anxious to hear preaching and singing, and said she wanted Mr. William Fly to pray for her. I went to see her on Sunday before she died Tuesday. She said she wanted to die and be at rest, and begged us all not to grieve after her, for she would be better off. She went to sleep Monday night, and never seemed to notice anything more. She died with a smile on her face. She leaves a devoted husband, two little boys, father, mother, three brothers and one sister to mourn her loss, but we all feel to know that she is at rest.

Written by her loving sister,  
MARTHA J. DAVIS.  
Greelbaf, N. C.

MRS MAHALY HUFTON,

Wife of Admon Hufton, and daughter of Elder S. M. Biggs, for thirty years pastor of Concord Primitive Baptist church, of which she had been a most exemplary member for eight years prior thereto, died on July 28th, 1900, aged 64 years, of dropsy, at her home near Scuppernon, Washington county, N. C., after a long and painful illness of many years, which she endured with marked christian patience, even smiling pleasantly under the severest paroxysms of pain. She left an affectionate and doting husband, with whom she had lived in uninterrupted happiness for forty years; and nine children and a large family of relatives to mourn their loss of her delightful society, her excellent maternal training and pleasant companionship. But our loss is her gain, for she passed away from this life as calmly as if going to sleep, without a murmur or complaint, overcome with the bright and glorious prospect of heaven opening on her expiring gaze, and transported by her faith in her blessed Redeemer's precious promise, "Blessed are the dead who die in the Lord." There is a rest prepared for the people of God, and their works do follow them. She was of uniformly amiable, gentle and forgiving disposition, with wonderful tact in raising a large family of children in the nurture and admonition of the Lord; of untiring industry, and universally beloved by all her neighbors and acquaintances. But "it is not all of life to live, nor all of death to die," and we offer our sincere sympathy to her bereaved husband and children, and they have the great consolation of knowing that our loss is her gain, for she died like she "lay down to pleasant dreams."

JOSEPH J. DAVIS.

It is with sadness that I chronicle the death of little Joseph J. Davis. Little Joseph died of pneumonia. He was sick only ten days. He was born October 13, 1893, and died March 11, 1900. He leaves a father and mother, two sisters and a brother, and a host of friends to grieve their loss. His funeral was preached by Elder J. F. Farmer, of Wilson, N. C., to a large crowd. The text he used is in 2nd

Tim. 1 : 9. The mother of little Joe is a member of the Primitive Baptist church at Old Beulah.

Little Joe is gone to rest.  
To reign with Christ and in His bosom blest.

G. A. WILKINS.

CLYDE C. NANCE.

DEAR BROTHER GOLD:—I want to see in print the death of my dear child who two days ago was, in the twinkling of an eye, struck down and lay dead at my feet. I want something that in after years I can go to and read and remember my departed child. He was my second child, was born June 11th, 1888, departed August 24th, 1900, making his stay with me 12 years, 2 months and 13 days.

It was near 2 o'clock in the evening when he and I were off in the forest about half a mile from the house at work. A cloud began to gather over us. It commenced sprinkling rain. Clyde said, Pa, is it going to rain much? I answered, No, Clyde, I think not. Alas! I did not know. We got under a small tree. The rain got harder. We went to a larger tree. Clyde to a pine, I to an oak, a few feet apart. There was a clap of thunder. Clyde looked around. A few minutes passed; what happened, O, Lord, thou knowest. Thou rulest the lightning stroke. What thou doest is just. Everything around me was dark. I remember a strange feeling came over me. My lower jaw dropped down. My chin was quivering. My mouth would not close. What does it mean? I rub my jaws. They relax. My mouth closes. What is that lying at my feet? My darling boy. It is but a step to his side. I turn him over that the rain may fall in his face. I rub his face and head, and call his name. Alas, his tongue is still in death. Oh, my God, am I dreaming? No. The rain is falling in torrents around me, but I can't feel it falling on me, but it is falling on my child. It can't hurt him, but I don't want it to fall on him. He is so helpless. I feel as though it was falling on my heart. By why this dull, heavy feeling at my heart? Is it dead? Oh, merciful Father, didst thou in mercy give it this dullness that it might not feel the anguish it was suffering? Something more than a natural strength, or a kind of frenzy comes over me. While I go a short distance to get a friend to go with me, I take him in my arms and carry

him to Warlick's Chapel, there were but two thoughts in my mind. I wanted to get him out of the rain; and his poor, delicate mother, would the blow kill her? Would there be two to lay side by side at one time? Oh, my God, show mercy. I laid his lifeless body on a seat in Warlick's Chapel, a short distance from my house, left a friend with him, and started to bear the dreadful news to his mother, brothers and sister. O, what a mercy, my heart has still got that dull, lifeless feeling. I got to the yard. What kind of a feeling is this at my heart? Is it going to burst out of my mouth? Could the blow be stayed from falling on the poor mother! I turned and started to retrace my steps. No, it has got to fall. I turned and entered the home from which an hour before I had taken my child in good health. Oh, my God, I did not know I was carrying him to his death. Why does that thought cause such a pain at my heart? There was my feeble companion surrounded by my other children, thinking of no trouble. Ma, ma, sit down. Archer, what is the matter? Clyde is dead. Oh, merciful Father, be with me; Archer, tell me is it so, how did it happen, what killed him? Lightning.

Oh, my dear kindred and friends, may you never behold such anguish, may you never see such great grief. The poor mother, with the pallor of death on her face, her eyes and hands lifted to heaven pleading, "Oh, merciful Father, take my darling child to Thee on high, take him to Thy arms," with the children crying as though their hearts would break. Oh, my God, I read that thou hast put my tears in thy bottle, are mine there? I have heard sorrow was good for the heart; mine ought to be better. After a short service by Bro. Wm. Standley, in which the little church here, together with many of our friends and neighbors, mingled with me and mine, his body was laid to rest in a beautiful spot in the cemetery at Warlick's Chapel, to await the voice of the trump of God to call forth his sleeping dust into a new and better life. He dreamed not long ago of seeing the Savior coming in the air, and of running to meet him with outstretched arms, and was happy. He took Elijah in a chariot of fire, could He not ride on the thunder-bolt? I believe my child is in his arms. Our grief is great. Though we but recently came into the neighborhood, the people with

tender and willing hands have done all that could be done to soothe our sorrow, and show their respect to our dead. A place in our home is vacant, but his memory lives in our hearts. They tell me I grieve too much; that I ought to quit thinking about him. I don't want to forget my child. He was a good child.

Brethren, sisters and friends who may read this, can you find it in your hearts to pray for me and mine? A word of comfort from you would perhaps comfort a sad heart.

His father,  
A. H. NANCE.

Icard, N. C., Aug. 26, 1900.

APPOINTMENTS.

W. T. BROADWAY.

Jerusalem.....	Oct 9
Tice School House.....	10
Mason's Old Field.....	11
Lawyers' Springs.....	12
High Ridge.....	13
Mountain Springs.....	14
Liberty.....	15
High Hill.....	16
Union Grove.....	17
Watson.....	18
Crooked Creek.....	19
Clark's Grove.....	20
Meadow Creek.....	21
Bear Creek.....	22
Concord.....	At night 23

With the help of the Lord I will make one more trial to fill the above appointments.

W. T. BROADWAY.

JOHN C. HALL,

Martinsville, Va.—Thursday night before 3d Sunday in October.

Thence to Mayo Association.  
Durham..... Tuesday after  
Wilson..... Thursday  
Thence to Black Creek Association.

J. A. BURCH & P. W. WILLIARD.

Cross Roads.....	October 1
Memorial.....	2
Wilson.....	3
Upper Town Creek.....	4
Lower Town Creek.....	5
Conoho.....	9
Mount Zion.....	10
Tarboro.....	11
Old Sparta.....	12
Aycock's.....	16
Nahunta.....	17
Goldsboro.....	18
Wilmington.....	At night

Thence to White Oak Association.	
South West.....	23
Maple Hill.....	24

Thence to Black Creek Association.

E. E. LUNDY.

Kehukee Association.	
Then to Contentnea Association.	
Mewborns.....	Tuesday after
LaGrange.....	Wednesday
Thence to White Oak Association.	
Wilmington 4th Sunday in October	
Thence to Mill Branch Association,	

L. H. HARDY.

Singleton.....	October 3
Smithwick's Creek.....	4
Skewarky.....	5
Thence to Kehukee Association.	
Flat Swamp.....	Tuesday after
Conetoe.....	Wednesday
Tarboro.....	Thursday
Old Sparta.....	Friday
Thence to Contentnea Association.	
Wilson.....	Tuesday

ISAAC JONES & C. MEADS.

Memorial.....	Monday after 5th Sunday
in September.	
Wilson.....	Tuesday
Falls.....	Wednesday
Lawrence's.....	Thursday
Conoho.....	Friday
Thence to Kehukee Asso. where Elder	
Meads closes.	
Flat Swamp.....	Tuesday after
Little Creek.....	Wednesday
Old Sparta.....	Thursday
Autry's Creek.....	Friday
Elder W. J. Stephenson will accompany	
Elder Jones from the Kehukee Association.	
Elder Jones will preach at Wilson on	
Monday night after 2nd Sunday in October.	

A. BLALOCK & W. J. STEPHENSON.

Muddy Creek—Tuesday after 2nd Sunday in	
October.	
Cypress Creek.....	Wednesday
Maple Hill.....	Thursday
South West.....	Friday
Thence to White Oak Association.	
Wilmington.....	Tuesday after
Memorial.....	Wednesday
Upper Black Creek.....	Thursday
Thence to Black Creek Asso.	
Elder Isaac Jones will be with them at Me-	
morial and Upper Black Creek.	
Will some one meet brother Blalock Mon-	
day evening at Wallace, and Bro. Stephe-	
nson there on Tuesday morning.	

J. E. ADAMS.

Cool Spring Association 2nd Sun. in Oct.	
Gills' Creek.....	Tuesday night and Wed.
Bishopville.....	Thursday night
Mt Pleasant.....	Sat and 3rd Sunday
Black Creek, S. C.....	Tuesday and Wed.
Elders Bell and Harrelson will please ar-	
range appointments to Mill Branch Asso.	

We trust all who can will remit for the LANDMARK. It is true the crops are short, but the increased price is bringing our farmers more money than a large crop at a low price. Times could be many times worse. Therefore we should all be thankful for the blessings we are receiving, and take courage. The majority of our subscribers took advantage of the low price to catch up, and wherever it is possible we trust they will endeavor to keep up. It is easier to stay up than to get behind and attempt to catch up. Of course any one who desires to continue to take the LANDMARK, and has a mind to pay for it, though feeling unable now so to do, we are willing to bear with such for a reasonable length of time, but we think all will find it more satisfactory to all concerned to make a special effort to remit in advance, or when their time is out.

P. D. GOLD.

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(For Both Sexes.)

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# Zion's Landmark.

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ZION'S LANDMARK PRINT

J. C. Oglethorpe  
1840

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed. May grace, mercy, and peace be multiplied to all lovers of truth.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELD. P. D. GOLD, DEAR BROTHER:—Will you please publish in the LANDMARK this sweet and soul-cheering letter, which I enclose, written by Sister Lucy Terry to me, that others may read and enjoy the contents as I have done?

I have received several letters from her which I enjoyed, but this one was specially comforting to me. I think she displays a wonderful gift in her writings, and I hope I feel thankful for every line I receive from her, though I feel very unworthy of such sweet friendship and love.

Please remember a little sinful creature who desires an interest in your prayers.

Affectionately,  
HATTIE HINES.

Raleigh, N. C.

MY DEAR PRECIOUS SISTER:—Oh, how glad I was one week ago to-night when I received your sweet letter and the pretty book mark which was, indeed, a glad surprise. To say that I appreciate the book mark seems but a faint expression. I feel that it will ever be treasured in remembrance of my dear, sweet friend and I hope sister in Christ. Ah, dear one, this hope seems too good for one so utterly unworthy as I to claim. Yes, "I sometimes think it's too good to be true," but I cannot quit clinging to the precious hope, although it sometimes seems so faint that I feel like I shall have to give up in despair,

yet again the evidence seems renewed and hope so brightened that I feel to say as did Thomas, "My Lord and my God," That is enough, isn't it, Hattie? To feel that Jesus is our special Savior and His Father ours is enough for poor sinners, for as you quoted, "If God be for us who can be against us?" No one, thanks be to His holy name. His power is supreme, His reign everlasting. If He loves us nothing can separate us from Him. This I rejoice in, for it does seem to me if such a thing could be my stubborn, sinful heart would separate me from His love, but if He has ever loved us. He loved us when we were dead in trespasses and sin, and will he now, after quickening us by His spirit as we hope, forsake us and leave us in the power of our enemies? No. He never changes, and though nothing can be hid from Him, while He knows our depravity. He knows that we are dust and He pitieth His little ones as a father pitieth his children. He chastens us for our good and draws us by the sweet cords of His love, and is it not easy then "to run and not grow weary," when we can "cast all our care upon Him who careth for us," and "lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us, ever looking to Jesus who is the author and finisher of our faith." Yes, then like you

say, we are looking to Jesus and not ourselves. Oh, I do hope I love the blessed Savior more than all things else besides. I desire to love the Lord our God with my whole mind, soul and strength. Surely I ought to love Him more than any one for I feel that He has forgiven me more, but many times I feel so far from Him and am afraid I am deceived.

It does seem that if the love of God had ever been shed abroad in my heart I would be more patient and would not do and say so many things that I ought not to. I just hate myself for it and wonder how any one can care for me. I feel like if they could go with me through my daily life and look into my sinful heart they would not love me and then I fear that I am not only deceived but have deceived God's dear children, and O, I don't want to do this. It is comforting to know that your sister enjoyed my letter, but really I don't see how any one could, they seem so void of any good that I feel ashamed to send them to any one. But worthless as they are they are the best I can do, and to send them is the only way I can obtain rest and ease, and very often I fail to get it then for I am so much afraid they will disgust those for whom they are intended. I am glad, dear sister, not that your friends failed to write you, or that you were distressed on account of it, but that I am not the only one who has such thoughts and feelings as you expressed. I can say with you, dearest, that I do not wish myself back with the world, but desire to live a life more separate from it, yet it may be that there is where I ought to be. If I was as well satisfied that I am a true Primitive Baptist as I am that they are the people of God or that you are one of them, I would not go

'limping and halting' as I do. We can not know these things but we hope for that we see not. What would this life be to those who see the vanity of all earthly things without the sweet hope of eternal life through and by and with our blessed Jesus, for as it is written, "If in this life only we have hope in Christ, we are of all men most miserable." The children here are given a foretaste of the joy that is to be, which increases their desire to walk closer with Him and longing to see Him as He is. Oh, what could be more desirable than to see Him as He is and be like Him? We know when we awake with His likeness we shall be satisfied. I was so glad to know that you and Sister Emma had gotten such a pleasant place where you could be together, and truly hope your efforts may be crowned with success. I was very sorry that Sister Emma was not well, and hope she is much better. Please give her and Sister Lowery my best love. I would like so much to go to Raleigh while you all are there. To be with you and Sister Emma would be quite a pleasure, and I would love to go to Brother Simpkins', too, but I reckon it is best that I cannot go for I should very probably come back feeling that you all liked me less than before. Don't you see I am so mean I would hide my many imperfections from you all? I wish I could write you a letter one half so good as yours, but as I cannot I must ask you to accept my desire instead, and write me again.

Please excuse mistakes. I hope to see you soon.

Fondly,

LUCY TERRY.

Bahama, N. C.

The following letter of sister Dameron is published that our people may know something about the

sad condition of our dear brother Dameron. May the gracious hand of God be with and sustain them all, and also comfort the churches now deprived of his useful ministry.

P. D. G.

DEAR BROTHER AND SISTER GOLD:—Your precious letter afforded as much comfort as my poor blank and crushed heart is capable of accepting and appropriating.

For the sake of my dear husband, or rather for your loving interest in him, I ought to have written you some time ago. Forgive this wrong if you can. We hear from Mr. Dameron almost daily. We, for awhile, hoped for his speedy return home, but a recurrence about two weeks ago of the dementia, or whatever it is, precludes any reason to expect him for some time to come.

Dr. Murphy, in yesterday's letter, says that if there is any change he thinks it is for the better. He intimates that a few weeks will determine the issue, perhaps by recovery. Of course we cling to this gleam of hope, while I long for a spirit of submission to God's will in the matter. But the thought that our troubles are, may be, the punishment due the workers of iniquity instead of a chastening and refining for a better waiting before Him, is so harrowing that there seems but little rest for me. However, there is comfort in knowing that His countless mercies have been showered upon us thus far, when we deserved nothing better than banishment from His holy presence. Pray that we may not finally receive this awful denunciation. Oh, that I could love the Lord aright and keep his commandments. In time gone by I have been, I thought, sustained by his promises. They are still sweet but

I am restless. Your sister in hope,  
KATE E. DAMERON.

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### CHRIST OUR HOPE.

DEAR FRIEND:—I this day take my pen to try to tell you some of my feelings. I hope you will bear with me a poor sinner, for I feel like I would do better if I could. About six years ago I was in bad health, and was not able to go far without resting. One night I dreamed I was going across a field, and when I got to the fence I leaned upon it to rest, and it seemed to me that death came on me, and it appeared like some one said to me, raise yourself from the fence and you will be all right again. I tried with all my power but in vain, so I gave up to die, and it seemed like somebody spoke above me and said, look back, your father is coming. I looked back and saw a man, and turned back to meet him. When I got in a few steps of him he reached out his right hand as if to shake hands with me. I went up to him and took hold of his hand, and looked him in the face and said to myself, this is not my father, and it sounded like the same voice said this is not your natural father, but your Father which is in Heaven. I woke up studying what was to become of me, and thought I was going to die and eternal punishment was my doom.

About twelve months from this time I dreamed I was going along a path with the woods on the left and a field on the right, was worried almost to death, and thought I would go as long as I could and fall to the ground and die: so I went on about fifty yards and became so weak I fell upon my face and cried out, O Lord, have mercy on me a poor sinner condemned to die, and there shone a light from above around about me.

Mr. Gold, please give your views

upon this matter if you can bear with a vile sinner like me. I feel like I am too great a sinner to be noticed by one like you. Without Christ I shall be lost.

Remarks.

Yes, without Christ none can be saved: and none that believe in him can be forever lost. For the love of God in Christ Jesus not only exempts us from hell, but saves us in heaven. A Father's love. Oh what amazing love is the love of God, for He is love

I feel like you are one of the Lord's little ones. Would it not be well for you to go to your friends and tell them what great things the Lord has done for you, and seek rest there?

P. D. G.

DEAR BROTHER GOLD:—I was so forcibly impressed with your sermon on the fourth Sunday night I feel like writing a few thoughts passing through my mind of Christ's feelings towards the poor or common people, and why they so gladly heard him. It is a very plain fact—quite a difference is made in churches of the present day—between the common and higher class of people. Is that Christ-like? Certainly not. Christ said, the poor are my people. It is made plain in the Gospel that Christ became a favorite with such. The common people heard him gladly. Christ was neither an orator or rhetorician. Yet the unquestioned fact stands out, the plain people heard him with great delight.

Ministers of the Gospel should study how to get plain people to listen to the Gospel to-day. By carefully studying Christ's way of speaking we find he spoke with

positiveness. They were astonished at his doctrine (as some people are at ours to-day), for he taught them as one having authority, and not as the scribes. "Verily, verily, I say unto you," was the common preface to what he had to say, and his remarks were so solid as to reach their inmost souls. The liberal preaching of our time, setting forth the doubts and theories and guesses, throwing discredit upon old truths, seems to be popular for a time, but it is a contradiction to the preaching of Christ; yet it pleases and tickles the fancy of many. Still the masses of people would rather hear a preacher who believes in something, believes with all his heart, and is not afraid to say so. Many claim not to believe in conviction, yet hundreds went to hear Joseph Cook preach positive conviction.

Many do not like our doctrine; still when they want to hear the scripture in its purity, straightout, positive preaching, they go to the old Baptists. This is why plain people loved to hear Christ. He could say, "Thus saith the Lord." When Christ spoke he used simplicity, yet sublime language. The teaching of any servant of Christ should owe its attractiveness to simplicity of form, well chosen crystalline words; felicitous, easy to remember.

The thought should not be simple. Simplicity of form and simpleness of thought are quite different. The more you meditate over a well chosen scriptural sermon the more you see in it. The Sermon on the Mount and the parable of the Prodigal Son, how exquisitely sublime when fresh from the lips that uttered them. Plain people love to hear a broad meaning given to religion, a meaning that includes them, makes provisions for them. Christ, you know,

preached universality of divine love and providence that brought in the poor, the destitute, the sinner, the saint, the ignorant, the out-cast, the wretched, as well as those more blessed and favored in the goods of this world. The very thought that God is love, his gospel is love—love for all, for you, for me, arouses a new aspiration, kindles a new hope in the souls of many whose light of hope had faded.

Another reason why we love to hear Christ-like sermons, and a very grand one too, it opens the eyes of the blind, it feeds the hungry. We should not feed them alone with truth. Christ did not. He fed them with loaves and fishes, so you find we should attend to the body. Kindness in secular things is a John the Baptist, in filling the heart for the acceptance of spiritual things, the heart must be right or Christ will not enter therein. Christ made no distinction in his preaching. All classes felt welcome to sit under the sound of his voice. The Old Baptists are Christ like in that respect also. They recognize no distinction socially while in God's house, and that is another reason why all feel glad to hear us.

Class distinction I fear is getting in churches in our country as in England. If so the churches are doomed. Christ did not ignore either the rich or the poor. "The Lord is the Maker of them all." If in the church the humble are not made to feel at home it is not well with the church. The poor felt at home with Christ, and we should not forget that while at worship we should be in sympathy with them. Christ knows when we feel "weary and heavy laden." He knows our heart-aches. He laid aside the glory he had with the Father and took his place with the humble.

If such was not humiliating, nor a condescension to him who came of the princely house of David, how or why should it be to us poor worms of the dust. Thank God there is not a hand too humble for me to give it a hearty grasp for Christ's sake.

Before closing I wish to say a few words through the medium of a silent pen, to those blessed and honored ones who have for their pastor Brother Gold. Love him with a never dying love. Honor him, care for him bodily, you will never know what a priceless jewel you have to feed you on the blessed word of God in all its purity, until our Father in Heaven calls him to come up higher to sing,

"When I can read my titles clear,  
To mansions in the sky."

May God's mercy rest and abide with you all.

Your sister in Christ,

SALLIE S. LAWRENCE.

Martinsville, Va.

ELD. P. D. GOLD, DEAR BROTHER:—Seems strange that one so vile and ignorant as I am should venture to write to one who is "pure in heart." But the love of God dwells in you I hope, and this makes me feel you will be gentle and kind enough to bear with my many imperfections.

Dear brother, can you pray for me the chief of sinners? I am sinking, O, so low in sin from day to day that I am almost ready to say I am deceived and know not God. O, can it be that I have never tasted his sweet love and felt his tender mercy? Is it all imagination with me? I have been the lowest down in the valley of despondency for the past month I ever have. I am one alone, unloved and uncared for it seems to me. I feel to be so far from God that it makes me shed many bitter

tears. It seems the Lord has forsaken me and cast me off forevermore.

Is there one so miserable in all the earth as I am? It seems I am traveling all alone in a weary land. O, that I could meet some weary traveller who has gone through the dark places of this long and dreary road, that they might speak some word of comfort to me in my weary hours of distress and trouble. O, Lord, are thy mercies clean gone forever? Hast thou forgotten to be gracious? Wilt thou be favorable no more? Hast thou utterly withdrawn thy loving kindness? Restore unto me the joys of thy salvation and manifest thy loving kindness and tender mercy unto my troubled soul. "I am sinking in deep mire where there is no standing." The waves of trouble dash over me and I feel I can't endure the storm much longer. I am ready to cry, "Master, carest thou not that I perish? My God, my God, why hast thou forsaken me?"

How I long for deliverance. Could I but trust in the Lord and stand still and see his salvation, then perhaps I could hear the still small voice of Jesus saying "Peace be still," and "Be not afraid, it is I." O, will he ever come to me and feed my hungry soul and give me rest? How I wish he would "Come in" and abide with me and permit me to dwell in humbleness at his feet. But, O, I am so sinful and impure, such sweet blessings as these I feel are not for poor me. If my condition remains as it is I feel there is no more pleasure for me; no, nothing but woe and misery.

O, I am so wretched, yet I cannot utter one word of prayer to God. I only groan and weep day after day. My tears are my meat day and night and sleep has gone from my eyes as I pant after God.

Dear brother (I almost fear to call you this for fear I have no part in the things that unite the children of God), have you ever felt any of this I have written? In all of your experience have you ever been so low down as I am? My little hope that has sustained me so long seems so little it is almost gone. How can I live without it? I am unworthy of any of God's sweet blessings, and deserve his wrath. Yet I know without his sweet mercy I cannot live here.

Please excuse me for writing as I have; I am so burdened I can't write otherwise. If you have time and can willingly do so please write me as early as convenient. I feel a letter from you would do me good.

I hope you a good time at the Eno Association, and all your appointments. I have been thinking of going to the Association, but I decided this morning not to go as I didn't know when they were to meet the visitors at Durham, and had no one to go with me. I especially wanted to hear you and Bro. Isaac Jones preach. I would be very glad to see you. Excuse mistakes and poor letter. Much love to you.

A vile, sinful being,  
EULA WHITLEY.

DEAR BRETHREN AND SISTERS:—  
I feel impressed to try to write some of my feelings. I don't feel worthy of doing so. I am so afraid that I am deceived and am deceiving others. Ever since I was a child I have had serious thoughts at times, but would drive them off by saying to myself I don't want religion. I want my pleasure with the world, and will get religion when I get old. I grew up in that way, and was married to a dear companion in my eighteenth year. He was of the Baptist faith. I had no mind for the Baptists, though

reared by Baptist parents. In about six years after we were married my husband joined them, that put me worse out with them than ever. I thought when ready I would get religion and join some other church and have a big name, and thought we were disgraced, but had respect enough for them to treat them with politeness, and would go and hear them preach sometimes. But the more I went the less confidence I had in them, and nearly quit going to hear them preach. About three years ago I began to think I was getting old enough to get religion, and thought I would go to work and get it. Oh how sadly mistaken I was. The protracted meeting started, and thought I would go. Others were getting religion, and I would get it too. I was there one night, when they began to call them up. I thought I would go, and it seemed like something said to me, this religion won't do, you had better stay away from here, and I have never been since. I began to feel different from what I had felt, and began to say, Lord have mercy upon me, and felt that something was the matter, but did not know why I was in trouble. I tried to pray but all I could say was, Lord have mercy. The more I tried the worse I felt. I hope I saw myself a lost, ruined sinner, and did not want anybody to know there was anything the matter with me. I would try to drive it off, but could not—all the time begging the Lord for mercy; but the more I strove against it the worse I felt, and got in so much trouble I thought I would go and hear the Baptists preach, so I went with my husband all the way begging the Lord for mercy, and felt to be such a sinner. I began to love the Baptists and wanted to ask them to pray for me, but was afraid they would find out

that something was the matter with me. I would read the Bible when my husband and children were asleep for fear they would take notice of it. I would try to pray, but every word I could say was, Lord have mercy on me a sinner. I wanted to ask my husband to pray for me, but did not want him to know there was anything the matter. My husband and children were no pleasure to me. I would promise myself that I would not go to preaching any more, but when the time came I could not stay away. I did not feel fit to be with them. I went on this way until the spring of 1897 when the good Lord saw fit to take my dear old father, and it seemed that something said to me, your father is in heaven, and you are bound for torment. This seemed more than I could bear. I would go off and try to pray, but all I could say was, Lord have mercy on me, a poor, lost and ruined sinner. I went on this way for a month or more. One night I went to bed, and did not feel like I would live to see the sun rise any more. I finally went to sleep. I don't know how long I slept, but when I awoke I was rejoicing. It seemed to me that my burden was gone, everything seemed new to me. The first thing I thought of was one of the brethren I had hated for being a Baptist. I felt like I wanted to go to him, fall at his feet and beg forgiveness, but I did not tell anybody for fear I was deceived. I was impressed to join the church and be baptised, yet I did not tell anybody, but my desire was a home with the Baptists. I know I love the Primitive Baptists, and they were the people I wanted to be with, but was afraid I was deceived. This brother I spoke of came to our house, and while he was there he said to me, why don't you come and go with us? I felt almost like I would

sink. I told him that I did not feel fit, he said it may be we will do you good. Then my impression grew stronger to join the church, so tried to pray to the Lord to give me a brighter evidence of a change, and one night I went to sleep and dreamed that I was on a plank over torment, and went to the end, and was ready to fall, and was caught up and saved. This gave me some comfort, and it seemed that my desire grew stronger to join. There was no rest for me, so I promised the Lord if he would spare me until another opportunity I would offer. I went on this way until Friday before the 5th Sunday in May, 1897. They were going to organize the church that day. I felt like I was bound to offer that day. I was sitting and churning and begging the Lord if I was deceived to undeceive me, and something said, you are deceived. I spoke and said, I will not offer, and it seemed at that moment I went perfectly blind, and there I was made willing to go and offer; and to my surprise was received and baptised Sunday in June following, the happiest day I ever spent, but oh me, the doubts and fears I have had since. I feel to be the least of all.

Your unworthy sister, if one at all,

SALLIE A. SHIELDS,

Spring Garden, Va.

ELD. P. D. GOLD, DEAR BROTHER:—While on my trip to south-west Virginia a good many of the brethren requested me to write them through the LANDMARK. I will attempt the same, hoping you will print it.

I, according to former arrangements, left home on the 14th day of August, stopped off at Ridge-way, and tried to preach twice. Also I stopped off at Martinsville and preached one time. On Satur-

day morning before the 3rd Sunday went to Roanoke, Va. Here I preached three times. One young man, Mr. Denman, joined, a very worthy young man. Tuesday morning I left for Maxwell in Tazewell county. Brother Thomas E. Hankins met me and conveyed me to his house. Wednesday I went out to Bethel church, met a good congregation, some two or three preachers also from other churches of our order. Thursday and Friday went to Salem church, Saturday in company with brother Hankins went to Richland, I think in Russel Co. I spent twelve days in this county, and in this time it was my privilege to meet with several elders of the Washington Association. Among them were Elders John L. Boyd of Honaker, Wm. D. Griffith of Honaker, J. C. Smith of Palace, H. D. Lockhart of Honaker, and closed the last appointment with Elder J. T. Stinson's church on Wednesday before the 2nd Sunday in September, spent the night with Elder Stinson. Thursday about 15 of us set out to cross the Clinch mountains, very rough and about 12 miles across, and late Thursday evening we reached a brother Hill's house where we were well received. Elder Sutherlin, the moderator of the Washington Association, whose name I had forgot to mention, was with us. I preached to about 45 or 50 of the brethren that night. Next morning we met at the Sinclair Bottom church with the Association. Here we met with a great many preachers from the different Associations, had a good Association and peace abounded. I felt it was a feast indeed to be there. They are good brethren. I was well received and feel the Lord blessed me on this trip.

I reached home on the 11th and found my family well, for which I

feel thankful. On the 14th set out for McCray's church, one of my charges. We had good meetings on 15th and 16th. Yesterday evening I came to this place, and the Lord willing will preach here till Thursday evening, and then in compliance with a request from Ga. will go to that State where I will attend three Associations and reach my home Association the 4th Sunday in October. May the Lord bless our people is my prayer.

Your little brother,

JAS. D. DRAUGHN.

Salisbury, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—I want to manifest my appreciation for the comfort I received from reading Elder J. C. Hall's account of Joseph's visit to Egypt. Let us pray God that the last days of Bro. Hall may be his best ones, and may he speak predestination boldly as he ought. "Giving glory unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." No doubt there is a falling away in these days. "For by him (Jesus Christ) were all things (good and evil) created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16-17. There is nothing happeneth by chance.

So all things were created by Jesus Christ, and evil or Satan are some of those things. God predestinated, or predetermined, that Adam violate the law. If not, where is the covenant or agreement between the Father and Son, before the world was?

That Christ should die for the sin of his people did not happen

by chance: but God gave Adam the love for Eve which prompted the action of Adam. God is not the author of sin, that is sin did not emanate and come from God, but Satan. The transgression of the law by Adam was that the redemption by Christ should be. The one was that the other shall be.

Let us not get scared, but learn from the Bible that God "works all things after the counsel of his own will."

That God predestinated all things is evident from the fact that all things are foretold by the prophets and apostles. "He works his way in the army of the heavens, and among the inhabitants of the earth and in all deep places." My hope is that God predestinated me unto the adoption of a son, and the evidence that I have been called with an holy calling, and an effectual calling, that I have past from death unto life because I love the brethren.

This is the second time I have written to you, but see no account of your receiving my letter. If this one reaches you do as you think best with it. May grace and peace dwell with all the Israel of God. Love to you and all the saints.

W. S. DOTSON.

Pirtle, Rusk Co., Tex.

CHURCH ORGANIZATION ON  
SATURDAY BEFORE THE  
FIRST SUNDAY IN  
SEPTEMBER, 1900.

According to an agreement the following Elders, namely: Eld. J. W. Gardner from Contentnea Association, and Eld. J. A. T. Jones, Little River Association, together with Deacons J. W. Talton and Eli Batten from Little Creek church, and Deacons A. F. Whitley and Ruffin Carroll from Salem church, composing a presbytery for the

purpose of organizing a church in Clayton, Johnston Co., N. C. Eld. J. W. Gardner was chosen Moderator, and J. J. Batten Clerk.

After praise and prayer by the Moderator and Elder J. A. T. Jones letters of the brethren and sisters desiring to be constituted into a church were called for, when brethren Isaac W. Jones, M. J. Langdon, J. W. Woodall and N. J. Allen, and sisters Martha Price, Eugenia Hinton, Rebecca Langdon and E. B. Allen, being found orthodox, were constituted into a church on Primitive Baptist faith. The right hand of fellowship was extended by the presbytery, and on motion it was agreed to open the door of the church for the reception of members to fellowship. Brother N. J. Allen was unanimously chosen deacon, and M. J. Langdon church clerk.

It was agreed to appoint the ordination of the deacon tomorrow at 10 o'clock A. M.

It was agreed that this church be named Mt. Gilead.

It was agreed to send a petitionary letter to the Association.

Appointed messengers to the Association, brethren N. J. Allen and Isaac W. Jones, and with them contribution to help pay the expenses of the Association.

On motion Elder J. W. Gardner was unanimously called to the pastoral care of this church, upon which he accepted the call. It was agreed that the church have the first Sunday and Saturday before in each month for its regular church days.

This minute was read and received.

An invitation is extended, and especially to the ministering brethren, to visit us.

ELDER J. W. GARDNER, Mod.  
J. J. BATTEN, Cl'k pro tem.

ELDER GOLD, DEAR BROTHER:— I have a mind to write a few lines for publication in the LANDMARK.

"And he said, Follow me." Matt. 4:19

Now, dear brethren and sisters, we must well remember that what Christ said to those whom he had called in that day stands good to them that are called in this present day. All those who are called on are under the same power and demonstration of the spirit of God. God is faithful by whom ye are called. He is not slack concerning his promises as some men count slackness. The same apostles that Christ bid to follow him while on earth in person, now speak of the account of God and the account of men, or in other words the promise of God and the ignorance of men. Peter says in positive facts that God is not slack concerning his promises as men count him, and does declare that his children are begotten unto a lively hope by the resurrection of Jesus Christ. And now, dear brethren and sisters, let us consider what the apostle says in regard to the promise of God. Do we find any account in the divine word of God where he ever failed or was slack concerning his promises or purposes? No. I answer no, dear child of grace. What is the purpose of God? What can you prove from the written word of God? Don't you read in the word of God that "My counsel shall stand," and that "I will do all my pleasure." Are these words true? Yes; I answer yes. Well, then, that being so, where have you any room to go without following him as your precious Saviour, your commander, your leader, your chief captain, your God, above whom is no power—above him who says, my counsel shall stand and I will do all my pleasure. Now to do all his pleasure he works all things after the counsel of his own will.

Now, dear child of grace, what was the Father's will? I answer his will is that none that he has created in his Son should ever be lost, but that through the atonement of his blessed Son they should be heirs and joint heirs with him in his glorious kingdom. Blessed thought, for me a poor sinner to think that God loved me before I was fashioned, and that with an everlasting love, in which there is no power to separate us from the love of God. Seeing then that we as poor sinners are saved by grace, let us follow him as he bids, and we will be sure to obtain the blessings. As ye have received Christ Jesus so walk ye in him; and he said unto them follow me. Now dear child of grace, are you following the dear Son of God in the precepts laid down in his word, or are you neglecting the gift that is in you? It is a gift. It is by grace through faith, and no merit on our part. It is the merit of Jesus Christ. He bids us follow him, he tells us to take up our cross and follow him. Some cast out our names as evil. This sometimes grieves us, but says the blessed word of Jesus, ye should rather rejoice that you are evil spoken of. Remember God's word saying, I will never forsake thee, I will never leave thee. No weapon that is formed against thee shall prosper. He says, I will overturn, overturn, I will bring my sons from afar, and my daughters from the ends of the earth. So now dear brethren, let us follow him without wavering, for he is faithful that has promised, and we find that through faith and faithfulness that righteousness was obtained, and kingdoms subdued. So seeing that we are compassed about with so great a cloud of witnesses let us lay aside every weight and sin that debars us from that heavenly peace and joy which

we shall enjoy if we follow according to his word, and he said unto them follow me, and now to follow him is to live in peace with all mankind, and especially with the household of faith, and in a meek and quiet spirit which is the spirit of God of great price.

Now may God bless you, dear reader, and make you to grow in grace and the knowledge of our Lord and Saviour Jesus Christ is my prayer for the Redeemer's sake.

I remain your brother in hope of eternal life which God promised before the world began. Amen.

W. T. BROADWAY.

ELD. P. D. GOLD, MUCH ESTEEMED FRIEND:—Please state in the next issue of ZION'S LANDMARK an appeal to the churches and Baptists generally asking contributions to help the children of the late Eld. L. I. Bodenheimer pay off his burial expenses, which were \$50.00.

Trusting the Baptists will aid us in this—the last tribute of respect they can ever show him and thanking them for past favors.

We assure them ours will ever be a "welcome home" for Baptists, as we children, though not members, love the Baptists, and hope they will visit our home even more than in the past. The family desire the prayers of all Christians in their deep afflictions. Very sincerely,

THE FAMILY.

High Point, N. C.

BROTHER GOLD:—I have been a regular subscriber to your paper for the last twenty years, and have paid \$2 a year most of the time, and have always felt doubly repaid for the money spent for it, reading the blessed truth proclaimed therein, and the beautiful experiences of the children of God scattered all over our land—witnesses of that truth.

MATTIE J. LAWRENCE.

Battleboro, N. C.

# ZION'S LANDMARK.

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Remove not the ancient Landmark which  
thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII .....No. 23

WILSON, N. C., OCT. 15, 1900.

Entered at the Post Office at Wilson, North  
Carolina, as second class matter.

## EDITORIAL.

### GODS MANY.

Under the old covenant the one only true and living God who made the heavens and earth and all the things and hosts thereof was acknowledged and worshipped by only one nation, while every other nation made them gods. Isaiah says smiths and carpenters were employed in making some of these, it would seem, of wood and iron. David says "the idols of the heathen are made of silver and gold, the work of men's hands: they have mouths but they speak not; eyes but they see not; they have ears but they hear not; neither is there any breath in their mouth." In other places it says they had feet but could not walk, and hands but could not work. I have noted these things because it says in connection, "They that make them are like unto them: so is every one that trusteth in them." Psalm 135:15-18. This last is repeated:

also they that make them "make them like unto themselves." Then truly these gods as "made like unto themselves" (the makers), and they themselves "like unto them," are much the same in makeup, but surely the maker is superior to the made or the creator above the creature of his hand. Yet these nations built temples for their gods, set them up, deified, and worshipped them. But their religion changed neither their heart or outward conduct for the better. While Israel, who claimed and worshipped the eternal God, was like Abraham the called-out—called to leave his native land and idols and father's house, indeed all things, and go out to a new, strange land: that is, as born of God they were born to a new spiritual life that turned them from all former customs and fleshly desires and caused them to walk humbly with God, having no confidence in the flesh.

These types have their ante types in this day. Only Israel, or the true gospel church, acknowledges and worships the one true and living God, who by spiritual birth and revelation by God know Jesus Christ to be the Son of God and their Saviour; whose spirit of life in them teaches them to debase or have no confidence in the flesh, and to love, honor and glorify God. Thus having ceased from their own works and entered into rest they walk humbly before God and do good to all men. Thus a change of walk, proving that of heart: and by their unity of faith and love for each other they are made manifest

to all the world as the children of and worshippers of the one eternal God. "By this (love for one another) shall all men know ye are my disciples," said Jesus. How shall we distinguish the heathen or worshippers of idol gods? Mainly by the fact that instead of better, purer principle of heart manifested by a purer walk, the old or natural are rather intensified, especially in natural love and glory of self. Yet their gods as made like themselves, they very conveniently worship in worshipping self. Their god is enthroned in the high place of human reason; and human reason true to its natural household, so to speak, gauges the province of doctrine and rule of action in agreement and harmony with the natural inclination of the heart; and thus makes self, is not a god, his sceptre: and whatever it cannot compass or reconcile is rejected. Hence whatever debases, denies or dims self is rejected. Therefore the greatest bliss anticipated in heaven is a fleshly reunion of kin or loved ones. Jesus, my heaven, is but a name to them. Hence, when you see one professing to be a Christian—for the whole lot, or seven will take hold of his name to hide their reproach while they provide for themselves at home—still vaunting and loving nature—still seeking self-glory and aggrandizement—still promoting human reason and scoffing at divine revelation, you will see a heathen in the true sense, still serving his gods. And in a spiritual sense, you will see they truly made their gods like unto

themselves in that they too have mouths and cannot speak, nor is breath in them; they have eyes but cannot see; ears but cannot hear; feet but cannot walk; hands but cannot work; hearts but cannot perceive. They are as dead and helpless as their wooden gods. And after all, these last are the best signs by which to distinguish them as heathen like unto their gods. And alas! alas! how many such gods and nations are there still in the world!

P.

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 FAITH.

The highest kind of faith is in God. To have faith or confidence in money would prove the sordid character of the possessor of that faith. It would show that such a man made money his god or prove it his idol, and as the love of money is the root of all evil if one has faith in that it proves his nature is completely controlled by this sordid or selfish passion which leads to all wicked conduct. The object one loves and has faith in sets forth and reflects his real character. He that sees his highest happiness in wealth or pleasures that money can command possesses nothing better than such things, and therefore is sensual, devilish and vain.

To have confidence or faith in man is proof of the weakness of such a worshipper, and shows what sort of a man it is that has such faith. Where is his power? In what does it stand? It rests in man in whom there is no strength nor power to perform or to prevail.

If ones faith stands in the power

and wisdom of God there the power of God is obtained and prevails.

First, no man can have this faith or confidence in the Lord that has any thought, feeling or desire that he has any strength in himself. One must be circumcised in heart with that circumcision made without hands in the cutting off of the body of this flesh through death. This circumcision cuts off the corrupt flesh, and by the faith of Jesus which works by love those blest with this most precious faith of Jesus live.

The love of God who is love is revealed in Jesus. In order for that love to flow towards objects utterly unworthy of that love, and that grace might reign and display its most glorious riches, sinners unworthy of the least of God's mercies, and deserving his wrath to the uttermost, are embraced as the objects of the Father's love, so that grace reigns through righteousness unto eternal life through and by Jesus Christ our Lord. In this blessed covenant of life and peace the greatest love, mercy, forgiveness, grace is displayed through a crucified redeemer, displaying all that glorious riches.

Faith is that divine persuasion by which the heart believes unto righteousness, and it shows that a new heart is given that loves God and divine truth, and has no fellowship with the unfruitful works of darkness. This faith cannot love corruption, nor can it do wrong. It is born of God and therefore overcomes the world. What a precious faith this gift of

God and fruit of the Holy Spirit is. The substance of things hoped for, the evidence of things not seen, it dwells in the Lord of heaven and brings its food from afar. More precious than the golden wedge of Ophir is this faith in Jesus, which can have delight only in the Lord, and witnesses his perfect righteousness, and cannot tolerate any corruption nor falsehood.

It is obtained through the righteousness of God and our Savior. The perfect obedience of Jesus, at the price of his most precious blood or life that redeems from all iniquity, and this redeeming blood causes this faith to be most holy and therefore effectual in overcoming the world, and purifying the hearts of those that believe. For God purifies their hearts by faith. This faith works by love that works no ill to his neighbor, nor does it think any evil, nor can it rejoice only in the truth.

It brings fully the benefits of the obedience of Jesus to the believer, and receives all the glories of that divine righteousness into the heart and conscience of the believer, so that he that believes in Jesus is by him justified from all things by which he could not be justified by the law of Moses or by the law of works; but it is by the law of faith, even the faith of Jesus. This is called the faith of Jesus because he is both its author and its finisher. Then it must be perfect. In whatever heart it is found there must be in that heart a sense of deep depravity by contrast. The man when Jesus was on earth in

whom Christ found the greatest faith felt himself too vile and too unworthy for Jesus to enter into his house even, but said to Jesus just speak the word and my servant shall be made whole.

Faith is the substance of things hoped for—the evidence of things not seen—the divine persuasion in the heart of the blessed and perfect obedience of Jesus, and it therefore shows us his glory and our own vileness. It exalts Jesus and sets man down in the dust a helpless sinner in himself, yet glorying in the Lord Jesus, and overcoming the world by the faith of him; so that those that are blest with this faith stand justified and complete in Jesus, and hence they are just. Now the just shall live by faith. They draw nigh to God. They prevail and have power with God, and reign with Jesus.

Do you ever question or enquire whether you have this faith of Jesus or not? You never question his merit or power, his goodness or sufficiency, but you see so much failure and vileness in yourself you often wonder if you are blest with this faith.

P. D. G.

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### RUTH—CONTINUED.

Boaz said :

“It is true that I am thy near kinsman : howbeit there is a kinsman nearer than I.”

What is the law in Israel concerning the next of kin—a surviving brother, if a dead brother leave a widow childless? He must marry the dead brother's widow and raise up seed to the dead that there

be no lost family, no lapsed estate, in Israel. It required love for the dead brother and self sacrifice to honor this law. He that did not do so was a coward and dishonored the estate and the family name. It was living for the dead, yet he that did so in obedience to the law of God was honoring the dead and the living in so doing.

Here is the resurrection of the dead typified. It sets forth the doctrine that no name should be lost in Israel, that the dead should live again.

The next of kin should do this. It was a right that none could take from him, yet he if wrong would not consider this as service acceptable to God. Boaz felt the truth of this law, hence he said, while I am near of kin to you, there is one yet nearer. Hence he must not invade the right of that nearer of kin. He must honor the law and in doing so he encroaches on the rights of none, but regards the rights of all. He tells her to tarry this night. He would see in the morning if this nearer of kin would perform the part of the nearest kinsman—marry Ruth the childless widow, and raise up seed unto the dead. How careful and prudent Boaz is to honor the law of God in all things.

On Ruth's return to Naomi with a good turn of barley—six measures—the six days of labor fulfilled under the law, she prophesied good things to Ruth, “Sit still my daughter until thou know how the matter will fall: for the man will not be in rest until he have finished

the thing this day." Here are words of comfort dropt from the lips of the old Christian and cheering the young one seeking the Lord. The experience of the old and tried is worth much to the young. Where God begins a good work he will perform it until the day of Jesus Christ is what she holds forth. To sit still is to abide where Jesus commands—not to seek help outside of him. There is no need of this. The only strength is to sit still, for that is resting in the might of the Lord. It is declaring that he has finished the work and I rest by ceasing my own work and trusting in him.

Boaz then went to the gate and sat down there. The gate to a city is not only the only lawful place of entrance into the city and egress therefrom, but it is also the place to adjudicate and settle all matters of contention. The judge sits in the gate, the place of justice; and hears complaints. It was therefore to this place that the man went, and calling ten men, the elders, rulers, to present a case for them to hear, namely this: There was one nearer of kin to Naomi. Now Boaz presents before these elders this case of Naomi, and it is the case of Ruth also. He said, Naomi sells a parcel of land which was our brother Elimelech's. Now will you buy it? You have the right and I am next to thee. He said I will buy it. Then said Boaz, if you redeem it then you must also buy it of Ruth the Moabitess, the wife of the dead, to raise up seed unto the

dead. Then he said, I cannot redeem it for myself, lest I mar mine own inheritance.

He was not able to redeem it of Ruth, or to raise up seed unto the dead—lest he mar his own inheritance. His own inheritance must be preserved. There is nothing at all offensive in the conduct of this nearer of kin. He had no hatred toward Ruth, nor the law of Israel to raise up seed unto the dead. He appears very willing that this should be done, but is unable to do this himself.

Who is this next of kin—nearer to Naomi and Ruth than Boaz, and whose right Boaz recognizes? What are we born under in the first birth, or to what are we nearest of kin under that natural or first birth? It is the law. It has right to us, but it cannot redeem us, nor raise up seed to the dead.

The law is not opposed to this redemption, nor to the resurrection, but it is unable to deliver the sinner, or redeem him, or raise the dead. If there had been a law given that could give life then righteousness had been by the law. But by the deeds of the law shall no flesh living be justified. The law was weak through the flesh.

But the law is not against the promises, but a witness for the sinner that believes in Jesus as the end of the law. The law is well pleased—yea magnified in the obedience of Jesus, and in the death of Jesus it is all fulfilled, and in his resurrection seed is raised up to the dead, or death is abolished and glory is

revealed.

Boaz is typical of Jesus, and he honors the law or next of kin, and steps in the shoes of the nearer kinsman with his full consent in the presence of the ten elders, and with their approbation as witnesses, and hence the ten commandments are fulfilled. How good and glorious to be righteous and in full peace and good will proceed as Boaz did, and with the approbation of all concerned marry Ruth.

David, his descendant, came to the throne of Israel with clean hands. No defilement clung to him. Jesus full of grace and truth comes righteously into the kingdom. To him the porter openeth. All bear witness, the law, the prophets and the Psalms that he is that Just One. The Father in heaven is well pleased, the believing sinner glorifies him. The dead are raised up. All things are restored. Order is brought out of confusion.

Jesus is able to redeem and raise the dead. He loves his people even when they are dead. He loves Israel. The Lord's portion is his people. He loves them. What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

The nearer kinsman plucked off his shoe and gave it to Boaz. This put Boaz righteously in the place to redeem all that was Elimelech

and Chilion's and Mahlon's of Naomi. There was a vested right in Naomi because of her relationship to these dead. Thus the living and the dead in Israel are so joined that they cannot be separated. For God is not the God of the dead but of the living, for all live unto him.

P. D. G.

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ELDER P. D. GOLD, DEAR BROTHER:—Will you please tell us through the LANDMARK if Christ's answer to the Malefactor, Luke 23:43, is a question or a promise? Also, was Nicodemus a believer—a converted man, or not? Also, was Paul a Jew, or not? By so doing you will confer a favor on several of your brethren of the old Mt. Zion, near Red Bank, Halifax Co., Va. My excellent friend and brother, Mr. Geo. B. Hite, who is regarded as one of our purest and best of Christian men, suggested that it might be well to refer these questions to your judgment.

Remarks.

Christ's words to the thief are a promise—a glorious declaration of the salvation of that thief.

Jesus as a man was confined in the flesh—straitened, until his crucifixion was over. But while in the flesh he was also in heaven as the everlasting Father. John 3:13.

What a scene was this, Jesus nailed to the cross between two thieves. Both had nailed on him. But lo, grace comes—one is quickened, confesses his own sin, and the justness of his condemnation, rebukes his impenitent fellow, avows the innocence of Jesus and prays to him. Jesus at once pours salvation

on that thief saying, "To-day thou shalt be with me in Paradise." Nobody that knows and loves Jesus would think this is a question. He had the same power to save sinners while dying as while living, yea he was dying for that purpose.

Paradise means heaven, not the grave. Paul was caught up to Paradise, not down in the grave, and saw such glory as mortal tongue can never declare. See Rev. 2:7, where it is stated that the tree of life is in the Paradise of God. What better place do you wish to be in than this?

Was Nicodemus a believer or converted man or not? Nicodemus was no enemy of Christ. He defended Jesus, and the Pharisees understood that Nicodemus was on the side of Jesus. See John 7:50-52. When all the disciples forsook Jesus and fled Nicodemus comes with a precious mixture to embalm his body, and he with Joseph of Arimathea took the body of Jesus and placed it in a new tomb. Was not he a friend of Jesus? He no doubt loved Christ and is saved.

Paul was a Jew of the tribe of Benjamin—born in Tarsus, no mean city. Tarsus was a city that the Roman government had so honored that every one born in that city was entitled to the privileges of Roman citizenship which was a great benefit for them. Rome was mistress of the world, and her citizens were to be protected in their rights everywhere. Hence when they aimed to scourge Paul he said, Is it lawful to scourge a Roman citizen uncondemned?

But a Jew is a Jew it matters not what country he is born in. A Gentile might be born naturally in the city of Jerusalem, but that would not make him a Jew. A man of Jewish parentage is as much a Jew born in America as if he were born in Judea.

One born of God is a child of God if his natural parents are Indians, or Africans, or English. That does not matter. Every child of God is born in Zion spiritually, and is free born because the mother is free—the Jerusalem above.

P. D. G.

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Friend C. S. Rogers requests my view of Rev. 22:1-2:

"And he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and the Lamb,  
"And in the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

The Book of Genesis opens the Bible, the Book of Revelation closes it. One gives an account of Creation, the other is the history of prophecy—for history is of things accomplished. This is the last book of God given to the church, or signified to the churches.

In the book of Genesis there is an account of a river that went out of Eden to water the garden planted eastward in Eden. In the midst of this garden was the tree of life. In the New Jerusalem which John beheld was the Holy City with a golden street, and in the midst of this street, and on either side of the river was there the tree of life.

The Garden of Eden did not con-

tinue. Man soon corrupts his way, death enters that garden, man is driven out into the earth, and is cursed, and the earth is cursed for man's sake. The first garden was of the earth with its inhabitants and all its surroundings. But the New Jerusalem is from heaven. The river that waters it proceeds from the throne (one throne) of God and the Lamb. There is only one true and living God manifested as Father, Son and Holy Ghost, but these three are one in character.

This river of water is of life. The Holy Ghost takes the things of Jesus and shows them unto us. It is pure, clear as crystal. A glorious high throne from the beginning is the place of our sanctuary. This river does not rise in the earth, nor is it divided as was the one in Eden. This river proceeds from the throne of God and the Lamb, how high, holy, pure and blessed. Nor is there any death in this water. Every thing lives where it flows. This river waters the New Jerusalem, the city of God, and makes it glad.

In the experience of the child of God he finds the Holy Ghost the Comforter, a well of water springing up into everlasting life in him.

This river cannot be seen with the natural eye as can natural rivers. It was revealed or shown to John. The world cannot receive this Spirit because it seeth him not. Nor can the world crave this water for it is pure and holy.

The tree of life in the midst of the street of this city (referred to in 21st chapter of Rev.) and on either side of the river of water of life

presents perfect fruit everywhere in the city, so that one may eat and never die. There is no sickness, sin, nor death, nothing unclean in the city. Christ before time, in time, after time, forever the same, is the tree of life. Every month this tree yields her fruit or the fruit is yielded in or through the church. As Jesus says, I am the vine, ye are the branches. Every one that abides in him bears much fruit. In this blessed city they go out no more, but forever glory in him.

The twelve manner of fruit the tree yields shows the completeness and perfection of the quality of the fruit. They can neither hunger nor thirst who eat and drink of this tree and river. It is always ripening and ripe. There is in Jesus fulness to meet and satisfy every desire of the child of God.

The leaves also are for the healing of the nations—the nations of those that serve God. The promises of Jesus cure all diseases. His words are spirit and they are life.

This river, tree, fruit, inhabitants are all in heaven. How different from the earthly paradise where Adam sinned, and from which he was driven out. In this heavenly city is no sin, nor death, no devil, no unclean thing, nor darkness, no sorrow, no separation, no want, but all is glorious.

P. D. G.

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"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."—Prov. 27:1-2.

## CORRECTION.

By mistake brother G. S. Wilson appeared in a notice of Little River Association's sitting as clerk. He is not the clerk. It was not his mistake. Brother Wilson is an honest man, and does not wish to appear in any false light.

P D G.

The White Oak Association will convene with the church at North-east in Onslow county, N. C., Oct. 20th, 21st and 22nd, 1900. Those coming by Wilmington will be met at Jacksonville, N. C., on Friday evening before. Those coming by New Bern, N. C., will be met at Parker's Crossing Saturday morning.

C. C. BROWN, Cl'k.

The next session of the Mill Branch Primitive Baptist Association will convene with the church at Mill Branch, Columbus county, N. C., on Friday, Saturday and 1st Sunday in November, 1900. Visitors coming via Wilmington, N. C., or Florence, S. C., will change cars at Chadbour, N. C., and will be met at Clarendon, N. C., or Mt. Tabor, N. C., and conveyed to the church, distant about six miles from either place. Those changing cars at Elrod, N. C., for Chadbour, N. C., will write Bro. M. M. Harrelson at Clarendon, N. C., who will meet them at Chadbour, N. C. on Thursday P. M. before the Association convenes on Friday.

C. W. BROWN, Cl'k.

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## OBITUARIES.

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WILLIS R. WHICHARD.

Departed this life at his home in Pitt county, N. C., on the night of the 10th of September, 1900, our dear and esteemed

brother Willis R. Whichard, in the 68 year of his age. He was born March 16th, 1833, and was reared to manhood, lived and died at the same homestead. He was first married to Miss Martha Congleton by whom he had two children. One of them died and the other, Mrs. Solomon Jones, still survives him. Some time after the decease of his first wife he was again married to Miss Amanda Gurganus and they had born unto them seven children. One of them, a son, died some time since and the other six, all sons, are yet living to mourn their loss. He was an industrious and skillful farmer all his life, and by his energy provided well for his family and accumulated a good estate. I think he had the entire confidence of those who knew him as an honest and upright man, and of being possessed of rare ability in judgment of things both spiritual and natural. He united with the Primitive Baptist church at Briery Swamp in June, 1890, and faithfully lived in the discharge of his duties as a loving, consistent and orderly member of that church to the time of his death. He was badly afflicted with Rheumatism for about 23 years and for the last ten years of his life was so much drawn and so helpless that he was unable to get about but little except as he was carried or rolled on his chair. But in that helpless and suffering condition he was taken by his devoted and faithful children and patient and loving companion to his buggy like a baby and carried to his meetings, and unless very bad off would always fill his seat there. I have often thought what a rebuke his patient faithfulness should be to us when we let such small things and inabilities keep us away. He was an untiring student of the word of God, and in his confined condition read it through often, and was edifying and instructive in conversation and sound and deep in his views and understanding of it. I have thought that he was a gospel deacon but was never ordained or set apart to the work of that office by the church. He wonderfully retained his strength of mind until the last and bore all his sufferings with the utmost patience. Our dear brother is gone from us but has left us an example of honesty, integrity and christian perseverance worthy of our emulation. I knew him to love him, and he has been to me a source of great strength and comfort, and while we wish to bow in humble submission to the righteous will of the great

Head of the church, we sympathize deeply with the dear family and ask in their behalf the strength, guidance and support of His all-sufficient grace and unerring counsel until they, too, shall pass away and that they may see Jesus as he is and be like him.

Affectionately your brother,  
M. T. LAWRENCE.

Hamilton, N. C.

MRS. KITSY A. RYALS.

I send a short sketch of my mother's death. She was born Aug. 11th, 1831, and departed Aug. 7th, 1898, making her stay here on earth 67 years lacking 4 days. Her trouble was in her throat something like a cancer. She was taken sick in January but was not confined to her bed much of the time till in June, and then was confined to her bed the remainder of the time. She said when she got sick she would never get well, for she had a disease that would take her away, and if it was the Lord's will to take her away she didn't care how soon, for she didn't want to be any trouble to any one. I think she was as little trouble to wait on as she possibly could be, and seemed to bear her sufferings with the most patience of any one I ever saw. She joined the Primitive Baptist church about 50 years ago, and was a faithful member up to her death, and her seat was never vacant unless sickness called her away, and she was always ready to bear her burden in the church and in her family, and in her neighborhood as much as lay in her power to do, and always ready to help the poor and needy, and always ready to visit the sick as much as she possibly could: for she said she thought there was a reward for them that visited the sick, for if they won't rewarded here they would be hereafter. She said just a short while before she died that when she first got sick she studied a great deal about how bad she wanted to work, and she did not then, for she felt like her work here on earth was completed, and she was ready to go at any time the Lord called her to go. She leaves a husband and seven children to mourn her loss, but may our loss be her gain. May God in his infinite wisdom bring us all to his throne of grace to be prepared to meet our loved one who is gone on before is my prayer. Farewell, dear mother.

Written by her loving daughter,  
ANNA RYALS.

JONAS ISAAC BALLANCE.

Jonas Isaac Ballance was born September 28th, 1893. His stay on earth was short but sweet to his parents. He was a bright and intelligent little fellow, was always ready to do anything that he could. None knew him but to love him. I think he thought the most of his other little brothers of any child that I ever saw, especially his youngest little brother. He would do anything in this world that lay in his power for that child. After he was taken sick and confined in the house if the baby went out he would call him back, and would cry if we didn't bring him back to stay with him.

His disease was Membranous Croup. All we could do for him seemed to do him no good. We would often say to him, Isaac, where do you hurt? He would put his hand up to his throat and say there, but if anyone asked him how he felt he would say I am well, or I feel better. He would never own being sick from the first. The day before he died he begged me to let him go out of doors and play with Elijah, or let him get up and sit up some, said he was well and, what makes you keep me on this bed. I am so tired of lying. Isaac took a great delight in going to church. He would go, and go in by himself, pull off his little hat and sit down on his seat just as graceful as any member of a church, and would talk about it just as if he had been a member. One day while he was sick he said to me and one of our neighbors, I want to go to Beulah one more time, and hear brother Farmer preach again, for he loves me, don't he mamma? I told him yes, and I believe he does. Oh, what a comfort that was to me; but the little fellow could not be spared to hear him preach, or any one else any more, but hope and believe he is enjoying a better life now than he would if he was here in this sinful world.

WALKER L. ENOCH.

By request of sister M. A. Enoch and the family connections I write for publication a brief notice of the death of our beloved brother Walker L. Enoch. The deceased was the son of John Enoch and Nancy Enoch, and was born November 3rd, 1839, in Alamance county, N. C., and departed this life May 29th, 1900, in the town of Greensboro, N. C., making his stay upon earth sixty years, six months and twenty-six days. He grew up to manhood

in Alamance county, N. C. His occupation was farming until the late war between the States. He then enlisted and went to face the enemy in the year 1861, and gave his services there until the day of General Lee's surrender, though he obtained a furlough and came home to see his family about the 1st of May, 1864, and was married to Miss Mildred A. Everett the 5th day of May, 1864, and returned to the army about the 18th of May, and stayed there until Lee's surrender, at which time he was captured and taken, I think, to Newport News, and was not released until about the 4th of July, 1865. He then returned home to his wife and friends, and again went to work on the farm in Caswell county, N. C. In the year 1869 he decided to move to West Tennessee with his wife and two children. They remained in Tennessee three years and then returned to Caswell county, N. C., and moved from Caswell to Rockingham county in 1884. He was the father of ten children, five sons and five daughters, all of whom survive him except one son, who was killed by a car running over him at Charlotte, N. C., the 12th of January, 1899. Brother Enoch obtained a hope in Christ the year 1891, and united with the Primitive Baptist church at Cross Roads, in Guilford county, N. C., the third Saturday in November, 1894, and was baptized the following December by Elder R. W. Dix, and on Saturday before the third Sunday in July, 1897, he and sister Enoch obtained a letter and moved their membership to Sardis church, in Rockingham county, where he lived a consistent member until the day of his death. Brother Enoch was a hard working man, and with the assistance of his wife made good provision for the sustenance of the body. He was always able to treat his brethren and friends well, and seemed to enjoy their company as much as any one I ever visited. He had a stroke of paralysis the 22nd day of February, 1900, on the left side, which disabled him from walking or using his arm for about one month, after which time he recovered somewhat and was able to walk and use his arm and do some work. On the 25th day of May he went to Greensboro, riding on a buggy a distance of twenty miles with his son W. C. Enoch. Soon after getting off the buggy he said to his son, I believe I will have to come down. His son caught him and prevented his falling. He then said get a doctor as soon as you

can. These were the last words he ever uttered that could be understood. His son very readily obtained a good comfortable room from a widow lady, Mrs. Fagan, in Greensboro, it being impossible to move him home. His son sent for the family, and he had all the attention of his wife and children and many friends of the town of Greensboro, as well as brethren and friends from the country, also the services of Dr. Turner, as could have been given anyone, yet when the Lord sees fit to call his children home they cannot remain any longer on earth. It was sad to realize that we should never meet with him any more here on earth, but it is a blessed thought to all those who are enabled to look by an eye of faith beyond this vale of tears, and view death as swallowed up in victory. Then for a short while the sadness is out of sight. Brother Enoch lingered from Friday until the following Tuesday, when he passed quietly away. Sister Enoch, his wife, and four of their children were by his bedside when he died. May the Lord enable the bereaved family to feel and to realize that he worketh all things after the counsel of his own will, and may he also, if in accordance with his divine will, enable each one of them to enquire what his will is concerning their eternal welfare, and that they may be permitted to meet with him whose absence they now mourn in that celestial city where parting is no more, there to sing redeeming grace forever and ever.

W. A. GOURLEY.

Stokesdale, N. C.

MARGARET LUCAS.

This sad farewell notice is written in memory of Margaret Lucas, born Nov. 12th, 1807, in Randolph county, N. C., and departed this life Aug. 27th, 1900, making her stay on earth 92 years, 9 mos. and 15 days.

She was the daughter of Johnson and Amy Spencer. There were 11 of the children, 6 boys and 5 girls, and all but one of them are dead.

She married Thomas Lucas, and to this happy union were born 9 children, 5 girls and 4 boys. She professed a hope in Christ nearly 45 years ago, offered to the old Primitive Baptist church at Suggs' Creek, Montgomery county, N. C., was received into full fellowship in the church, and was baptized by Elder Azer Peacock. Since that time her seat has seldom if ever been vacant unless she was providentially

hindered.

A devoted wife, a loving mother, a faithful member of the church, a kind and obliging neighbor, she won the love and admiration of all with whom she met. She was an industrious, energetic, kind but brave hearted, hard working woman, truly living by the "sweat of her face." She was blessed all through life with exceedingly good health, very seldom confined to her bed on account of sickness. God saw fit to stay the hand of affliction and she lived to a ripe old age. She often talked of her faith in Jesus Christ her Savior, and when she was on her death bed, her life slowly ebbing away, nothing pleased her better, when she was in her right mind, than to hear the LANDMARK read and to hear of the mercies and goodness of God, the Creator of all things.

She trusted not in earthly treasures or riches, but sought to enter in at the straight gate that leadeth to that celestial city, where no farewell tears are shed and pain and sorrow shall be no more—a house not made with hands eternal in the heavens. Her door was always open to the reception of Baptist ministers, and to all strangers who called upon her. She labored for the comfort of all who were in distress, administered to the wants and necessities of the poor and needy, the sick and afflicted. But the Lord giveth and the Lord taketh away. Death visits all. Death is the last enemy we all have to meet, the last debt we owe. She has met and conquered the last enemy, which is death, paid the last debt we owe and now this mortal shall put on immortality and death be swallowed up in victory.

Living in hope of eternal life which God who cannot lie promised before the world began, and dying strong in the Primitive Baptist faith, her mortal remains were taken to the old family burying ground, and there under the spreading oaks, amid the scenes of her childhood days, surrounded by her friends and relatives who all vied in paying the last tribute of respect to the one who seemed like a mother to them, she was laid to rest in the silent dust by the side of her departed husband to sleep the sleep of the just until awakened on the morning of the resurrection by the gentle call, "Well done, thou good and faithful servant, enter thou into the joy of the Lord." She leaves a brother, 5 children, 23 grand-children, 34 great-grand-children and a host of kind friends to mourn their

loss which we hope is her eternal gain.

Weep not as those who have no hope,  
Her race on earth is run:  
But her heavenly race has just begun,  
She is lost but lost to earth alone.

Written by a great-grand-son,  
AUGUSTUS S. CALICOTT.

## APPOINTMENTS.

JOHN C. HALL.

Martinsville, Va.—Thursday night before 3d  
Sunday in October.  
Thence to Mayo Association,  
Durham.....Tuesday after  
Raleigh.....Wednesday  
Wilson.....Thursday  
Thence to Black Creek Association.  
Malmaison, Va...Tues. after 4th Sun. in Oct.

A. H. NANCE.

Pleasant Hill.....Sat. and 4th Sun in Nov.  
Salisbury.....At night  
Flat Creek.....Monday  
Toms Creek.....Tuesday  
New Shepherd.....Wednesday  
Rock Hill.....Thursday  
Mt. Tabor.....Friday  
Sandy Creek.....Saturday  
Brother Wm. J. French's (near Atlee)  
1st Sunday in December at 3 p. m.  
Dan River.....Wednesday  
Wolf Island..... 2nd Sunday and Sat.  
Pleasantville.....Monday  
Sardis.....Tuesday  
Hillsdale.....Wednesday  
Oak Ridge.....At night  
Saints Delight.....Thursday  
Mt. Vernon.....Friday  
Pine.....Saturday  
Salisbury.....3d Sunday  
Conveyance needed.  
Will some one meet him at Salisbury on  
Sunday night of first appointment there.

PETER CORN & Z. T. TURNER.

Chestnut (Va.).....Oct. 23  
Chapel.....24  
Ephesus.....25  
Funeral of Sister Johnson's two brothers 26  
Fairview.....27 and 28  
School House near J. W. Turner's.....29  
Goose Creek.....30  
Lynville.....31  
Gills Creek.....Nov. 1  
Black Rock.....2

W. A. SIMPKINS.

Dutchville.....Sat. and 4th Sunday in Oct.  
W. B. Horners.....Monday  
Camp Creek.....Tuesday  
Surl.....Wednesday  
Roxboro.....Thursday  
Mt. Zion.....Friday  
Clarksville, Va.,.....Sat. and 1st Sun. in Nov.

## A. GARDNER.

Piney Grove.....	Oct. 29
Stuart Creek.....	30
Russells.....	31
Pleasant Grove.....	Nov. 1
Spoon Creek.....	2
Shady Grove.....	3
Cascade.....	4
Sugar Tree.....	5
Mt. Arrarat.....	6
Strawberry.....	7
Will Brother Hines arrange for him from Strawberry to Mountain Springs 3d Sunday in Nov.	

## A. M. DENNY.

Durham... Mon. night after 1st Sun. in Nov.
Wilson..... Tuesday night
Upper Town Creek..... Wednesday
Lower Town Creek..... Thursday
Pleasant Hill..... Friday
Falls..... Saturday and 2d Sunday
Mill Branch..... Monday
Wilson..... Tuesday
Memorial..... Wednesday
Beulah..... Thursday
Bethany..... Friday
Raleigh..... At Night
Durham..... Sat. and 3rd Sunday

## A. G. MORTON.

Lebanon..... 3d Sunday in Oct. (funeral)	
Pleasant Hill..... Monday	
Suggs' Creek..... Tuesday	
Ether Academy..... At night	
Cotton Creek..... Wednesday	
Will some one meet him at Star on Saturday before the 3d Sunday.	
Also	
Salisbury..... Friday night before 2d Sunday in November.	
Pine..... Sat. and 2d Sunday	
Conveyance needed.	

## E. E. LUNDY.

Straits... Thursday after 2d Sunday in Nov.
Hunting Quarter..... Tuesday and Wednesday after 3d Sunday.

## J. A. BURCH.

Shiloh..... Monday after 1st Sun. in Nov.
Stoneville..... At night
Matrimony..... Tuesday
Ridgeway (Va.)..... At night
Martinsville..... Wednesday night

## J. A. BURCH &amp; P. W. WILLIARD.

Beulah..... Mon. after 4th Sunday in Oct.	
Salem..... Tuesday	
Clayton..... Wednesday	
Conveyance needed.	

## A NEW BOOK.

"The Glorious PRIESTHOOD of the Exalted and Holy SON OF GOD, the Only Lord Jesus Christ, Considered in His Perfect Mediatorial Work, as the Divine Prophet and Eternal HIGH PRIEST and Righteous KING of all the Saints of the MOST HIGH," by DAVID BARTLEY.

It will be sent to any plainly written address, post-paid, for cash orders, as follows: One copy, 60 cts.; two copies, \$1.00; six copies, \$2.70; twelve copies, \$5.00, to one address. Please send cash by money order, or in registered letter.

ELDER DAVID BARTLEY,  
Crawfordsville, Indiana.

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Aug 1 1y

# Zion's Landmark

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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*Handwritten signature*

# The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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For single subscribers, \$1.50 per year. The getter up of Clubs of eight subscribers, or a larger number, \$1.50 each will receive the LANDMARK free for time club is made.

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When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post-office.

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P. D. GOLD, Wilson, N. C.

# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## SUBMISSION.

'Tis hard, when we are sick and poor  
And they who lov'd us, love no more ;  
When riches, health and friends are gone,  
To say, "O Lord thy will be done :"  
Yet Lord I would to thee resign  
And say, "My Father's will be mine."

'Tis hard, when in our soul's distress,  
All, all around is wilderness ;  
When herbs and quenching streams there  
are none,  
'To say, "My Father's will be done."  
Yet Lord, I would to thee resign  
And say, "My Father's will be mine."

And yet, how light our sorrows be,  
To his, in dark Gethsemane,  
Who drank the cup, with stifled groan,  
And said, "My Father's will be done."  
Dear Lord, may I to thee resign  
And say, "My Father's will be mine."

---

DEAR BRETHREN OF THE HOUSE-  
HOLD OF FAITH:—From some cause  
I have felt impressed to pen a few  
thoughts that have been on my  
mind for some time, feeling to hope  
that someone else may be made to  
think on the same subject.

I am just home from the Little  
River Association (to which I be-  
long), and have been strengthened  
greatly, I trust, by the preaching  
of God's dear servants, and while it  
looked almost like everybody were  
Baptists to notice the attention giv-  
en, and that surely there were  
preachers plenty and some of them  
to spare, yet that does not seem  
true to us when we come to notice  
the fact that they come from al-  
most every direction and some of  
them from quite a distance, and  
while as I have before stated it  
seemed that preachers were not

scarce at all, yet I could often hear  
some hungry and trembling saint  
say to those dear servants, can't  
you come and preach for us, saying  
that we are without anyone to  
preach for us, and O, dear breth-  
ren, how it makes my heart ache  
to think that there is a church  
without a pastor, some dear one to  
go in and out before them. This  
has been a year that God has been  
pleased to call many of his dear  
old servants home to that house  
not made with hands: and the sol-  
emn thought often presents itself  
to me, who will the Lord send to  
feed those dear ones of the fold  
when those dear old soldiers have  
been called.

Brethren, this touches my heart  
in a tender place. Many of late  
have asked me to visit them, and  
truly I would love to do so but I  
am but one, and a poor one indeed,  
and I don't feel that what I might  
say could do anyone good, but in  
as much as in me is I am ready. I  
often feel to say as one of old,  
"Neither count I my life dear unto  
myself that I might finish my  
course with joy and the ministry  
which I have received of the Lord  
Jesus."

Jesus said, "The harvest is great  
and the laborers few; pray ye the  
Lord of the harvest to send forth  
laborers into his vineyard." Breth-  
ren, these words of our Master have  
often been presented to me of late.  
It seems to me that if there ever

was a time when we ought to pray it is now, and if there ever was a time when laborers were needed it is now. Most of our preachers in this country are from middle-aged to old men and some of their heads blossoming for the grave, and it often makes me shudder. I being the youngest one and seemingly the most ignorant I just wonder will all these dear fathers in Israel be called home from me and I left alone, or will it even be that I shall first fall by the way because of my many weaknesses. O, the times I have tried to ask the Lord to give me strength for my day, but often feel that my prayer is not mixed with faith, without which it is impossible to please God.

It may be weakness on my part, but it seems grievous to me to know of God's dear children crying with hunger and not a shepherd among them, and another thing grieves me to know of a preacher that professes to believe that God has called him to preach and then he is all the time drawing back and saying, I feel that there are plenty to go without me. Why, if this had been so God would not have called you, so to such I would say if necessity has ever been laid upon you you may expect to feel that woe pronounced against you in drawing back. Another will say, O, if I could just preach like brother Gold or someone else I might not mind trying to preach. Such expressions are worthless and never will render one excusable before God. I feel that if I am in the body at all I am where the Lord has been pleased to put me, and I desire to be found faithful over a few things so that when the Lord comes (and that is daily) he will make me ruler over many and that I may enter into his joys.

These joys are not earthly, sensual nor devilish, but are heavenly,

yea inexpressible and full of glory. Then, dear brethren, partakers of this heavenly calling, let us remember that "All power both in heaven and earth is in the hands of Him who has called us," therefore we should go doubting nothing, and feed the poor trembling saints with such food as God shall prepare, for the "Preparations of the heart and the answer of the tongue are from the Lord."

Then, dear brethren one and all, who feel the need of comfort, let us pray God to send the blessed comforter whether it be in the form of a servant or an angel. I hope I have been able to feel the power of the Spirit and the preaching of the Spirit which is precious to my soul, and the more we feel of such the more we desire to. But it matters not how often we feel this consolation of soul, this does not fully keep us from wanting to see God's servants and hear them preach. Now I have no idea that any church that is blessed with plenty of preaching realizes its true value until it is taken from them and the days of prayer and fasting come. Then they can look back and say, O that it was as in days past. Now I have said some few things to preachers among whom I hope I am, and I am sure if there are any people in the world I have a special love for it is them; and now in conclusion I want to say a word to the dear hearers of the word. Now unto you who are blessed with good preaching let me say esteem God's dear servants for their work's sake and encourage them both in word and deed in the work whereunto God has called them, so that if the time should ever come that you should be destitute you would have an acquitted conscience before God, and could feel and say that you could hope that God would still remember you and give you another.

Unto you who are destitute I must say I feel you in my bosom to-night and I desire if I could to pray God to send laborers unto you. My mind is drawn out to the destitute and poor of the flock, and if there is a single word of comfort in this poor scribble that should reach your hearts may the Lord be praised. I feel that all God's people are poor (I mean in spirit), and all at times cry out and say, "O, my leanness, my leanness," yet we should remember that Jesus, for our sakes became poor that through his poverty we might be rich

So it matters not how poor, how sinful, how ignorant, how dependent nor hungry we may feel, we can rest assured of one thing, that all our needs are found in Jesus and the sorrow of these things will follow us no further than the grave.

Then we will hear His voice saying, "Come ye blessed of my Father." O, what must that joy be to see Jesus and be like him and dwell with him forevermore.

Lovingly submitted,

W. A. SIMPKINS.

Raleigh, N. C.

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### "I AM THY EXCEEDING GREAT REWARD."

Thus spake the mouth of God, by an immediate revelation, to his chosen servant and friend in everlasting covenant with his portion. The Lord's portion is his people, and he is their portion forever. This makes an indissoluble unity. It is this relationship that forms the basic principle in the covenant of redemption. Without such relationship there could be no harmony of purpose relative to himself and his people. This relationship is a life relationship in its mediatorial head who is the Son of God, and it is on this point exactly that John declares, "This is the record

of God: that he hath given unto us eternal life, and this life is in his Son."

This, he says, is the witness of God. "I am thy exceeding great reward." It is not only the fundamental of the covenant of redemption in Christ, but it is the highest incentive that can be named to move the children of God, by Jesus Christ, to seek his face forevermore. Returning once more to the beginning of this article, I repeat, after these things the word of the Lord came saying, fear not Abraham, "I am thy shield and exceeding great reward." In these words is given a full and complete guarantee of safety to Abraham in his confidence in God, in his promises regarding the inheritance which God was about to bestow upon him and his seed forever.

"I am thy shield." This saying of the word of the Lord which spoke unto Abraham is a vision and applies with the same force, faithfulness and extent to the seed of Abraham as it did to Abraham himself, so that King David on the throne of Israel as an heir of promise both concerning the land of Canaan and the gospel kingdom of Christ, could say with the assurance of faith, the Lord is my shield, he is my defence, and he is my portion. These expressions of David are all based on the stipulations of the covenant made with father Abraham, and all are carried into the kingdom of Christ. There can be no grander state in glory than the inheritance of eternal life in Christ, and to sit on his immortal throne forever: and a knowledge of God in Christ by faith is life eternal. There can be no greater glory than this in the possession of this eternal life which was promised before the world began, and ordained to the glory of the chosen in Christ, while as yet there was none of

them. The grand purpose of God in it all was to glorify his Son in the redemption from sin and death of the heirs of promise which were chosen in him before the world began. In pursuance of the great and primary purpose expressed above to glorify his Son and heirs of the Father, God in the beginning created all things

This was the first stage of God's work of creation by which he was glorified. This glory the heavens declare, and by the things that are made his eternal power and god head are known. This knowledge of God is on the rational scale as Adam came, and all intellectual beings after the fall, and down to the calling of Abraham from among the heathen who are said to be without excuse on this line. But when God would make known his goodness which leadeth to repentance he preached the gospel to Abraham saying, in thee and in thy seed all nations shall be blessed. The gospel of the Son of God in the seed of Abraham is the gospel of the same Jesus in the seed of the woman which bruised the serpent's head. As the seed of the woman he is also the son of the first Adam in the flesh through Seth and down to Abraham as to his human nature on the generative side. But on the maternal side he is the child of promise by faith of Sarah. This brings to pass the saying of God, I will greatly multiply thy conceptions, yea by faith Sarah herself received strength to conceive seed, and therefore an innumerable seed like the sands of the sea. Pursuing this genealogical line we come down to Mary, the mother of Jesus, who was a virgin betrothed to a husband, and she brought forth the only begotten son of God being conceived of the Holy Ghost, and now, this child being the Son of God by his conception and birth of

a woman makes him the head of the covenant of grace, as Adam was the head of the children of flesh and blood; and as Abraham was the head of the covenant of circumcision in the flesh, and heir of the world by promise which he believed, and he was called the friend of God. And this is the covenant that was confirmed before in Christ (which the law, covenant, four hundred and thirty years after could not disannull) preserves the lineage of Christ from contamination in the flesh, being made of a woman, and having God for his Father. For the woman being deceived was in the transgression and not therefore by a wilful act. This Jesus was the first and only infant that was ever free from the great transgression. Job's question was, How shall he be clean that is born of a woman? A woman is only receptive and therefore cannot import original sin to her offspring. But Adam was not deceived, and therefore he is responsible for the original sin as being the genitive head of all his children, and thus in Adam all die, he being the earthly head of all his race. But although Joseph, the husband of Mary, was not the natural father, he was the legitimate husband of Mary, the mother of Jesus, therefore her child was holy or lawful. See Corinthians on this. The wife is sanctified by the husband and the husband by the wife, or else were their children unclean, but now are they holy (or lawful). God declares, Behold I create the fruit of the womb. This is true in every case even by the law of natural generation, and is no less true in this case. Therefore in every sense we can look at this subject Jesus as the holy one of God.

Now we have an open heaven through which John in Patmos saw the throne of God, and the lamb was before him as it had been slain

from the foundation of the world, and they worshipped him whose name had been written in the Lamb's book of life before the foundation of the world. My substance was not hid from thee when I was made in secret.

So it is in the covenant of everlasting love containing the promise of immortal hope in agreement with the eternal purpose to glorify the Lord Jesus Christ in the fruit of his own precious blood or those who are the gift of his eternal Father in the children of his grace. These all shall be brought home to God who is their exceeding great reward. Yea, the Lord's portion is his people, and Jacob is the lot of his inheritance, saith the Lord, and John says, If we receive the witness of men the witness of God is greater. God has given us eternal life, and this life is in his Son.

I. N. NEWKIRK

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### EXPERIENCE.

DEAR BROTHER GOLD:—I will try to write what I hope have been the dealings of the Lord with me. It seems almost a task, I do feel my weakness so much, and cannot tell how long, but ever since I was very young I would have serious thoughts about death, and the welfare of my soul hereafter, and would try to pray to the Lord the best I knew how to be saved from that everlasting punishment. Thus time passed and I was married. Still at times there was no enjoyment for me. My thoughts would sometimes be a burden to me. I would sometimes try to sing them off my mind thinking there was no one else like me, and would occasionally have dreams which I will not relate here, but I hope it was the workings of the Lord with me. I seldom ever went to preaching, thinking my chance was too bad.

I would hear of others going and offering to the church and being baptised, and I would think there was a chance for all but me, that I was such a vile sinner there was no repentance for me at all. It was in the spring of 1889 my troubles seemed to get worse. I then realized in its fulness that I was a condemned and ruined sinner. There was no mercy for me at all. About this time one of my neighbors sent me a few LANDMARKS to read. Little did I think if I perused them that they would make my burden heavier, but I found it to be so. I would read some of the experiences, and I felt like I could witness with them until I came to their deliverance. I knew I could not witness that.

One day while reading a lady's experience I read these words, "We know we have passed from death into life because we love the brethren." These words seemed to follow me. I could not rest, and thought I would go to the woods or somewhere to be away from the house. I did not want anyone to see me in such a condition, but a thought came to me, I will go and get the Bible and look for these words to see if that would give me any ease. I found them, and read several verses, and Oh what comfort I found in those words. Did I not love the brethren? I felt that they were the dearest on earth to me. Why did these words seem to be for me? But alas! it was but a short while before my burden came back on me with double force. Something seemed to say, "these words are not for you, they are for the person you were reading about. Some one will say you got your experience from the LANDMARK." Now I felt like I would die. I thought to myself I will not read another experience. I will send them back. Next day while trying

to cook dinner my burden was so heavy I thought I must try to read something to see if I could find any relief. I took the hymn book down thinking to myself where I open there I will read. These lines were before me,

"Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore."

I felt like these words fitted my case. I read on until I came to this verse,

"Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth is,  
To feel your need of Him."

In a moment I felt like my burden was gone, but this, too, was of short duration. Something again seemed to say, "This is all of you; the Lord is not in it."

O I felt like if the Lord would give me a dream then I would believe. One night after this, while lying on my bed, I was meditating about my condition, and became perfectly satisfied that it was all with the Lord: if he had begun a good work with me he would finish it. That night I dreamed I had offered to the church and was received, and wanted to go to my old home at my mother's to shake hands in fellowship with those of my relation who had joined the church, knowing that my mother was dead. I thought after I went mother came to me and gave me a peach. She said "take this, daughter." I thought it was the soundest looking peach I ever saw, and wondered why did she call me daughter. I knew I was her daughter naturally, but it was made known to me because I had been received in the church was why she called me daughter. When I awoke I felt like the Lord had given me this dream, and it was sufficient—that what I had experienced was good fruit, and felt like praising God in the highest. After this I

went on rejoicing for a short while thinking I would the next opportunity go before the church and tell my little hope. When the time came something would say, you are unfit. Now I began to feel again I was deceived in the whole matter. All day my prayer was, Lord if I am deceived, I pray undeceive me, that I may not deceive these people. That night I awoke repeating these lines,

"Amazing grace how sweet the sound,  
That saves a wretch like me,  
I once was lost but now I'm found,  
Was blind but now I see."

Now I thought why should I doubt any longer? I felt like the Lord had answered my prayer, and thought now if the Lord will show me in a dream of baptism then I would not doubt any longer. That night I saw myself walking in the water to be baptized, and I awoke with the words saying I shall not give it out, for I felt my greatest desire was to be baptised. After this I again asked the Lord to show me something plainer, and I dreamed another night I heard my mother say, there is something around the sun. I thought I had been sick a day or more and had not been able to get out of the house. I said let me go and see if I can see anything. I looked and said yes, I can see something now, and I heard strange voices. Then I saw plainly visible the fashions and pride of this world, and I said in a loud voice, is not that a pattern of this world today? I then looked beyond this, and I saw a woman sitting. Now, dear kindred in Christ, if indeed I be one, I cannot describe this loving looking woman. She was so gentle, so meek and so lovely looking, my eyes beheld nothing now but this woman: to go to her I must. I thought I did not have any trouble in going to her. It seemed that I was as-

ending to heaven, for there was where I thought she was. One of my sisters went with me, who has not joined any church, but I believe it is her duty. When I came to where she was I fell at her feet fearing she would see some vileness within me. Then she embraced me and saluted me with a kiss. She then looked at my sister and said, has she got a red mark on her face? And I saw at a side glance a man sitting on a long seat with a large book at his side. I was so overjoyed I awoke. After this dream the impression to be baptised grew stronger with me. One day this question was asked within me, Have you not received a hope, why not manifest it? I felt to be unworthy, but I did not feel like I could stay away from the church any longer. So I went before the church at Mill Branch the first Saturday in November, 1899, and told a part of what I have written here, and was baptised the same day, also my husband with me, by Elder W. H. Fly. Still at times I have many doubts and fears, but I have never regretted being baptised, for I there found rest to my soul.

Your little unworthy sister,

REBECCA JOYNER.

Rocky Mount, N. C.

TO BROTHER GOLD AND ALL MY DEAR KINDRED:—I feel that the time has come when I must take up my pen and let the dear saints hear from me again. Before writing for the LANDMARK the last time, I had sickness in my family every week for several months. After doing what I felt to be my duty I had rest for a while.

On Friday before the Association at Williams' I had a light chill and felt so badly I concluded not to go. I also felt that my husband was not well, though I could not get him to say so. After some persua-

sion on his part Saturday morning I went, but I was most miserable and heard no preaching. I almost made up my mind to come home Sunday morning, but finally concluded to go and hear the preaching if I could hear, and if I still felt no better I would come home. But as the clouds rolled away that morning to let the bright sunshine enliven all nature, the darkness seemed to leave my soul, revealing the sunshine of my Maker's presence, making me feel that I could leave my husband and children to his care and could trust in him for all things. Then I could enjoy being with the brethren and sisters, and heard the preaching. Occasionally, as a cloud would pass before me, with God's help I could drive it away by feeling that I must trust in him and all would be well. I came home Monday evening and found that the Lord had indeed been with them. It had not previously been on my mind to do so, but I began then in my mind to write of the everlasting and almighty Arm that is ever under us, holding us up, bearing us onward and bidding the troubled waves be still.

Surely I am the most perverse, most rebellious and stout-hearted of any of God's little ones, if I am one. I fear sometimes he will give me up to my own perverseness and bid me depart—from him. I have felt, ever since the Association, at times, that I had something to do, but every excuse has been mine. I have been too busy, or too indifferent, or too doubtful, wanting to know that God required it of me before complying. I have felt, too, the woe that is unto me if I disobey. It seems to me I must know something of the feelings of God's dear ministers. I know I can and do sympathize with them in their trials more than I once did. I can

feel and realize what they have to pass through, the heavy weight of their impressions with their feeling sense of unworthiness for the work, and the woe unto me if I preach not the gospel that is ever before and with them, and weighing them down. Oh, the fear of God's judgments is a dreadful thing when we feel and see and know they are coming, and when they are already upon us as they are upon me. Why is it I cannot render obedience except through so much suffering?

God's ways are not man's ways, and we should not, when we feel impressed of the Lord to do a thing, go to man and set his judgment above the Lord's. It is not for others to say what my maker requires of me, neither am I to say what another's duty is. We need expect nothing in this life but scoffs and jeers and persecutions when we try to obey our Heavenly Father, and the more we are at his feet and try to serve him the more we are reviled and persecuted, not only by the world but sometimes, by our own dear christian kindred, which gets close indeed to us and hurts us as nothing else can. We should pray for that charity that knoweth no evil and is kind.

The other day I asked, as I often do, "O Lord, what shall I do?" The answer was, "Trust in God." Then I asked, "O Lord, what about the judgments," for I felt that they were coming. The answer to this question was, "Whomsoever He will He chasteneth." And we are not to question his ways which are mysterious and past finding out, though I often find myself doing so. When we are permitted to see a little into them we are filled with admiration, praise and thanksgiving at the wisdom with which his wonders are performed, how he makes all things work together for good to them that love him. No

affliction for the present seemeth to us good but grievous to be borne, and sometimes when a great trial has befallen us we refuse to be comforted, but afterwards we can see the wisdom and mercy of God in working it out, and can rejoice in the good it has brought us.

My dreams are very short, very little, but big with meaning to me. I was dreaming one morning about a year ago something about war and trouble, and a man said to me, "Unto the world thou shalt be slain," and I feel that I am to be killed in a large measure to the world, its pomps and its vanities. I am not to cling too closely to the things of this life, not even to my husband and children. My heart will almost break with its sorrows but will be forced to give up its idols. My Lord bids me take up my cross and follow him, and we cannot serve two masters. I know my trials and tribulations must come, I have had the promise of them, but there is comfort in the promise that He will deliver me out of them all. I will see His salvation, and He will be with me alway even unto the end. Sometimes I doubt this though, and fear He will leave me to my own wilful self, that He will take the one talent from me, if indeed He has ever given me one, and will say, depart from me thou wicked and slothful servant, I know you no more.

I dreamed some time ago that my sister told me she dreamed she had in her hand some rose-buds and some one told her that with the unfolding of each bud would be the unfolding of the Scriptures. It seemed to me, though, that the buds were in my hand, and I feel and hope that as the dream was really mine it means that after tasting the bitterness of the bud in each affliction I will find the sweetness of the flower in the unfolding

of the Scriptures. I prayed once for a better understanding of things divine if it had to be brought through affliction, and I feel that if it comes it will be in that way. It was through affliction and much tribulation of soul that I felt Jesus to be my Saviour. It was through the deep waters of many afflictions and sorrows that I was brought, first to write what I have written, then to take up family prayer; and it has been through affliction that I have been brought to the enjoyment of the Scriptures. The time has been when the Bible was most of the time a sealed book to me, and I was not satisfied to read it as mere history. I was so anxious to know the deeper meaning that I felt to be contained in the written word. Consequently there was very little, if any, pleasure in reading it at such times. But since I have passed through the deep valley of so many humiliations and sorrows I have been given better understanding, I hope, and enjoyment in reading it, though there is very much that is deep and mysterious to me yet, and I suppose will always be.

Again I dreamed that my brother had been gone a long time from home, and we were distressed about him. My mother (I believe she and my brother and sister are all in heaven) prayed to know what would become of me. It was told to her, "She shall see the salvation of the Lord." I feel that I have been bid many times to stand still and see the salvation of the Lord; and now I can but feel that the promise has been given me, in a dream though, that I shall see his salvation. But I find myself shrinking from the trials that must come before.

Last summer not long before the Association I was very sick and thought I would die. I did not seem to fear death on my own account, but I begged the Lord, if it

could be his will, to spare me to my poor husband and children. These words came, I believe, in answer to my prayer, "I will be to them a Father, they shall be to me a people." I was glad to be brought on my bed for the sake of that promise. There is one thing I wish for more than all else for them, that they shall be God's own little children, and the words that I feel to be a promise make me hope for them; yet sometimes I am fearful that I am mistaken in the meaning of the words. I believe the Lord heavily impressed me one night to pray for one of my children, my eldest son, and I cannot believe he will put it in our hearts to pray for a thing and leave the prayer unanswered.

I believe I have been shown in a dream something of the way it will be with the children of God before the end of time. It was only about three or four days, I thought, before the final day, the day of judgment. I saw a man go down into the bowels of the earth to see if there was such a place, he said, as hell. He came up again and said there was no such place. There was a little band of us travelling on foot, and our tormentors came meeting us, piercing us with their sharp-pointed instruments. Presently we stopped on the roadside, when one of us said, "We can't stay here, we have no abiding place here. We must go to the woods." I awoke then, but it seemed to me awful. I believe the time is coming when we shall be persecuted and tormented as we of this age have never known. I often ask myself the question, will I prove faithful and true when tried? I know we will need strong faith to stand the test, and it will be the presence of Jesus alone that can give it. I fear the time is coming when we will have to go to the

woods and secret places to join with others of our faith in worship to God. May God give us all grace and strength and faith to bear up under all the fiery trials awaiting us, and enable us to trust in him for his salvation that is sure to come. He is not slack concerning his promises, and I believe he has promised all his little children to be with them to the end of the world.

Pray for me; I need the prayers of you all. If one at all I am

Your very little sister,  
MARY W. HOUSE

### JESUS CHRIST THE RIGHTEOUS.

How much is couched in the above expression. In him is righteousness, sanctification and redemption. In him is life, light and liberty, peace, joy and love. He is the end of the law for righteousness to every one that believes. The law is used by divine grace as a schoolmaster in bringing the subjects of his love to him. They learn under the guidance of this teacher that Christ is the Fountainhead from which all the streams of mercy flow to the church. He is head over all things to the church. "I am the vine, ye are the branches." Thus they receive life and righteousness from him. Then they become great admirers of free and unmerited grace and joyful receivers of Christ and his righteousness, and in this they become followers of the Lord as dear children, and feed on the sincere milk of the word, and like calves of the stall they grow up and go forth in dances of them that make merry. Then they are merry at heart and can sing the songs of Zion in a lofty key and praise their Redeemer with joy and gladness, looking

for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Titus 2:13-14 Here then, beloved, is cause for joy and rejoicing and for thankfulness and praise, and should we hold our peace perhaps the rocks of the mountains would cry out and shame us. May we then break silence and very cheerfully magnify the Lord and exalt his name. Yes, we ought abundantly to utter the memory of God's great goodness and sing of his righteousness and speak of the glory of his kingdom and talk of his power, for he is gracious and full of compassion and of great mercy. Indeed his mercy is so abundant and so rich and so free that no poor sinner sensible of his need should doubt his power to save to the uttermost all that call upon God through him. Therefore his righteousness is sufficient to meet all the claims of justice which it has, and he has removed our sins and iniquities as far from us as the east is from the west, consequently they will not rise up in judgment to condemn us. And in bringing them to a knowledge of this he shows to them their own vileanness and depravity. He also would have them consider how black they have rendered themselves by sinning against his holy and righteous law, and then he tells them that they are all fair and without spot or wrinkle or any such thing. Such expressions as the above uttered by divine inspiration cannot fail to raise the Lord high in the esteem of a poor sinner when he is enabled by grace to lay hold of and apply to himself as embracing him in God's eternal purpose. Then he is capacitated to offer upon the altar of his conscience a sacri-

fice acceptable unto the Lord: then he can view Christ as the foundation upon which the hope of his soul is built: then he can look unto Jesus, the fountain-head of mercy which is so refreshing to his hungry soul, for that comfort and consolation that attend the Spirit of Jesus when sent home to the heart.

Dearly beloved, what a consolation it should be to us when we are permitted by grace to grasp some of the many promises he has seen fit to leave upon record for our comfort while on our earthly pilgrimage here below. These, like all other blessings, are a free gift bestowed upon us without merit on our part, and when our eyes are turned within what an awful state of corruption and depravity we behold. Should I undertake to describe the desperate condition man has plunged himself in by reason of sin, language would utterly fail me in the attempt. Suffice it to say he is far beyond all creature help, and without the interposition of divine grace he would be lost, yea lost forever. Then let us trust in the Lord, for in the Lord Jehovah is everlasting strength. He is our hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Here then is our safety, united to Christ our exalted Head, for then we are safe and can smile at the rage of Satan and point him to Christ saying, in Him is our righteousness, and one sentence from him, "Get thee behind me, Satan," is sufficient.

Trials we will have here, and they may be bitter and fierce but they will be short for our eternal home is near, and there in perfect happiness and bliss we will sing the song of the redeemed in that bright world surrounded by all the blood-bought throng of Jesus Christ

the Righteous. Therefore let us meditate upon the great and glorious things he hath done for us. He suffered the agonies of death and brought in everlasting redemption, having borne our sins and iniquities in his own body on the cross, paid the penalty we justly owed and magnified the law and made it honorable in our room and stead, gives us a blessed assurance of our acceptance with him in immortal glory, leads us from the dark maze of sin and thralldom to the light and liberty of the children of God, blesses us with his presence and makes us sit together in heavenly places to praise and extol his wonderful power and goodness to the children of men, guides us in the way of truth, and tells us we receive at the Lord's hand double for all our sins. Also that he came to seek and to save that which was lost, and no good thing will he withhold from them that walk uprightly. So it is far better for us to obey his injunctions than to run counter to his commands and have to be chastened as transgressors, for we have no promise of any of his blessings while we are living in disobedience to his commands.

Behold to obey is better than sacrifice and to hearken than the fat of rams. Then let us come to Jesus with all our troubles, for he is able to comfort us in sore distress, especially when we can come with humbleness and a contrite spirit. Let us not be discouraged on account of our sinfulness and depravity, for by his righteousness they will not stand against us in eternity. But by disobedience we can bring many unnecessary troubles on ourselves. A mortal may and can easily plunge himself deep in sin, but it is far beyond his power to blot out his sins and iniquities and to place him in the kingdom of God. Grace is wanted here

and without it all will be desolation and ruin. Also a depraved mortal can conveniently heap up sin and treasure up wrath and wound his conscience and expose his soul to divine vengeance, but cannot pardon sin nor appease wrath nor calm a troubled breast, nor screen a soul from endness woe. But the Lord by his grace can blot out transgressions, and to him we must apply for a cure and for grace to help in every time of need.

HEZEKIAH GILES

Callands, Va.

ELD. P. D. GOLD, DEAR BROTHER IN CHRIST, I HOPE:—I have thought for some time of trying to write you a few lines, but feeling so inadequate to the task have delayed until now. Your superiority, both natural and spiritual, causes me to shrink, yet when I remember the Christ-like spirit which you possess I am somewhat encouraged, believing you will cast the mantle of charity over all my imperfections.

Two years and a half ago an all-wise God saw fit to remove my dear companion (as I believe) from earth to heaven. It is of three dreams I had of him and myself that I want to write. He was afflicted four years before he died—was stricken down in June, and the dreams I had the spring before he was taken.

1st. I thought we retired at night and I turned my face to the wall, while he laid his right arm over me, his hand resting on my heart. He commenced talking of its pulsations and we prolonged the conversation for some time. At length becoming wearied (as I thought) he said, let's go to sleep now, little darling. These were the last words he ever spoke, for when I awoke he was dead. Brother Gold, that dream gave me much trouble. I wept over it often. I

would look at him and he looked so well that I tried to console myself with the thought that it was only a dream.

In the second dream I thought he was dead and I was alone, although I had no knowledge of his death nor burial. One morning I and several others were standing in the yard near my end door. I looked in the south-west and saw a little skirt of cloud coming, quivering as it were, and as it neared me I could discern in it the form of a man. As it came near and rested I saw it was my husband, and one arm, the right one, was missing. Although I knew I was living, yet I hoped that his precious arm encircled my spiritual body. I looked again, and in the same direction was coming another little cloud just like the first. I soon discovered the form of a man in it, and as it came near I saw it was God the Heavenly Father, and my husband's arm that I had missed encircled the Father. The clouds rested for a while, the inmates looking down upon us, then disappeared.

Not long before he was taken down I had the third dream. I dreamed that he was gone and I was left alone, having no knowledge of his death nor burial. The third day after he died I started out to look for him. I had not far to go before I came to a road which lead directly to where he was. I proceeded on this road for a short distance and saw that it led straight to a little altar (the door of which stood ajar) where there were a few persons and the Saviour. The Saviour was standing preaching. All others except my husband were seated on the ground, he alone occupying a chair. They were gazing intently as if trying to catch every word that fell from his lips, and I thought none dared to speak

while the Saviour was preaching. Soon my husband looked, and seeing me coming, patted each knee for me to sit on his lap, which I did, placing one arm around his neck, and we were all with Christ.

Brother Gold, I thought much on those dreams while my husband lived, and believed that, let his stay here be long or short, that I would shortly follow him. I have thought the third day in my dream represented the third year of my pilgrimage on earth after his departure, which will soon come in. If you have any views on either of them please let me know.

Hoping the Father of all mercies will ever bless you, I am your little sister in hope of eternal life, if one at all,

JANE E. HARDEE

Greenville, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—I have been thinking I would write you ever since the Association, but feeling my littleness and inability to express my thoughts I have put it off from day to day. I was so built up for several days after the Association I felt better, but now I am so nervous I can hardly write. I felt like the good Lord blessed me wonderfully by sending you and others of the dear saints to visit me. While I think you all might have enjoyed yourselves better at some other place, it was a feast to me. You all came to our humble home, and it seemed like you brought light and comfort of the spirit with you. I believe the dear Lord was with you. Please bear with me and let me tell you some of my thoughts and desires. I felt like I wanted to get up off of my bed, and get down and wash all your feet. It was not the first time in my life I have had such feelings and desires. I have felt so at other times when the dear saints have

visited me, though I have never seen the time I felt willing or worthy for them to wash my feet. I have never seen the saints engaged in washing each other's feet. It must be a very solemn and touching scene, but in my inmost soul there seems to me to be a sweet feeling of love and peace connected with it.

Satan is sorely trying me this week with darkness and temptation. I hope the dear Lord will bid him get behind me. Something else I wish to say. You spoke of yourself, "If we could know your thoughts we would not want you in our homes." I believe if I knew your every act, your every secret thought, I could have the utmost confidence and fellowship for you, for I felt like I had found my second Daniel in you. None of us can control our thoughts, and I am sure yours are no more sinful than mine. Just to think you spent one night in our home and I did not hear you pray. That grieves me, for I feel that you are gifted in prayer. I trust the dear Lord will give you the burden of prayer to pray for me. If any poor sinner ever needed the prayers of the saints I think I do in my weakness, temptations and trials.

Christ said he is the resurrection and the life, and we read, Blessed are they which have part in the first resurrection. What a happy time that will be when the saints, the redeemed, put on the image of Christ, free from pain, trouble, trials temptations, and sin. I am more anxious to see you now than I ever was. I hope I will see you again at our home. If not asking too much of you please give your views on 2nd Peter, 3:10. What heavens is it will pass away? I wish I could know your views on many, very many passages of scripture, but I know your valuable

time is fully occupied with more important work than reading my scribbles. I hope you will have time to write me a long letter. It would be such a pleasure just to lie here and read it over every day.

Please pardon all you see amiss. I trust heaven's richest blessings may rest upon you and yours.

Your little unworthy sister in hope,  
At, N. C. ROSA YANCEY.

Reply on Editorial pages.

DEAR SIR:—I send subscription for the ZION'S LANDMARK paper. It filled a place in my heart that the words of my surroundings could not fill, for I could not agree on the subject of religion. I once belonged with the Missionary Baptists, but I got so badly dissatisfied I left them. I am in large crowds most all the time, but their conversation does not suit me, which makes me feel alone and away from friends.

I used to have the privilege of hearing the Primitive Baptists preach when I cared nothing about them; but to-day I feel impressed that they are the true church, the children of the living God. I do not know of a church nearer than twenty miles. S. W. MILLS.

ELDER P. D. GOLD, DEAR BROTHER:—Doubtless you remember me at the Association at Wolf Island. I do not remember hearing a Primitive Baptist sermon since until recently. I was blessed with the privilege of hearing Brother Isaac Jones preach two very comforting sermons to me. I felt so sad after returning home to think I would not hear him preach again soon. I am sure that he would not regret coming so far, if he only knew how much comfort and assurance his sermons afford to poor, weak, halting ones, if one at all.

I ever remain yours most truly,  
MRS J. J. KERNER

## ZION'S LANDMARK.

Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.  
P. G. LESTER,.....Floyd, Va.  
R. ANNA PHILLIPS.....Macon, Ga.  
VOLUME XXXIII..... No. 24

WILSON, N. C., VON. 1, 1900.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

## EDITORIAL.

### LEADER AND FOLLOWING?

A Leader implies a following. Jesus is the leader of his people. He led from love to them; and they follow from love to him. A peculiarity about this is, the Leader knows nor calls any but his own to follow him: while the followers know nor can hear any voice but his. For instance, let one professedly in Jesus name yet devoid of his Spirit come speaking, writing or preaching to this following, and there is no heart response, no claim of kindred, no hearing of his voice because strange. Or let a pretended following come boasting of their might and wonderful works for Jesus, and he says "Depart, I never knew you." But blessed is he that comes in the name of the Lord! And blessed are they who hear the joyful sound of the gospel!

Jesus leads his own out from the barren legal waste of death into the gospel land of life and peace.

Abraham, the grand representative of his gospel subjects by faith, is thus led to leave his native land and father's house and all his goods and idols and everything for a new. The strong man armed keeps his palace till a stronger comes. What but the stronger, almighty arm of the Lord could thus send the legal tomb, quicken into life, and raise up to new life, as having cast out the prince of the power of the air enthroned in spiritual wickedness in the high place of human reason, and have caused Abraham to gladly leave all and go into a new, unknown country? Nature cannot rise above itself, nor the spirit of evil above its nature.

And the gospel of his salvation is how he, Jesus himself, died, was buried, and rose again the third day. Come, see the place where the Lord lay. His grave is empty. He died in that he lay there. He arose again in that his tomb is empty. His work of salvation was accepted of the Father in that he was resurrected and ascended up to the Father. Therefore behold it not with trembling and dread, but with trembling and gladness in that he has thus conquered this one last great enemy and made his gate the door of deliverance. We must be laid there to be raised up again, and to be raised up is to live forever.

But not only in regeneration and establishment in the doctrine does he lead, but also in all our steps practically. And herein also he walked as he leads us to walk. And herein the church stands in

relation to him just as a true wife does to her husband, naturally. Jesus has made her "free indeed" from every law otherwise demanding upon, thus exempting her from every law or legal obligation, save to himself. When she has obeyed his law she has done her whole duty. Therefore it is said he is her sole law-giver. And this applies individually. Hence to the faithful, obedient wife, as it were, or to the trustful, obedient follower he is responsible for the battle by the way and all the consequences arising from obedience to him. Nor has he commanded his followers to do that which is impossible for them to do: for in proportion to the work demanded is the grace of strength given to perform. Paul said, "I can do all things through Christ which strengtheneth me," as if the "all things," however varied, were equalized by the strength proportioned to their performance. So by this grace of proportional strength, we may conclude that it was just as easy for Daniel to go to the den of lions as for Peter to go to jail, or a weaker one to do a less thing. One thing is certain, not till we actually need a grace will we get it. I used to read about and admire the martyrs, while I greatly grieved, feeling I would fail under the test. But I know now that when Jesus is ready to lead me through death he will give me dying grace, and not till then. So with every time of need. Then we need not fear for any steps in the future as not now able to take it. The truth is, we need fear

nothing but to disobey.

But, from the signs of the times, believing that the younger of this generation of followers will certainly be called upon to endure unusual trials, and that all are subject to be any time, I feel constrained to refer to greater cases of extreme trial, hardship and peril even to the jeopardy of liberty and life, for Jesus sake. Also to Paul and Silas in connection, and under a like trial, that their example, and the outcome of the principles involved may encourage and strengthen to a like implicit obedience to our Leader as proven the best, safest, happiest, and most profitable way. Then Paul and Silas as led by the word and spirit of Jesus preached the gospel at Phillippi, which so enraged the people that they were arrested: and when by the order of the magistrates "they were beaten with many stripes" then cast into the inner prison, or dungeon, "and their feet made fast in the stocks," so that they must remain as placed on the stone floor; across their bodies are thirty-nine stripes dotted by deeper bruises made with the cruel knotted legal lash that ordinarily split the skin at every stroke, but that here doubtless, as given force by enraged hatred, laid open the flesh also. You who have murmured at your hardships look at their bodies, bruised, bleeding and glued to their clothes while growing so stiff, and so sore, and they faint from hunger and thirst as long detained at the mock trial and the feast of scourging, perhaps. Look at these faithful servants thus at

midnight for preaching Jesus! Brother, sister, you who have murmured at your lot and said God had forsaken you to suffer it, know that God knew all this would come upon them beforehand. His purpose of grace is hid in it. You who say "how could he suffer it save as a judgment? There is no hand of judgment here, but a preparation for God's glory and their advancement in spiritual knowledge. Or you who would turn away from your duty as seeming to threaten personal loss or danger saying "the risk is too great, the consequences look too hazardous," or who would claim exemption from obedience to your Leader from any cause or effect produced in this example know it would dishonor your Leader who leads only where he has gone, and gone only where your salvation made it necessary. Know also that this is to the glory of God and the good of these servants, and as an example left for the learning and profit of after followers. What good to Paul and Silas? Why, they were led to a prayer that springs only from just such a condition of body and soul. God's compelling force is the creation of our necessities. These necessities and their degree of emergency as formed by environments seem to be under the control of man, nevertheless the hand of God in providence form and frame them. The greater the agony or emergency of that necessity the more earnest the prayer. That prayer—necessarily preceding—found access to the throne; whence, in answer, came

the revelation, as never before, that God's mercies and comforts were commensurate with all deeper need and suffering for Jesus' sake; also that thus suffering in his behalf God's glory rested upon them, and that though as a glimmer showed their present afflictions but trifling and momentary as compared to that yet to be revealed in them. This was knowledge and glory enough for the present and turned their prayer to a song of praise and thanksgiving that God had counted them worthy thus to suffer for his name's sake. How wonderful! thanksgiving to God for that which was so lately his terror and torture! What a wonder-working God was their's! How light their heart! How welcome their stripes! How strong their faith! How full and free their song of triumph! Jesus led in that song. He leads in every strait, trial and tribulation springing in or from gospel obedience; and will always end in songs of praise. And the deeper the sorrow the louder they sing. The more bitter the prayer the sweeter the praise. The deeper we go into the sea of Christ's sorrows, the more tender mercies we find in the deep of God's love. And the walk in all obedience is with the God of all grace. To love God is to do all things as unto him: and the all things work together for good to them that love him.

And the prisoners heard that song (Acts 16:25). Poor prisoners of hope! How wierd and startling it must sound—such a song from such a source at such a time? and

yet how touchingly sad, soothing and strangely welcome awakening them from sleep, and furthermore to the assurance that God was good to some one. It must have been as the voice that said "Awake thou that sleepest and arise from the dead," for soon God's mighty power was manifest in the earthquake that bursted loose all the bars, bolts, stocks and doors.

Thus by faithful devotion to your Leader "let your light shine that others seeing your good works may glorify your Father in heaven:" not to run out after them, but simply do your work in hand. P.

#### INCORRUPTIBLE.

The doctrine or teaching that comes from God is pure. There is knowledge in it that comprehends—declares—the end from the beginning. There can therefore never be any mistake about it. For nothing is hid or can ever be hid from God. There is no guessing, or speculation, or theories with him. There is no uncertainty with him.

But on the other hand the history of men is a record of failures. How many different theories, notions, attitudes, positions and contentions men have advanced, how many changes, blanders, convictions, pretended improvements, new ideas, efforts and trials to end in disappointment and failure. So many different notions coming and going, rising and falling, still the Lord remains the same and truth is the same. The same people whom he foreknew are the ones that shall inherit heaven, for whom he did

foreknow them he also did predestinate that they should be conformed to the image of his Son, and he did predestinate that they should be holy and without blame before him in love. Having loved his own he loved them unto the end.

Truth is without change for it is unchangeable. It cannot be improved. Nothing can be added to that which is perfect. The nature of God forbids any reduction of his infinity, or any addition to his eternity: nor does it allow any change in his immutability. Revelation of more glory, or goodness, power, or greatness belonging to him does not prove any change in him, but only gives us a better knowledge of that which existed anterior to its unfolding. The appearing of Christ in the flesh with the consequent obedience unto death following is the execution of God's purpose hid in the ages past. Mysteries when unfolded reveal that which previously existed, but in different conditions.

Men guess, reason, imagine, speculate, blunder, are mistaken and prove that they are ignorant. But when did ever God declare or foretell a thing that did not come to pass as it was prophesied? What event, however improbable or as it seemed to us impossible, that he foretold, did not occur as he said it would.

When men speak it is with doubt, uncertainty, saying what they think, or declare things as they appear unto them. Orators argue from the past, nor can they cer-

tainly tell what shall be. They know not what hidden forces may intervene and defeat that which seems to them of most certain occurrence. They judge the future by the past, the major premise of their reasoning is so and so has been, and under like conditions it will occur again; but they cannot determine as to the recurrence of the same conditions. How often they are mistaken even when they aim to speak that which appears to them to be right and certain to occur. When God sends men to preach his word it is not a matter of guess or speculation when they preach, if they are in the Spirit of the Lord and the Spirit of the Lord is in them. But it is yea, yea. There is never a mistake if the Lord indites the matter: but it is certain of fulfilment. The doctrine is one, the Lord is one. One God and Father who is above you all, through you all, and in you all (the true church), one Lord, one faith, one baptism, even as ye are called in one hope of your calling.

How much false preaching, and how many false doctrines then there are in this world.

The principles of men and of earth shall all fail, all pass away, all perish. All are corrupt and shall therefore pass away or have an end. Even the earth shall pass away. All things that are visible shall have an end. But the things of the kingdom of heaven shall endure forever. They cannot perish because they are incorruptible.

When one is born of God there is in him the revelation of that

spirit or nature that desires and loves heavenly things. If ye then be risen with Christ set your affection on things above, and not on things on earth. The things on earth, or that are seen, are temporal and shall perish, while those things that be above—pure, holy, heavenly, and thus above, or higher than earth, can never perish for they are incorruptible.

In the resurrection the vile bodies of the saints will be changed and fashioned like unto the glorious body of our Lord. For this corruptible (body) shall put on incorruption. Then death shall be swallowed up in victory. What a blessed hope is this.

P. D. G.

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REMARK ON 2<sup>d</sup> PETER 3:10.

We know not when the day of the Lord will come. It is sure to come, yet it will be as a thief in the night in the sense that it will be at an unexpected time. Because it is at an unexpected time and so important—the most wonderful and glorious to those ready for his coming, are two good and great reasons why we should watch.

Our dear sister Yancey is quite feeble—on a bed of languishing—has not ability to walk; but the Lord is with her. She is watching I hope and waiting for the coming of her Lord.

The things we see shall all pass away at that coming of the Lord—the heavens we behold shall pass away with a great noise. The legal heavens did pass away as Jesus filled the measure of the legal re-

quirements, and those heavens were folded up, and the gospel heaven was brought in so gloriously on the day of Pentecost. This we witness when the darkness is past and the true light (Jesus) shines in our hearts, for then the covenant of works passes out of our minds and has no more place as the covenant of grace enters gloriously. It is with notable wonder that this darkness passes away, and a new heaven appears wherein dwelleth righteousness which is given to us.

The light causes the darkness to vanish away. It is life that extinguishes death. It is when the new covenant enters that the old one passes away. When I became a man I put away childish things. When one is born again then he enters a new world. Why do we look for new heavens and a new earth? Because we have the earnest of this in the revelation of Jesus in us the hope of glory, who is the resurrection. We know that if the earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. How do we know this? Because in this house or mortal State we groan. The resurrection begets in us this hope.

Nor will it be grief to us when this change comes: for the glory of the Lord will fill us with his joy and praise.

P. D. G.

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Elder T. S. Dalton's Postoffice is changed from Stanleyton, Va., to Front Royal, Va.

## END OF VOLUME 33.

This issue closes the 33rd Volume of ZION'S LANDMARK.

The Lord has strengthened us to continue the publication of this paper as a medium of correspondence for the saints, and insistence for the doctrine of divine truth, earnestly contending for the faith once delivered to the saints. We have all to thank God for and fresh courage take. Our brethren and friends have been indulgent and kind to us.

Peace has prevailed generally in the churches in our midst.

During the excessive heat and drought it seemed as if crops would be scorched to perishing. But the good hand of the Lord is still upon us, and we have great reason to thank God and take courage.

P. D. G.

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MARRIED.

J. R. Thomas and Miss M. L. Denson, in Tarboro, N. C., Oct. 17, 1900, by P. D. Gold.

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OBITUARIES.

LUCRETIA JAMES.

The subject of this notice was born July 25th, 1821, and died Aug. 29th, 1899, making her stay on earth 78 years, 1 month and 3 days. I feel that I can not do justice to her memory. She was married to Matthew James on the 16th of May, 1844, who preceded her to the grave 15 years.

By this union two children were born unto them, one son and one daughter, both of whom lived to be grown. He son died March 6th, 1875. Her daughter is still living. She obtained a hope in Christ and united with the church at Flatswamp the 7th of September, 1877. Her husband

never united with the church, but was a firm believer in the doctrine of salvation by grace. I think her neighbors will bear me out in saying, truly a good woman is gone, kind and affectionate in her family and to all with whom she came in contact. The writer's home was with her for over 30 years, and I can truthfully say more of her than of any one else I have ever seen. During my stay of over 30 years with her, I never saw her angry in my life, always pleasant and had a good word for all. How pleasant and good it is to be able to thus speak of our kindred and friends. Her disease was cancer. She suffered untold misery, but never complained. Oh! how we miss her, but of one thing we are satisfied and that is, she is with her Maker at rest, which is a happy exchange for her. While it is sad to us to part with her, we hope we can say with David, while she cannot come to us we can go to her, as we humbly trust in that bright world above. Her walk in this life should be an example for us all.

Written by her son-in law who loved her as a mother.

W. H. WILLIAMS.

Oakley, N. C.

JAMES C KEELING.

James C. Keeling, near Malmaison, Pittsylvania county, Va., fell asleep in the arms of Jesus July 15th, 1900, in his 56th year, after untold suffering for eleven weeks from liver and heart affection. He was a good neighbor, kind and loving husband, and very indulgent father, and leaves a wife and seven children. He professed a hope in Christ many years before his death. He told me his experience. I told him to join the church and live a Christian. I thought he would enjoy his life better, but he never did. Two mornings before he died I went to his bed, took him by the hand and asked him if he did not feel better. He said he did and told me to sit down by him for he wanted us to talk. I believe the Lord gave him strength that morning to talk, for he had been for several days so I scarcely could understand anything he said. He commenced by saying I had never given him any bad advice, and if he had taken my advice he would not have had to suffer as he had. He felt that the Lord had sent all this affliction, troubles and trials on him for his disobedience. He said he had made many promises to offer to the church, but the devil

would tell him he was no Christian, and not fit to join the church. He said it was too late now, he never would have another opportunity to join the church. I then asked him if he thought he would be better off when he left this world? He said he did, he knew he was in the hands of a just God that would do right. He then told me to call his wife in the room. She came in and sat down by him. He put his hand on her shoulder and told her he had no choice in any place to be buried, she could put him at any place she thought best, he wanted all the family to be buried at the same place. As they formed a family here on earth he hoped when Christ came to make up his jewels they all might be among them. He was buried in a nice grove near his house.

Brother R. L. Dodson conducted the burial service. It was witnessed by the largest crowd of people I ever saw at a burial. I hope the Lord may be with the bereaved family to comfort them and give them strength and grace to bear them up under their trials and afflictions, and that the Lord may prepare them all by divine grace to meet our loved ones that are gone before in heaven where there will be no more sickness, sorrow, pain or death, where we may join them in singing songs of praise to His holy and righteous name throughout a never ending eternity, is the desire and prayer of one that loves you all.

W. H. GILES.

MRS. MARY W. JONES.

Mrs. Mary W. Jones died in Martin Co., N. C., on Saturday the 14th of September, 1884. The deceased was the daughter of Pollard and Catharine Hodges, of Martin county, and wife of Mr. A. J. Jones. She was not a member of the church militant, but we feel well assured that she is of the church triumphant, for according to what we have heard her say, and the fruit of the Spirit that we feel that we have seen in her, we are satisfied that she possessed an interest in that inheritance that fades not away. For she seemed to love the doctrine of salvation by grace, and had a right to, for not long before she died she was telling me of a dream that she had that I thought alluded to baptism, and I was telling her what it meant, and questioned her about her hope in Christ. She told how for some years back she had been in deep trouble, and felt like there was no hope for her, and all at once the words

were applied to her, "He that seeks salvation shall be saved;" but from a feeling sense of unworthiness she had never united with the church. She suffered much in her sickness, but seemed to be perfectly resigned to it, and manifested as much patience, I think, as any one I have ever seen. I saw her very often, almost every day toward the latter part of her sickness, and often I felt a desire that the good Lord would grant unto me such patience and resignation as she manifested when it is his will to call me away from the cares of earth.

She leaves a sadly bereaved husband and six children to mourn a loss to them that will never be supplied in this world, but may the Lord in his mercy remember them and visit them in his salvation, and be their shield in this life. She also leaves a poor old afflicted mother that is blind, and has been for several years, which is indeed another great trial to her, but how often it seems that the most humble and obedient christians are the ones that have the most affliction and trial to endure. But our Heavenly Father tempereth the fire of trial, never suffering it to become hotter than we deserve, but causeth it to burn off the ties and cords that bind us to the world, and draws us nearer to him. May our dear old sister be enabled to feel that the everlasting arm of Jehovah is underneath to bear her up.

The unworthy writer attended on the occasion of the funeral, and felt impressed to speak from these words, "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works to follow them." Rev. 14:13.

Affectionately yours to serve,

M. T. LAWRENCE.

Hamilton, N. C.

MADISON BROWN.

Madison Brown was born March 15th, 1825, and died March 2d, 1900, making his stay on earth 74 years, 11 months and 13 days. He professed a hope in Christ in 1878, joined the Primitive Baptists and was baptised by Elder Gilliam at Gilliam's Church. He lived in that church eighteen years, then we moved our membership to Page's Chapel by letter, and lived there two years. His house was always open to Primitive Baptists, and when he was well

he was always ready to go to hear them preach. He left twelve children, a wife and a large number of friends to mourn their loss.

He was taken sick about 5 o'clock in the afternoon and died at 1 o'clock that night. He suffered much pain, but died without a struggle and with a smile on his face. On the day that he was taken sick he did many useful deeds around the house as if he were going away. He was always ready to help those who needed assistance. We did all we could to revive him, but all was in vain. I feel that he has gone home to heaven, where sickness, sorrow, pain and death are felt nor feared no more. I feel sometimes that I cannot bear it, but the Lord will not put more on me than I can bear. He doeth His will and we must be still, for I know that he is God. Now I have no one to look to but the blessed Lord, but if I can only trust in him right that will be enough.

The funeral was preached before he was removed from the house by Elder E. Faucett and Elder W. E. Slade. It was his request that his funeral be preached before he was buried.

He was married twice: first to Rachel Pickard and second to Ella Boswell, myself. His first wife was the mother of five children, three of whom are living, and I am the mother of ten, one dead and nine living, five of whom are with me. They honor and remember their kind and cheerful father. He is missed throughout this community. He was born in Caswell Co., N. C., and died in the same county. My dear brethren and sisters, pray for me and my children that God may lead and guide us in the right way, is the prayer of the unworthy writer.

ELLA BROWN.

BENJAMIN S. HOWARD.

Brother Howard was born Oct. 21st, 1845, and died Dec. 30th, 1899. He was married to Hester J. Scott Sept. 28th, 1871. There were born to them nine children. Brother Howard joined the church in August, 1896, and we can say that we have lost a good, faithful member. His seat was never vacant unless sickness hindered him. He was clerk of our church and filled his place well. He suffered much, but his faith was strong. He told his wife that he saw his beautiful home ahead of him. Much could be said about Brother Howard, but the writer feels so

unworthy of so great a task concerning one who was so humble and so kind as he was she can only say she hopes the Lord may bless sister Howard and his children that they may feel and believe he is able to be a husband and a father to them, and to feel that their loss is his eternal gain.

Yours in hope,

INDIANA SCOTT.

LENOR CLIDE SCOTT.

BROTHER GOLD:—I will send you the death of our little daughter, Lenor Clide Scott. She was born March 12th, 1890, and died March 18th, 1900. She had the typhoid pneumonia. Oh how she did suffer, no tongue can express. She was not conscious at all at first, but three days before she died she knew something, and could talk with sense, and would take the medicine to the last. We had two doctors to attend her, but all they and our kind friends could do was of no use. She passed off easy and quiet on Sunday. She leaves a mother and father, one little sister, and two brothers to mourn her loss, but we hope our loss is her eternal gain, and that the Lord may bless us and prepare us to meet her in heaven where parting is no more, is the prayer of her grieved and heart troubled mother and father.

JACOB W. AND INDIANA SCOTT.

## APPOINTMENTS.

A. H. NANCE.

Pleasant Hill.....	Sat. and 4th Sun in Nov.
Salisbury.....	At night
Flat Creek.....	Monday
Toms Creek.....	Tuesday
New Shepherd.....	Wednesday
Rock Hill.....	Thursday
Mt. Tabor.....	Friday
Sandy Creek.....	Saturday
Brother Wm. J. French's (near Atlee)	1st Sunday in December at 3 p. m.
Dan River.....	Wednesday
Wolf Island.....	2nd Sunday and Sat.
Pleasantville.....	Monday
Sardis.....	Tuesday
Hillsdale.....	Wednesday
Oak Ridge.....	At night
Saints Delight.....	Thursday
Mt. Vernon.....	Friday
Pine.....	Saturday
Salisbury.....	3d Sunday
Conveyance needed.	
Will some one meet him at Salisbury on Sunday night of first appointment there.	

A. M. DENNY.

Durham... Mon. night after 1st Sun. in Nov.  
 Wilson..... Tuesday night  
 Upper Town Creek..... Wednesday  
 Lower Town Creek..... Thursday  
 Pleasant Hill..... Friday  
 Falls..... Saturday and 2d Sunday  
 Mill Branch..... Monday  
 Wilson..... Tuesday  
 Memorial..... Wednesday  
 Beulah..... Thursday  
 Bethany..... Friday  
 Raleigh..... At Night  
 Durham..... Sat. and 3rd Sunday

I hope to accompany him on most of this tour.  
 P. D. G.

A. G. MORTON.

Salisbury..... Friday night before 2d Sunday  
 in November.  
 Pine..... Sat. and 2d Sunday  
 Conveyance needed.

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Supplement to Zion's Landmark.  
July 1, 1900.

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S. F. BASS. July.

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ISAAC JONES.

Bear Creek .....	Sat. and 2d Sun. in July
Big Meadow .....	Monday
School house near Bro. John Buckner's on Tuesday.	
Funeral at an arbor near old Bro. James Burrroughs' place (funeral of Mr. Jones)	
White Oak Spring.....	Friday
School house near Bro. Leach's daughter's, Saturday.	
Sugr's Creek .....	3rd Sunday
Rock Hill .....	Monday
Toms Creek. ....	Tuesday
Abbott's Creek.....	Wednesday
Saints' Delight .....	Thursday
Elder Williard will arrange for Friday.	
Durham ..., Sat. and 4th Sunday. Brother J. R. Young's at night.	
Oak Grove.....	Monday
Willow Spring.....	Tuesday
Middle Creek .....	Wednesday
Fellowship.....	Thursday
Rehoboth .....	Friday
Smithfield Union .....	Sat. and 5th Sunday



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