VOL. 35. NOV. 15, 1901. NO 1

Zion's Landmark

PUBLISHED SEMI-MONTHLY

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LSON' NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

Ga.

PRICE--$1.50 A YEAR

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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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.

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All names and post-offices should be written plainly.

All communica ions, 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.

ELDERS GOLD AND LESTER, Dear brethren:—It has been quite awhile since I have written anything for the LANDMARK, and yet there is nothing that I can do that gives me more pleasure than to write or communicate with Zion's little ones.

I received a very nice letter from Sister Mattie Luper since I was down in your country, and it was to me as good news from a far country. It makes her feel near to me. She writes so much like a Christian, and I see from the LANDMARK of May 15th that she has not forgotten me yet. I hope the light of the Lord will be as a lamp to her feet to illuminate and cheer her lonesome pathway of life, and may the Lord be more than a husband to her widowed heart, and a father to her little orphan children.

I have always been a little slow to take stock either way in controverted matters, lest I in my haste should get astray, and might not only criminate myself, but might wound the feelings of some good brother, and love forbids that I should do anything like that; and I hope my brethren will always hold up the mantle of love between themselves and my imperfections, so that if I should express an idea different from that of their own they will not be offended.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is the reading of the first verse of the fifth chapter of Romans. I don't know that any of our brethren would venture far enough to change the translation of this scripture, but some of them have concluded that it is punctuated wrong, making it a very great mistake on the part of the apostles, from the fact they say that nobody ever was perfect by faith.

On my part at present, and until I am further instructed, I shall contend that this scripture is right just as it is punctuated. If this scripture is wrong brethren, how many more scriptures may we find that are also wrong? I know in the 25th verse of the 4th chapter of Romans it is said that Christ was raised again for our justification, and in another place it is said that we are justified by his blood, and again that we are justified freely by his grace, and I don't know how many more ways it is said that ye are justified and it is all in, and of, and through, and by Christ. But if a man is justified without faith, just from the simple fact that Christ lived, died, shed his blood, rose from the dead, or anything else, are not then all the race of mankind justified just alike? It was by faith that Abraham offered Isaac his son. So if he was justified in that act at all it must have been by faith, and so it is in all cases. Every cause produces some kind of an effect, and every effect is

produced by some cause, and the effect is always like the cause that produced it. So now brethren let us fix it this way, that the life, obedience, suffering, blood, death, resurrection, ascension and intercession of Christ all together is the one great cause, and that a living faith in us is the effect produced by it, and by that faith we are justified just as the apostles has it in the 1st verse of the 5th chapter of Romans. Of course we can move that comma back so it will read "Therefore being justified, by faith we have peace with God, &c.," and it will yet be true, but how will we fix Rom. 3: 28 verse, "Therefore we conclude that a man is justified by faith without the deeds of the law, and Gal. 2:16, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Also 3:24, "wherefore the law was our school master to bring us unto Christ, that we might be justified by faith. But now let us all look unto Jesus who is the author and finisher of our faith for enlightening grace, and read 2nd Cor. 13th chapter, 5th verse, "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobates." This is one of the many emphatic and decisive truths of God's word that admits of no denial. We all know that it is from the fact there is no middle way ground to stand on. We are either christians, or we are not. Jesus is either in us, or he is not in us, and if not, then we are what the apostle calls reprobates.

So after all that is or may be said about justification, or what it is that justifies, the great matter with us is, are we justified, are we in faith, and if we are it don t make so much difference with us as to what justifies us, or how we came to be in the faith; so we are in it: for without faith it is impossible to please God, and it is said in 2nd Thes. 3:2 that all men have not faith. Faith affords us three important and very wonderful subjects. First: What is faith? Second: How come we in possession of it? Third: What is the effect or power of faith? But in so short a letter as this we only get in sight of the beauty and glory of the matter.

A. M. DENNY.

Dale, Surry Co., N. C.

MR. P. G. LESTER:—Dear brother in Christ, but the good Lord only knows whether I am worthy to claim that relation with you or not, yet "We know we have passed from death unto life, because we love the brethren." I often wonder if I love the Lord as I ought, knowing he has been so merciful to me. You asked me to write my experience and send it to you. I will go back to my childhood to show how far I wandered from the right way. I was born in Pittsylvania Co., Va. My parents were Benjamin and Elizabeth Gray. Father was a moral man. I never saw him drunk, or heard him swear an oath in my life. He wasn't a member of the church in my young days, but has since joined, and I think is an humble Christian. They both tried to bring us up in the right way, but did not tell us to get religion for they knew that was of the Lord.

The first trouble I ever remember feeling was about death. There was a child buried in the neighborhood, and I asked mother if I had to die, and be buried? She said yes, every one will have to die. I asked her if I ever could get out of the grave?, she said yes, the good Lord would come and take us out of the grave, and all good people

he would take to Heaven, and all bad people would go to the bad place. I saw a great deal of trouble for a little while, then it wore off. Some time that year my mother professed a hope in Christ, and I became much interested in that, I found out from her conversation she had evidence of going to Heaven when she died and I wanted to go with her. I asked her how any one prayed? She said they asked the Lord to have mercy on them. I did not know that I was a sinner, yet commenced trying to pray. I soon learned to read, and got hold of some little tracts, and Sabbath school papers. I saw that children who said their prayers and helped their parents were considered little christians, and I became satisfied that I was one, but I dreamed one night that I was in a long lane, and old Satan was on the fence reaching forth his hand to catch me, but was not allowed to get off. I was running, and if I could beat him to the end of the lane he never could catch me. How fast my little feet did run, and I got out first, and awoke trembling with excitement. I told mother about it. She said I hope it is a sign he never will get you. I went to hear different denominations preach, and liked all of them better than I did the Old Baptists. Some said we could get religion if we wanted to, or let it alone, and the Baptists said we could not get it without God gave it to us, and I did not believe them, for I thought I had it in its full force and got it by my good works. Poor deluded soul that I was. I had never seen myself a sinner in the sight of God. I went on in this way until I was 30 years old and had moved to Henry Co., Va., with my second husband. We did not live near any meeting house, and I seldom heard preaching. There was an old Baptist preacher by name of Hezekiah Smith, living in Pittsylvania Co. He said if the people of this neighborhood would fix seats he would come and preach for them, so they made ready and we all went to hear him, but I did not expect to believe what he said, for I had heard him many times, and did not like his doctrine. He took his text in Solomon's Song, "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed.' And went on to show how the Lord's people were saved by grace and not by works, he said if we were not saved in the covenant between the Father and the Son there was no hope for us, and all that were in that covenant were sure to be saved, and there was no hope for the others no matter what they did, they might pray, or do all the good deeds they could do, that would not save them.

While he was preaching it was the Lord's will to show me what a poor, helpless sinner I was. I saw that all the good works that I thought I had done were nothing. I saw myself helpless with no hope for the hereafter. I was glad when he quit preaching that I might get away. I thought I would feel better, but I felt worse. I read my Bible to see if I could find the Doctrine false. The more I read the more plainly I saw its truth. Fearing I was left out of that plan of salvation, I tried to beg the Lord to have mercy on me, and pardon my sins, and save my poor soul. Then I felt like that was wrong to ask him to notice me. I went on in that condition, begging for mercy, and finding no relief. I concluded my trouble was an evidence that I was not of that number that was to be saved. I thought God's people were happy, and saw no trouble, and that I had better quit trying to pray and be cheerful

like I once was, but I could not, nothing looked right to me, the sun did not seem to shine like it did, and my friends looked at me like they saw something wrong with me. I thought they all had something against me. I thought it was hearing that preacher. I did not know it was the work of the Lord which I now hope it was. There is no use of my telling the trials I went through during that time of darkness and gloom. Many of the brethren and sisters, have written my feelings. It would be a repetition of their words. I went on in that condition for over twelve months, and got so burdened with sin I felt like I could not live much longer in that condition; so I tried to be perfect in word and deed, and then it seemed that my very thoughts were sin. Instead of getting better I got worse. My days were full of mourning and my nights with frightful dreams. I tell one that troubled me a great deal for a few days. I dreamed I was in a wall that reached from earth to (heaven,) the sky, and I saw no living thing inside the wall but myself, and I saw no way to get out. I thought I had to die in that wall, and that I would die praying to the Lord to have mercy on me, and save my poor soul. I crossed my hands upon my breast, and commenced walking backward and forward praying for mercy, and I had no light to walk in, but I saw some one coming towards me, and there was light with him. I hastened to meet him. He looked on me with a pleasant countenance and passed me by. I followed him thinking if he got out I would get out; but he put his back against the wall and went through into a beautiful light beyond, and the wall seemed to close after him, and leave me in darkness and I awoke Then my troubles were worse than ever. I thought it had been shown me plainly that others could go to that place of rest beyond this vale of tears, but the door was closed on me, yet for all that I would still beg for mercy. One night my little family was gone to bed and I thought I would read my bible one more time, and see if there is any chance for me, for I had done all I could do. I opened the book at Christ's interview with Nicodemus, and I, like him could not understand being born again, I read several chapters and saw beautiful promises to some people, but none to me. I could not claim any of them, I laid my bible up, then read several hymns, but no comfort in them for me. I gave up that I was lost without the help of the Lord, that I would throw myself entirely on his mercy, and felt willing to trust him for his grace and if he cast me off it was just, and if he saved me I never should be able to praise him enough. I was standing up and all at once there came a calm, resigned, cheerful feeling, as though there had been a great storm and now every thing was calm and quiet. I felt to love the Lord and all his people as I never had before. And O, Amazing Grace, all of the glorious promises were mine. I felt willing to trust him as my Father and friend. I thought all my troubles over. I lay down with a calm and quiet mind, soon went to sleep and dreamed, and the first part of my dream troubled me very much, but the last part was joyful. I dreamed that my mother had been sick for a long time and that I had paid no attention to her, but was spending my time in the pleasures of this world, and I saw a large crowd of people coming to the house and asked one of my sisters what so many people were coming for. She said, mother is dying, and that

frightened me. I went into the room, and to the bed where she was saying forgive me, for neglecting you. She answered, child I forgive you. I felt like my heart would break. I lay down beside her on the bed, and tried to pray, but I could not bear for her to see me. I thought I would get out of her sight, and I lay down in the yard on the grass and was begging the Lord to forgive me. I heard something move and looked up, and saw my poor sick mother standing by me. I could not bear that, I got up and went towards the spring, mother walking beside me, but not speaking one word, but looking on me with tender pity. I felt like if she would speak I could bear it better. We passed the spring, and came to the prettiest place I ever saw. It was a square of ground with trees on every side the same size, the same height, and just alike. I was wondering what it all meant, and looked around, my mother was gone. I thought I was going to die, and felt myself falling to the ground. I said, Lord have mercy on my poor soul, then I heard music, and I arose with the sound, and all around and above me were angels flying, singing and shaking hands, and they shook hands with me, and I sung the same song they sang, and when I awoke I was sitting up in bed slapping my hands and singing: my husband asked me what was the matter. He said, "I believe you are out of your senses, singing that way here in the night. I told him I could not help it. I kept talking and trying to praise God until my husband called my daughter to come to the bed and do something for me.

When I survey the Wondrous Cross,
On which the Prince of Glory died,
My richest gain, I count but dross,
And pour contempt on all my pride,

Yes wondrous cross indeed on which our Saviour died for us. Let me not have pride that is sinful, or boast of anything I can do. I feel myself to be nothing. I want to be humble, trustful and thankful, looking to Jesus for all my blessings, and thanking him for all his mercies. For I know that in me, that is in my flesh dwells no good thing.

MARY M. DAVIS.

EDITORS ZION'S LANDMARK, Dear Kindred in Christ:—I will send you one dollar and fifty cents to renew the subscription to your highly esteem periodical, the LANDMARK for Brother J. P. Dudley, of Virginia, who, though his ancestors are among the highest standing citizens of Franklin County, Va., and himself possessing wealth in abundance, (being a merchant, farmer and general business man,) yet considering it no condescension to himself and wife, sister Dudley, to unite with the church at Bethel, of the Primitive Baptist order, and are numbered with the most humble and orderly walking members we have. It was my pleasure to baptize two old mothers in Israel the first Sunday in July, and two others joined this meeting, one a daughter of the late Elder J. R. Martin. This church now numbers one hundred and sixty four, and since our last report five have passed out of mortality. Some are of our most useful members, that of Brother J. H. Ashworth, clerk of the church. I bade him farewell last Sunday one year ago, and promised to meet him the next Friday, at the Staunton River association, where he went expressly to hear Elder Isaac Jones preach. I failed to meet him there as I was taken sick, and saw him no more. Also old brother, Lee Sanders, though a colored

member, yet a faithful brother, one that waited on old brother Martin as long as he lived;and since I have had charge of the church they have paid him six dollars per annum to take charge of the house and keep wood and water for the church. This he faithfully did and the old brother carried my baptizing clothes around for me, and looked after me so nice to see I was properly cared for, and I hold him in sweet fellowship and fond remembrance, and feel he has gone to his reward. Brethren by your permission I will also send you the following poem for publication.

THE FAITH THAT MOVES MOUNTAINS:

I had rather be a Hard Shell,
And with the gospel fed,
Than to be the King of England,
With a crown upon my head.

I had rather be a Hard Shell,
And hear the Gospel sound,
Than be the greatest Statesman,
That walks upon the ground.

I had rather be a Hard Shell,
And suffer all reproach,
Than be a railroad president,
And riding in his coach.

I had rather be a Hard Shell,
And with a little few
Than be a high tide Baptist.
Hunting for something new.

I have been a hardshell several years,
In truth as well as name,
I want to live a Hard Shell,
I want to die the same.

Lovingly Submitted,
A. B. PHILPOTT.

Philpott, Va.

DEAR BROTHER GOLD:—I have permission of our dearly beloved Sister, Eugenia Hinton, to have a letter she wrote me published. I have copied it just as it came to me, and am sending it to you, believing the house-hold of faith will be comforted and edified by reading it. She is so Job-like, so Christ-like, and manifests such sweet humility in her suffering. Just a sight of her lovely countenance has always seemed to do me good. This letter came to me at a time I was in sore need of comforting and sympathizing words, when I felt that I was so unworthy as to be a nuisance to every one. I was as a lone island of the sea, and felt that if the people of God had ever had any love for me, that they had now forgotten it, and it seemed that the Lord had "covered Himself with a cloud that my prayers could not pass through." I felt like my worldly mindedness had cut me off from any more sweet fellowship and communion here. I had been indolent spiritually, for I have dreaded being criticised by some of the Baptists, I rejoice to say that the thoughts of the criticism of wordlings did not hurt me much, but, oh, I long for the sympathy of my people, for, like Ruth, I feel like I must follow them. I love them, though I often restrain my feelings, or the manifestation of them, because I don't want to be called too forward, and I know there is a tendency in human nature to judge other people before judging self, and I may have been called "puffed up" from this cause, I don't know, and I may have even been so, for we don't know it when we are, I suppose, but if I have been, oh, I do beg of the Lord to deliver me from it, and if any of the dear people of God see me in such a condition, I humbly ask them to prove their love for me in showing me my error, before they show it to any one else. I know if I ever have been in such a state, it was without cause, for I am all unrighteous, all unclean, nothing good in me, that is in my flesh. I have had many, many things, more than any know

of, unless they know my nature, to humiliate me, yes, to the very dust. It was good for me, I realized it again this summer, by the presentation of these words, "What I do now, thou knowest not, but thou shalt know hereafter," and,

"God's purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

It seems like of late the command has been in me tobe doer of the word as well as a hearer, and oh to think what a slothful servant I have been. How slothful I am, receiving of the bountiful mercies of our God, and then not giving praise to His name among the people, not willing to have my poor self criticised. Ah, it it makes my soul sick. I am disgusted with myself. Oh! may the dear Lord enable me to do what I ought to do, and be what I ought to be. I want to learn of Jesus, at His very feet, and to serve Him too. But to learn of him, I must follow Him along a thorny way, a way of sorrow and tears, for he was a man of sorrows and acquainted with grief, and though earth and Heaven was His, He had not where to lay His head. I must follow Him to Gethsemane too, where the grief is such that He has to tell it to God alone. Oh! my soul, I believe I have been led on after Him in those places, I have felt those things too.

Sometimes a little light shines on my way, then I can sing as I go, but when darkness comes, and I cannot see His foot-prints, I have to try to step by faith and feel for His track; sometimes I find it, and with bowed head say, "Even so Father." Sometimes I miss it, and with grief and shame I own that I am out of the way. Then the wanderings in the waste howling wilderness, with no city to dwell in seeking the city to come. How pitiful and forsaken I feel then. But this morning I feel like saying, "persecuted, but not forsaken, cast down but not destroyed." He hath delivered my feet from the fowler's snare, and I desire to praise Him for such great love bestowed upon such an unworthy receiver. It makes me tremble with awe and amazement to think that my unworthy name was among His heart's delight when He said, "Let us make man," and to know that if Christ has ever been born in me the hope of glory, that no power shall ever be able to separate us from his love. The bloo of Christ is efficient, it will never lose its power. Perhaps I have written too much. There are some things I have wanted to write, but perhaps I am not the proper one. Bro. Gold I trust this to your judgment, if there is any thing wrong about it, cast it aside. Much love to cousin Julia. Pray for me.

Your affectionate cousin,
EMMA HINES.

Raleigh, N. C.

MY DEAR BRO GOLD:—I am having some strange, and yet to me, serious experience in regard to my duty as a preacher. With your permission I will express some of my feelings to my brethren and somewhat leave it with them to tell me what I ought to do. As you know for two years I have been closely confined at home at work. But for the past few weeks I have been stirred up in regard to my duty. In spite of all I can do I have almost lost interest in my work, and to-day if I could let it go in an honorable way, I freely would; but I have several contracts on hand and am in honor bound to finish them. I have often heard you say that my style was to work a year and preach a year, and it has been somewhat so; but this time I have

held on to my work for about two years until I am so distressed as I said. While my work is fairly prosperous it seems to be a curse to me, so that I feel almost bound to lay it aside. It looks as though it would be the better way to build houses part of the time and preach part of the time. But as a contractor and builder I cannot tell what is to be the extent of it. I am now building a ten thousand dollar hotel, besides a lot of minor jobs, working some 25 hands, and it takes my whole time, day and night, to keep it going, so that I have no time to read my bible, and have failed to attend any of the associations except the one of my membership. Much of my time has been spent of late thinking how I should manage to lay aside my ministerial duties entirely, for surely it has seemed to me that no gospel called preacher was ever entangled with the ties of this life as I am and have been for the past two years. The Contentnea Association is now in session to which I agreed to, but on account of my work it is next to impossible for me to go, and yet my life is a misery to me here. I never felt so ignorant in all my life. I feel completely at a loss to know what to do. As a man I enjoy my business, contracting and building. No one would ask me to work for less than four dollars per day, and it is an easy matter for me to make more than that contracting. I often think of the many good brethren who are not able to do any thing but preach; and I wonder why they cannot do the preaching and let me do the work. Besides I have a pleasant home and lovely family, and how shall I turn my back on them? Yet I know unless we forsake all these, we cannot be his disciples.

Brother Gold if I must lay aside my work and business to go out as a preacher, there is one consolation I will have and that is I will go (as it were), lowing for the calves left behind.

What is the cause of all this trouble? Why do I seek my brethren in such a way? Why do I feel to have the care of all the churches? Why does my mind lead me to most all the churches in North Carolina, South Carolina, Georgia, Florida, Alabama, Virginia, and in the North and West. Surely I shall never see them all. Is it all of the flesh, or am I partly crazy and don't know it?

I wish to make this request of the clerks of each association who may chance to read this that you send me a minute of your association with such information, encouragement, or discouragement that you may see proper to give. I would be glad too to have a letter from each old School Baptist church in the United States who may read this, or from their clerks or deacons, giving me the number in fellowship, time of meeting, location of church, &c., or from any other brother, sister or friend. True I can never hope to meet you all in this life, but it would be a source of great comfort to me in my lonely and distressed condition to hear from you. I know this letter if published will be an oddity, and that I will have to bear a lot of criticism, but I am an oddity myself. I often wonder if there is any one like me. I feel now like I can well afford to bear a lot of criticism for the sake of having the pleasure to look over the minutes of the different associations, and to read the sweet communications from the dear brethren and sisters scattered abroad. May God bless you with a mind to pity, pray for, and communicate with me. While I can-

not hope to meet you all in this life, I do feel as though the most of my life, or the remainder of it must be spent traveling and preaching, and yet it almost makes me shudder to think of such a thing, for I have often thought that that part of preaching service has been more imposed upon than any other, for we sometimes hear of a travelling preacher being overtaken in a fault to the death of himself and reproach of the church, and another who will use the name of a preacher to buy goods and never pay for them to the destruction of himself and reproach of the church, and still another who by the extent of his gift as a preacher makes the brethren think or feel like he is a long way from home. But I know that every good has its opposite, and every sweet its bitter; so, if I could I would salute no man by the way, but go forward in what ever duty enjoined upon me. But my mind is so fixed upon the sovereignty and predestination of our God, that I realize I am perfectly passive in his hands and power, for I can truthfully say all that I ever have been, all that I now am, and all that I can ever hope to be I am dependent on the Lord for. So if it is in accordance with his predestination for me to travel and preach then all will be well, but if not then I had as well continue to build houses, for if I run without being sent I may tell you of having seen a great tumult, but shall not be able to give you any of the details thereof. Brethren, I hope if any of you should find it in your heart to complain at any part of this communication, you will charge it to my ignorance, and not to wrong purpose of heart, for as I have said already I never felt so ignorant in all my life.

W. J. Stephenson.

Smithfield, N. C.

Elder P. D. Gold, Dear Sir:—I hope you will excuse me but it seems to me that I can't refrain from writing you any longer. My mother, Mrs. Cynthia Stewart, was called away from this world to that unknown to us by Him who doeth all things well, the 28th day of June, was buried on Saturday the 29 at our old home near New Hope meeting house, in Harnett County, N. C. She suffered intensely for near two weeks and died, but the end seemed to be easy and quiet., for which I hope I feel thankful. Of course I hated to see her suffer. When the breath left her we felt sure that she was at rest for all time, yet it seemed almost more than I could bear to part with her. I have tried to do all I could since she has been dependent upon me, and believe she was fully satisfied with what I did, but since she is gone I fear that I neglected her, and that pains me. Then I always knew when I was away that when I got home I would find her there, and now I find her place vacant. While she was with us we lost a g od deal of sleep, and now she is gone and it seems that sleep has left me. When night comes I can't rest. I have been told that I was sinning to grieve after her so, but I cannot help it. What do you tkink about it? Is it wrong for me to grieve after her or not? She seemed anxious for the time to come for her to go hence, even before she was stricken down. One day while she was sick and suffering so badly I was sitting near her room door looking out in the yard thinking how much she was suffering, when this scripture came to my mind. "If the righteous scarcely be saved, where will the ungodly and sinner appear?" That has pressed on me a good deal since. At another time I was standing by her bed thinking how anx-

ious she had been for a long time for the time to come for her to go, and what a happy change it would be with her, when the following hymn came forcibly to my mind. It is number 188 in the Primitive Hymn Book, and is as follows:

"In all the Lord's appointed ways, My journey I'll pursue,"
Hinder me not, ye much loved Saints, For I must go with you, etc."

It seemed to me that it suited her case well, especially the last stanza, for she bore the trials of this life patiently, and it seemed that her whole desire was to talk about spirtual things. A short while before she was taken down she sent Mr. Jim Johnson word to come to see her, and he set the 5th Sunday in June to come and preach at Benson, but when she heard of his appointment she said she should not be here to hear him. On Tuesday before she died a gentleman, who is a member of the church, came to see her from Dunn. She was not able to talk to him much, but told him that after Mr. Johnson preached she wanted him to open the door of the church, or extend an invitation for the reception members, that there were some here who still loved the Gospel, and said her life would not be worth any thing, or would be nothing, that she would be dead and buried before that time, but for him to see to it. So on the day appointed which was the day after she was buried. Mr. Johnson came. I asked him to sing the above named hymn, and he opend services with the use of same. After preaching he extended an invitation, but no one accepted. He preached in the tobacco ware house. There was a large congregation, and the people behaved well. He used as a text the 15 and 16 verses of the 42 Chapter of Isaiah, and while I do not claim to be a judge, I believe he preached an able sermon. It was a bad day with me to think that it was on her account that the appointment was made, and she has gone where we never can see her again in this world, and my greatest fear now is that I will not meet her in Heaven. I am fully satisfied she is there, but the great trouble with me is will I go there when I am called from this world. My thoughts about my future state and studying about mother, seemed to keep me so full of thought that I am hardly fit for anything else. If I knew I would meet mother in Heaven I do not believe I would grieve so after her, but I know that I can do nothing of myself to help my case. There are five of mother's children living, all boys, we all were with her at her death, except one in Ga.

Yours,
J. F. P. STEWART,
Benson, N. C.

Remark:

Sister Stewart was one of the precious mothers in Israel to me. How could you help from grief about such a mother. But you do not grieve as those without hope.
P. D. G.

DEAR BROTHER GOLD:—I am glad to see you begging the brethren to labor to have peace. I regret to see good precious brethren striving so much over non-essentials. We should not think more of our hobbies than we do the fellowship of the saints. It occurs to me if we would all preach Christ more and our hobbies less it would be better for us. We should not nurse jealousy and prejudice against the saints, for it is wrong. We should not conclude that the Lord has required us to save the church and if we were to fail the church would be gone. God is able to keep the church and provide

them with a ministry. All brethren North and South, East and West believe in the sovereignty of God over all worldly beings and events, that God upholds all things by the word of His power, and that He declared the end from the beginning and from ancient times the things that are not yet done saying that my counsel shall stand and I will do all my pleasure. "He doeth His will in the army of Heaven and among the inhabitants of the earth and none can stay His hand or say unto Him, what doest thou?" The destiny of all things, is under his divine control.

There is no life without antecedent life. This is as true in the spiritual kingdom as it is in the natural Kingdom. Natural life must precede the five senses of seeing, feeling, hearing, smelling, tasting, so spiritual life must precede those senses spiritually. Since we cannot hear natural sounds or see natural objects without natural life, neither can we hear spiritual objects without spiritual life. And we are passive in the reception of spiritual life. Jesus says, "except a man be born again (from above) he cannot see the Kingdom of God." Since we cannot see the Kingdoms of nature until born naturally, neither can we understand the things of the spirit until we are born of the spirit." We are passive in each birth. No effort that we can perform will induct us into the spiritual kingdom. This wonderful work of a spiritual comprehension of the Kingdom of God is alone the work of God by His Spirit richly and effectually working in us, disclosing to us the depths of sin and depravity in our nature. Self-abhorence, poverty of spirit, mourning over the wretchedness of our depraved nature, hungering and thirsting after righteousness, trembling at the word of the Lord, crying to God for mercy, hatred for sin and love for the Lord's people are all evidences of life, and the resurrecting power of the spirit in our hearts, raising us above the rudiments of this world, making us kings and priests unto God.

Repentance, belief, faith, hearing, seeing, love, the spirit to pray, and hungering and thirsting after righteousness are all the gifts of God. In this work of regeneration we often get Christ too far away from us. We do not have to pray to God as though He were millions of miles away in infinite space. Christ dwells in his people. Ye are the temple of the living God. He walks in them and dwells in them and He is their God and they shall be His people. We need an out-pouring of his spirit every time we engage in his service. We cannot preach without the Lord, we need Him in prayer, and in song, and to prepare us for hearing. I have learned it is vain to rise up early, to sit up late or to eat the bread of sorrows thinking therby to induce God to enlighten us. Our efforts will all fail. If our sun goes down, it is dark and we can but await the rising of the sun of righteousness in our souls, bringing warmth, vigor and light. "Weeping may endure for the night, but joy will come in the morning." No matter how cold, dark and long the night may seem, the day will come by and by. The Lord prepares the speaker to speak and the hearer to hear, and by that spirit we should not shun to declare the whole counsel of God to the Lord's children. We should preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. There are cold lifeless church members who need to be re-

proved and sometimes even sharply rebuked for their indifference and even ungodly conduct at times, but all this should be done in the spirit and if they are prepared by the spirit to hear they are not apt to be forgetful hearers. How of ten we are so carnal and live after the flesh and die—cut off from the joys of this glorious salvation that is Christ Jesus. Members of churches who visit bar-rooms and drink with the vile of the earth are not letting their light shine and should be reproved. God's people are called out from the world and should let their light shine. I do not want to be a fanatic on this question, but I do not think we should drink at all as a beverage. We should use whiskey strictly as we should morphine or quinine: use it as a medicine, I never touch a drop only as a medicine. We should be careful about the example we set befor others. Our daily lives should be preaching. I do not want my example to cause a brother to offend. The people of God should remember that there is much more expected of them than there is of the world. They are the salt of the earth.

The church should not wink at crime. They should keep their house in order. No church can harbor drunkenness, crime and immorality and experience that sweet union and fellowship and joy in the Holy Ghost, but death and a removal of the candlestick will be the result except they repent. Rev. 2: 3, 4, 5; 3, 16. The Lord chastises us for our disobedience and our experience teaches us not to charge our meanness to the Lord, but we are guilty and that it is just for us to receive the stripes. "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with a rod, and their iniquity with stripes." Psa. 89: 30, 33. "If ye be willing and obedient, ye shall eat of the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. 1: 19, 20.

It is evidently right to exhort the living children of God to obey the Lord. While the Lord has wrought all of our works within us we should now work them out or manifest outwardly what God has wrought in the soul. This is our duty and a sweet privilege to thus obey our God in repenting, in love, and consecrating our lives to his holy service. We can do all things through Christ that strengtheneth us. We do not mean to obey independent of the Lord, or that the Lord pays us off for the service we render. The blessings of God to us are free and unmerited upon our part, and our best righteousness is but a robe of filthy rags, but grace has prepared the feast and all the blessings lead in the path of obedience. Grace prepares the subjects and makes them hunger and thirst for the blessings that are strewn in this straight and narrow way. In obeying the Lord they receive those blessing, not for obeying, or to pay them for obeying, for they are free for every poor hungering thirsty soul without money and without price. The child of God that disobeys, misses the rest, or joy of soul that is found in obeying. The milk and honey was in the land of Canaan for the Israelites, they had to go there to get it. It was there free for every poor Israelite, but he could not get it without going after it, yet he who went was not paid for going, but they received the blessing in going. There is

sweet joy and gospel rest in the church for the poor burdened soul, but he can't enjoy that rest without obeying the Lord. In obeying, he finds the rest and experiences the yoke easy and the burden light. It is a surprise to every child of God when he gets home and finds so much peace and joy of soul. He feels unworthy of such rest. I have often experienced sweet joy of soul in trying to preach His word that I could not have experienced had I not made the effort, but I never felt it was to pay me for preaching or that I deserved it. I never felt that I could have had the joy if the Lord had not given me strength. I am dependent upon my God for every blessing. In obedience to the command of God the blessings come as it did to Abraham—it was behind him. God's mercies and blessings always come to me behind me, they are unseen and most unexepected. While many good brethren use the phrase time salvation, by time salvation they do not mean that they live independent of the Lord or obey independent of the Lord. They feel the need of Jesus all the time. Peter told those who were baptized on the day of Pentecost, to save themselves from this untoward generation. Our brethren do think that means to save themselves in time from that wicked generation by being separate, obeying their God and keeping themselves not eternally but unspotted from the world. Paul said to timothy: "Take heed unto thyself and to the doctrine, continue in them; in doing this, thou shalt both save thyself and them that hear thee." This does not mean eternal salvation, but it means here in time, that he saved himself and those who heard to the joys and comforts of the gospel, and from bewitching teachings, false doctrines, etc. James says, "Brethren, if any of you do err from the truth, and one convert him: let him know that he which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." James 5: 19, 20. James did not mean to save him eternally, but here in time. Paul says, "It pleased God by the foolishness of preaching to save them that believe." 1st Cor. 1, 21. This does not mean that the preacher saves them eternally, but here in time. God prepares both, speaker and hearer, and when he does there is salvation to the believing child of God to the sweets of the gospel. The bible says, "Draw nigh to God, and he will nigh to you ." "Return unto the Lord and he will return unto you." Let us give all these their equal bearings, and labor to make the time application. None of these scriptures mean that we obey independent of the Lord or do not need him every day and hour. Peter was trying to walk to Jesus on the water and began to sink, he cried out: "Lord, save me. ' That was here in time. When the storms and billows were dashing against the ship, the disciples cried out: "Lord save, we perish." This was here in time. Saving the Hebrew children and Daniel in the lions's den, was here in time. God's children, I think are every where agreed on all these truths. We all do think it is right to strengthen the weak hands and confirm the feeble knees, speak comforting words to the Lord's children, no matter where we find them. Tell those who have a hope, and are wanting to come to the church—"Come and go with us and we will do thee good, for the Lord hath spoken good concerning Israel." "Go home to thy friends and tell what great things the Lord hath done for

thee. "Why tarriest thou? Arise and be baptized. It is our duty to exhort all such to obey the Lord. We do not want the world, but we want the poor, burdened soul, who feels the need of Jesus. I love all such and my poor heart goes forth in prayer to God when I meet such that the Lord would give them strength to come. In regard to predestination, will it not be well to heed the exhortation of our dear brother Gold? Is not the bible language strong enough! We can all unite on that, then why use unsriptual phrases and divide? Should we not love each other better than we do pet hobbies? Is it not good enough to believe that God has predestinated that you shall bear his blessed image, and that all things else will be so governed and over-ruled by His Omnipotent hand to make this predestination effectual. Can we all not agree that God's relation to holiness is causative, and his attitude to sin is over-ruling?

None of us believe that God coerces man to sin, or that he is the author of sin. While man does wickedly, he carries out the desires of his own depraved heart, yet all his acts are so limited that he cannot thwart the purposes of God. The devil's bounds are set. God is above the devil. The devil may afflict our peace and destroy our happiness, yet he cannot destroy us eternally. It grieves my poor heart to see the Lord's dear children placing such a low estimate on fellowship. Why continue the strife? Let us all forgive and ask forgiveness for all our wrongs in the past, and labor to get closer together. I believe all true old Baptists are one, if they understood each other. Let us come to each other's feet and write and preach about Jesus. If we love each other, lightening rods, storm pits, kind of clothes worn, the house in which you live, local customs, belonging or not belonging to the association, just so all are sound on the essentials, will not be a bar to fellowship. Let us not back-bite and magnify the faults of each other. This is wrong and we shall suffer for it sooner or later. We need more forbearance and a removal of non-essentials. May God bless us all and unite us in love. Pray for me. Written in love for the good of zion.

In Gospel bonds,
LEE HANKS.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

When requesting your postoffice changed, please state both the old and the new post offices.

ZION'S LANDMARK

"Remove not the anci-nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.
R ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXV..... .....No. 25

WILSON, N. C., NOV. 15, 1901.

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

EDITORIAL.

ELDER P. D. GOLD, Dear Sir:—If you were to receive a hope in Jesus, and then join the Methodist church and be sprinkled, then get dissatisfied and believed with all your heart you were not following your Saviour's command, and leave that church, and go to the Baptist, and be Baptised in answer to a good consience that you were then following our Lord's commands, would you think you had committed sin by being sprinkled?
Sandy Ridge.

Remarks:

I consider that the answer of a good conscience received in true baptism would show that the former dead works, or work not in faith, were burned up. God keeps a fire in Jerusalem to burn up the chaff, wood, hay and stubble, or all dead works in his people.

Whatsoever is not of faith is sin. The fact that you, after being sprinkled, became dissatisfied, showed that. This was not the work of the Lord, and he stirred up your pure mind to the obedience of faith. Hence you were led to follow Jesus in being buried with him by baptism into the likeness of his death, and received the answer of a good conscience in his resurrection. Now your former life is done away. Old things are passed away. You are living a new life by faith, the resurrection life, risen with Christ by the faith of the operation of God, and this shows that the former things are done away. To repent of a former course that is not of faith, and to seek the Lord in the true order is good evidence that we have found mercy of the Lord, and are doing his will. The faith of Jesus leads us to obedience to him, and the fruit of rejoicing, and the gathering up of strength in eating follows.

P. D. G.

SCRAPS.

A friend requests my view of 1st. Pet. 3:10; "By which also he went and preached unto the spirits in prison."

The preceding verse states that Christ was put to death in the flesh, but quickened by the Spirit.—The Holy spirit of God—and it was by this Holy Spirit of God—thatChrist who existed before he was born of woman went in the days of the flood and preached unto the spirit in prison, the spirits that were disobedient in the days of Noah, and were shut up to the coming—impending flood, and hence in prison. All true

preaching is to the spirit in man, in troubled, affiicted man. The poor in spirit have the gospel preached to them, and no others do. The long-suffering of God waited in the days of Noah wherein eight souls were saved by water. The like or similar figure baptism doth also now save us, by the resurrection of Jesus Christ from the dead. But where is any figure of the resurrection if one is not raised up out of the water? Where is there any figure of the resurrection in sprinkling? There is none.

Have you ever been shut up in a prison in disobedience, and in this wretched state has Jesus Christ ever preached to you by the Spirit? The Holy Ghost is the comforter, and guide into all truth.

The Catholic notion of a purgatory for the literally dead, to whom Jesus preaches after they have departed from this world, does not seem to me to be sustained by this or any other scripture.

A friend requests my view of the doctrine of Christ, Briefly I will attempt to state it.

1st: God is from everlasting to everlasting. He created all things that are made by Jesus Christ, and all things he made were good. Man therefore was upright as created of God. For he was in the image of God who is revealed as Father, Son and Holy Spirit, but one God.

2nd: Man by transgressing God's holy law sinned, and so death passed upon all who died in the disobedience of Adam the first.

3rd: Provision of grace was made for the children of God or his portion. Grace was treasured up in Jesus Christ for the chosen or elect of God before the foundation of the world.

4th: Hence Jesus as the substance, surety and redeemer of his people whom he must save from their sins, must come in the flesh or to his people, by being born of a woman, born holy, and must be found in fashion as a man to reach to and redeem them from all iniquity. His spotless and perfect life is put in place of their corrupt life, his holy death for their sins which he bore in his own body is put in the place of their death. As the prophet placed his mouth on the mouth of the young man dead, and his face on the young man's face, and his body on the young man's body, and his hands and feet on his, and raised the young man to life, and gave him to his mother a full and complete work, so Jesus died the just for the unjust that he might bring us to God. He was delivered for our offenses and raised again for our justification, and God has given him power over all flesh that he (Jesus) should give eternal life to as many as the Father hath given him.

5th: So that it is just as certain that all the Father gives to Jesus shall come to him, (for he does not give them to him if they will come, or after they have come, but in order that they shall come,) as it is that he lived for them, died for them, and rose from the dead for them.

6th: Hence we preach that Jesus

is the only way by whom sinners come to God, and all that hunger and thirst after righteousness shall be filled, and all that believe in him have the witness in themselves, and these should be careful to maintain good works which are good and profitable unto men, and that we should give God all the glory of our salvation.

7th: Further we hold that all scripture is given by inspiration of God, that nothing can be added to it, nor anything taken away; that it is a perfect rule of life, or the man of our counsel, and no man can invent or add anything thereto.

The doctrine of the Bible is so different from the doctrines of men and devils. The doctrine of Christ is one doctrine. There is no uncertainty about it, no contradiction in it, no failure in it, no works of man in it, but it is all the Lord's teaching and all his work.

The doctrines of men and devils are of different parts, one part against another part, no harmony, no consistency in them, no agreement, no certainty, confusion, flattery to men, a deception, and these doctrines do no good to any child of God.

P. D. G.

REGENERATION.

"And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve Tribes of Israel" Mat 19:28.

The regeneration causes the passing away of the former things, and is the making of all things new The former and new things embrace two things prominently. One was the legal covenant. The other is the gospel or new covenant.

1st: Under the legal covenant was comprehended the law of Moses and the people under that covenant of worship. The priesthood of Levi—the tabernacle, the Jewish nation with all connected therewith, is included in this generation.

2nd: In the regeneration is the priesthood of Jesus Christ, the covenant of grace or new Testament, the Lord's people or church as born again of incorruptible seed by the word of God, and which is the pillar and ground of the truth, the temple of God, the heavenly Jerusalem. The covenant of works or first covenant with its worship made nothing perfect. God regarded not the worshippers because they continued not in his covenant. By the law is the knowledge of sin. The letter or law therefore kills. It is the ministration of justice wherein men are manifested as guilty, and sin reigns unto death.

Everthing is corrupt. All flesh has corrupted his way. The way of the Lord is evil spoken of. The Jewish nation is a nation of evil doers. All are become guilty under the law. The earth is rotten. Judaism is a carcass whose stench smells to Heaven. Gross darkness covers the earth. The house of Israel is the valley of dry bones—scattered—no two together. Men

have demonstrated that there is nothing good in man, and that old things must pass away and there must be a regeneration, a making of all things new. This is the set time for the coming of Jesus. The law made the demand for him Men's wickedness showed the necessity for it. Christ's coming showed the wisdom and grace of God in providing him. The prophets foretold that glorious day. The glory of prophecy is that it foretells the coming of that just one, and the blessed effect of his coming. This is the great sum and glory of prophecy. The gift of Jesus is the greatest of all God's gifts to men. It is glory to God in the highest, on earth peace, and good will to men. John is his forerunner—a bright light, the dawning of the day, showing that the night is far spent, about gone, and the day is dawning. It is neither day nor night, a glorious twilight, a gracious declaration that the darkness is passing away, and the true light is about to shine, has begun to shine. John therefore is greater than any prophet or any that have gone before, but not worthy to stoop down and unloose the shoes of him who is to come after. John was a bright and a shining light, but he was not that true light. That is the true light that lightens every man that cometh into the world. The natural blessings that we have are of Jesus. When God who commanded the light to shine out of darkness shines in our hearts it is to give the light of the knowledge of the glory of God in the face of Jesus Christ.

When Christ came into the world it was by woman—made of a woman, made under the law, to redeem those under the law. Hence he righteously fulfills the law that came by Moses in all things for his people, and is become the end of the law for righteousness to every one that believeth. How blessed, perfect in his character and life, answering to every demand of the law in an obedient life, and giving himself a ransom for many, for he was delivered for our offences, and raised again for our justification; and this followed the law, and that dispensation is ended, closed, finished, as to his people, and is passing away or vanishes away. This removal opens the way for bringing in the better testament, the new dispensation, the gospel Kingdom, wherein old things are passed away, and behold all things are become new. For if any man be in Christ he is a new creature. Behold all things are become new, and all things are of God.

This is the regeneration. In it is the Kingdom of Heaven, Jesus the mediator, the prophet, priest and king. He is ascended on the right hand of God, a prince and a Saviour. His people in God's choice according to his foreknowledge are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, undefiled, and that fades not away, reserved

in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last times.

Hence these subjects of the Kingdom of Heaven must be born again before they can see it. For a man must be born again before he can know any thing truly of the Kingdom of Heaven.

In the regeneration the twelve Apostles are judges of the twelve tribes of Israel, and are as such inspired to declare the law in Zion. Included in the twelve tribes of Israel are all the Lord's people from among the Gentiles, for in the gospel or regeneration the middle wall of partition is broken down, and the gentiles are made one with the Jews, one new man, a new creature or creation, where there is neither male nor female in him. This is the resurrection life. Jesus is risen as the first fruits and those born of God are risen with him, and live because he lives. We never have any trouble in Christ Jesus. Our troubles are all in the world, or the flesh, and none of them in Jesus. We are Judged and justified in him, and by the faith of him. Jesus is come in his glory in the gospel, and his people reign with him, for the Kingdom of God is with men.

P. D. G.

A LITTLE MAID

Of all human creatures, as a teacher, who so insignificant and contemptable to the world as a little maid? A woman is enough so. A little boy of less age and capacity would be counted of far more importance, and in proportion would be more acceptable; to say nothing of men. But a little maid! —a bit of a girl child! the idea seem preposterous. And then the position of this little maid so low in the social sale, for as a foreign captive she had been made a servant in the King's household, more especially to serve his wife. And thus she filled a position counted the lowest, while she personally was considered weak and base, even as not, as not known or recognized in the social world. Therefore how insignificant in every sense.

Yet through her Naaman, the mighty man of valor and captain of the king's host, and whom the king loved and honored (2 Kings 5: 2, 3,) was cleased of his loathsome leprosy; and that when all the great and learned physicians, and wise men professionally of his own, and the surrounding countries—all the resources of the kingwho had spared neither trouble or money, had utterly failed to touch the disease. This must have appeared as great a mystery to them as the mystery of godliness to the same class to-day.

How like the true ministers of the gospel in every respect to this little maid? who are bound captives to the gospel, and as such made the servants of all, and especially the king's bride or wife. And as such how unseemly as teachers—how insignificant in the estimation of the world? how lacking in culture and education? Hence the word regards them as its filth,

though like her, they are of God's favored nation, And while all these great and learned physicians, and wordly-wise teachers and healers are employed by their king at a great price; and who therefore teach and divine for pay; they, like her, take no credit to themselves or demand a price. And while these profess to cure—to save souls—they like her, do not pretend to cure, but simply to point to the prophet in Israel who only can.

And herein is exemplified the fact that God hath chosen the weak and base things of the world, yea things that are not, (as not recognized in the social and literary world) to confound the wise and prudent. P.

VOLUME 35.

There is but one book perfectly written, and that is the Bible. There is but one that is able to accomplish all that is written therein, and that one is Jesus, the Lord of lords and King of kings.

The writings of men are necessarily imperfect. They cannot perfectly record history after that history is made by the doings of men. But God declares the end from the beginning, and tells men and nations before their birth what they will do.

The more meritorious are men's writing if they are prepared of God to write and honor him in their aims and efforts. It is in the desire to serve the Lord in his people that I hope to write as he gives me the ability. I desire that a good matter may be indicted in my heart touching the king. While we know nothing of the future, yet if God guides us we shall declare the truth in Jesus.

Pray for me that I may be kept from evil by the blessed, gracious power of God; and may we all be blest of Him to do His holy will, and mayHis blessing crown our labors in the year soon to be unfolded. P. D. G.

UNION MEETINGS.

The next session of the Skewarkey Union is appointed to be held, if the Lord will, with the church, at the Falls of Tar River, Friday, Saturday and 5th Sunday in Dec.

The next session of the Contentnea Union with the church at Mewborns, Sat. and 5th. Sunday in Dec.

The next session of the Toisnot Union with the church at White Oak, Sat. and 5th Sunday in Dec.

The next session of the Black Creek Union with the church at Healthy Plains Sat. and 5th Sunday in Dec.

BOOK OF JOSHUA.

This volume is a peculiar treatise on the Book of Joshua as typical of the Lord Jesus Christ and his church, treating upon the more prominent features of the book.

I will send a copy free to every new subscriber to the LANDMARK, if such desire it. Price 25 cents per single copy.

P. D. GOLD.

OBITUARIES

ELDER P. D. GOLD, Dear Brother—It is with a sad heart that I attempt to write you concerning the death of my dear husband.

He was taken Monday (after the first Sunday in Sept) with ear-ache and he gradually got worse until September 11th, then he died. Five doctors saw him, and they pronounced it abscess on the brain. I never saw anyone suffer like he did. It took several to keep him in bed. The doctors did not think he was conscious of his suffering, and he did not know me for a day and night. Oh Brother Gold, I think sometimes it is more than I can stand. I he just could have known me and talked t me what a great consolation it would hav been. I feel that God knows best; that he had some wise purpose in taking him. Oh, it is so lonely at our home now without him, but I feel he is better off for I think he was a true Christian, and I do hope by the grace of God that I will meet him in Heaven where no farew l tear is shed.

Brother Gold, pray for me, that I may be enabled to say from my heart, "Thy will, not mine be done." Oh, they will miss him so much at old Cane Creek. He es so prompt to attend his meetings. I know I have children to live for, but at times I feel like I don't want to live any longer. I feel like this world is a perfect blank to me. I was so glad you and Brother Roberson, and Brother Booker spent the night with us, as he seemed to enjoy your company so much. He was always willing and ready to help the Baptists in anyway he could and I hope they will not forget our home now. I know I can't make it as pleasant as he could, but will do all I can for their comfort.

Brother Gold, will you please write his obituary and print it in the LANDMARK, he thought so much of you? We were married the 11th of December, 1877, by Elder Eli Dodson My maiden name was Florence Hutcherson. We lived together happily for nearly 24 years and there were born to us six children One died about six years ago, which leaves me with five, three daughters and two sons, the oldest a grown young man My husband was the son of William and Elizabeth Dawson, He was born Sept. 4, 1850 and died Sept. 11, 1901. Age 51 years and one week. We united with the church at Cane Creek, the 3rd Saturday in July 1894.

I believe I have written you all the particulars of his death. Oh. I wish I could see and talk with you, I do feel so lonely. Give my love to Sister Gold. If you feel so disposed, please write to me, I would appreciate it so much I remain

Your sad sister in hope,

FLORENCE S DAWSON.

Kentuck, Va

Brother Dawson was an excellent man in every way. I heard the remark made when I was there last August that he was a truthful and candid man. May the Lord bless our dear, afflicted sister and the children, and enable her to trust in Him who is good and gracious.

P. D. G.

EDITOR ZION'S LANDMARK, Dear Brother:—Elder A. J. Cassell peacefully passed away at his home near Cassell, Va., on the 15th of October. He was buried at old Senter church, Henry county, Va, on the 16th. He was 80 years old, and preached upwards of 50 years.

About 25 years ago he had a vision and realized himself living in the date of 1892, and in the vision a calamity befell him and he looked forward to it, which was so plainly manifested to him. He thought it would be death, and while he mistook the vision, yet the calamity came; for in that date while he was preaching with great power at Liberty church, Patrick county, Va., suddenly his tongue and his left side were paralyzed so he could not speak, though he recovered sufficiently to serve his churches. Yet he was never able, nor preached with the ability after this as he did before. For he had but few equals in the ministry and the Baptists held him in high esteem for the Work's sake.

He has been moderator of the Smith River Association, and pastor of our churches from my earliest recollection of him. But his labors are over and his spirit has gone to the God he served.

In the writer's humble judgment I have heard him preach as great preaching and in power of the spirit, that has ever fell from the lips of mortal man. Yet like all of Adam's children he had his failings in some things.

A. B. PHILPOTT,

Philpott, Va,

CAPT. THOMAS CLIFTON,

Died at his home near the town of Plymouth, Washington county, N. C. He departed this life on the 5th of August, 1901. Was born in the above named county and State August 13th, 1818, making his stay on earth 82 years, 11 months and 23 days. Gone—a kind father, a loving husband and a faithful soldier of the cross. His early life was blessed with but few enjoyments, his mother dying when he was very small. He was thrown upon the cold charity of the world, reared in the field of drudgery and lacked the tender care and sympathy of a mother. When he grew older--liking the sea—he chose sailing as a profession, and was until the war a trader from Plymouth to the West Indies and the northern markets. After the war he was appointed keeper of the lighthouse at the mouth of the Roanoke River, which he held till 1898, a period of 32 years. Though tossed about with many conflicts, yet he could say, "Great is the Lord. His mercy endureth forever."

He was married four times and was the father of 22 children, of these his last wife and seven children survive him.

He suffered very greatly for about 8 days, and he had many kind friends and neighbors, besides his faithful wife and children who did what they could for him, but nothing we could do could stay the tide of life. His Master had called him and he had to go.

In the fall of 1867 he became very much concerned about his soul. (He was a member of the Methodist church at this time and had been for fifteen years.) While still in great trouble he went to the court house in Plymouth on a first Sunday and heard for the first time the doctrine of "Electing Grace," as held forth by the Old School Baptists. The preacher on that occasion was Elder N. H Harrison. He (father) came away from that meeting feeling more miserable than before, yet believing that what he had heard was true. But on Friday night before the 3rd Sunday in August, 1868, it pleased God to remove the burden of sin and let the precious light of redeeming love shine in. He said he felt like shouting and telling to the world around what a dear and precious Savior he had found.

He was directed by divine impression to offer himself to the church at Morattock, Washington county, N C., which he did on Saturday before the third Sunday in August, 1868, and was received and baptized the following day by Elder N. H Harrison. Although afflicted for 12 years prior to his death with paralysis and burdened with the ills and cares of life yet he never complained, but was enabled amid all to say, "Jesus doeth all things well."

His favorite him was:

Amazing grace, how sweet the sound,
That saved a wretch like me,
I once was lost but now I'm found,
Was blind but now I see, etc.

Oh! father, how often have I sit with delight, to hear you tell of Jesus and his love, but now thou art gone to that Savior, who hath loved you, and saved you with his blood. No more can we see you or hear your loving voice, but I hope by the mercy and love of God to meet you on that happy shore, where never more we'll say farewell.

Written by his Son,
WILLIAM B. CLIFTON.

LUCY E. MITCHELL.

By request I write the following sketch: Lucy E. Mitchell, wife of Edgar Mitchell, and daughter of Bluford and Betsy Stone was born in Henry county, Va., June 17, 1875, married Oct. 15, 1896, and died July 10th, 1901. She was obedient and dutiful to parents, kind and affectionate to her husband and child and to her husband's people with whom she lived. She loved the Baptist doctrine and people and loved to go to preaching, but had made no public profession of religion, but expressed a hope of salvation by grace; had a very comforting and soul cheering dream while she lay sick, about a month before she died. She was a victim of that dreaded disease, Consumption, and suffered much for about five months, but bore it all with great patience and fortitude.

She leaves a husband and one child, a father and several brothers and sisters to mourn their loss, but not without hope. She endeared herself greatly to her aged father and mother-in-law with whom she lived during her married life, as well as all the neighbors and friends with whom she was associated, and her death is universally lamented Let them strive to follow her good example by a godly walk and conversation, and meet her upon the shores of eternal deliverance, where parting is no more. Much might be written by

way of praise and eulogy of the splendid character of the deceased, but time and space in your precious columns forbid.

A FRIEND.

ROSA ESTELLE DAWES.

By the request of sister Dawes I send you for publication an obituary notice of Rosa Estelle Dawes, her daughter. Rosa was born November the 6th 1887, and was relieved of all her sufferings the morning of the 29th of August about 2o'clock, making her stad on earth 13 years 8 months and 23 days. She was the daughter of A. G. and Louisa Dawes, and was a very industrious and obedient child. Her's was a very remarkable case. She first had whooping cough and measles and never recovered from the effects of the cough—therefore she was a great sufferer for 18 months. confined to her bed all the time. She never walked a step in about twelve months, and never ate any food at all the last 75 or 80 days of her life. She was a great mystery to all that saw her. I was with her very often and I never saw a child bear their suffering with more patience than she did. She was so devoted to her dear mother who was most always by her bed-side day and night. What a faithful mother she was. She at first felt that she could not give her child up, but the blessed Lord knows how to deal with his children and He enables them to bear all that it is His will to put on them, so our dear sister saw her child suffer so much and could not relieve her, that she was made willing to say Thy will oh God be done. They all miss her so much, but I have no doubt but their loss is her eternal gain, for she left good evidence behind that she is now resting in her Saviour's arms singing praises unto him. For the last 3 or four weeks of her stay here she spoke of dying several times. She would tell her mother that she loved her but she was bound to die and leave her and she wanted to tell everybody goodbye. A day or two before she died she said 'mother, mother I have got to die and leave my mother," her mother asked her if she did not want to get well, she said "no I am willing to die, I will be at rest." She gave them directions concerning her burial. Rosa was loved by all that knew her and was a very bright child before she was taken sick. The Lord's time had come to take her home and all that loving hands and the best physicians could do, could not stay his hand, she heard the joyful news, child, your Father calls, come home, and she must obey, weep not dear bereaved ones for Rosa, for if you could only see her smiling face you would not wish her back again in this world of sin and sorrow, but say, dear Rosa, with God remain. She cannot come back to you, but I hope if it be consistent with God's will that you all can by the grace of God meet her in that bright world above where there will be no more sorrow, sickness, pain or death, and no more parting with our loved ones, there you can sing praises around the throne of God unto our great Redeemer.

Rosa leaves a father, mother, five sisters, 3 brothers and a great many relatives and friends to mourn their loss, but not as those without hope. May we all be able to say the Lord giveth and the Lord taketh away and blessed be the name of the Lord. I trust that the Lord will be with the bereaved family and cause them to feel that he works all things for the best.

Dearest Rosa thou hast left us,
And our Loss we deeply feel,
But tis God that has bereft us,
He can all our sorrows heal.

Written by one that can sympathize with the bereaved.

MATTIE LUPER.

Rocky Mount, N. C.

APPOINTMENTS.

E. E. LUNDY.

Tarboro... Tues. after 3rd Sun. in Decem.
Sparta.....Wednesday
Tyson's.....Thursday
Farmville.....Friday
Meadow.....Saturday
Mewborns.....4th Sunday
Lagrange.....Sunday night
Nahunta.... Sat. before 1st Sun. in January
Aycock's.....1st Sundey
Turner's Swamp...3 o'clock Sunday evening
Lower Black Creek.....Monday
Scott's,.....Tuesday
Contentnea.....Wednesday
Upper Black Creek.....Thursday
Beulah.....Friday
Pine Level.....Saturday
Clayton.....2nd Sunday
Salem.....Monday
Creeches.....Tuesday
Healthy Plains.....Wednesday
Sandy Grove.....Thursday
Peach Tree.....Friday
Castalia.....Saturday
Nashville.....3rd Sunday

Sapony.....Monday
Mill Branch.....Tuesday
Pleasant Hill.....Wednesday
Williams.....Thursday
Lawrence.....Friday
Deep Creek.....Saturday
Kehukee.....4th Sunday
Mt. Zion.....Monday
Conoho.....Tuesday
Red Banks.....Wednesday

Will Brother Pate or some of the brethren meet me at Pikeville on Friday before the 1st Sunday in January. I will be on the first train from Wilmington.

Conveyance needed.

W. A. SIMPKINS.

Mt. Gilead.....Sat, before 1st November
LaGrange.....Sunday
Sandy Bottom.....Monday

T. N. WALTON AND W. H. SHIELDS.

Weatherford....Fri. before 1st Sun. in Dec.
Fair View.....Saturday
Morgan's.....1st Sunday
Peck's Rest.....Monday

Brother J. M. Johnson can if he chooses make appointments for Tuesday and Wednesday.

Dunkard M. H. near Brother McMannaway's Thursday.

Sister Basham's.....Friday
Roanoke City.....Saturday night
Bell View.....2nd Sunday
Sandy Level.....Monday
Lynville.....Tuesday
Black Rock.....Wednesday
Cross Roads.....Thursday
Bethel.....Friday
Chestnut.....Saturday and 3rd Sunday
Chapel.....Monday
Museville.....Tuesday
Union.....Wednesday

J. D. DRAUGHN.

McRay's.....3rd Sunday in November
Lynches Creek.....Monday
Prospect Hill.....Tuesday
Wheeler's.....Wednesday
Hurdle's Mill.....Thursday
Lee's Chapel.....Friday
Sunny Side.....Saturday
Roxboro.....Sat night and Sunday
Surl.....Monday
Helena.....Tuesday
Raleigh.....Wednesday night
Oak Grove.....Thursday

J. F. MILLS.

Tyson's School House.....Nov. 23rd
Bro Deatons.....24
White Oak Spring.....26
Cotton Creek.....27
Sugs Creek.....28
Big Creek.....29
Rileys at night.....30
Tom's Creek.....Dec. 1st
Flat Creek.....2
Mountain Creek.....3
Howard's Chapel.....4
Freedom.....5
Bear Creek.....6
Meadow Creek.....7
Clark's Grove.....8
Liberty Hill.....9
Jones Hill.....10

T. C. HART.

Nahunta.....3rd Sunday in Nov
Memorial.....Monday
Contentnea.....Tuesday
Wilson.....Wednesday
Elm City.....Thursday
Upper Town Creek.....Friday
Mill Branch.....Saturday
Nashville.....4th Sunday
Sappony.....Monday
Pleasant Hill.....Tuesday
Falls.....Wednesday
Hopeland.....Thursday night
Williams.....Sat. and 1st Sunday in Dec
Lawrence.....Monday
Kehukee.....Tuesday
Mt Zion.....Wednesday
Red Banks.....Thursday
Rouse's S House near Grifton...Thur. night
Sandy Bottom.....Sat. and 2nd Sunday

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—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, Cor, Editress, Macon, Ga.

PRICE--$1 50 A YEAR

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 communica ions, 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 MR. HANKS:—You don't know how much comfort your letter was to me. It came with sweet, comforting food for my poor soul. I was weary, heavy laden and in trouble, and it strengthened me. I feel like it was more than a poor creature like me deserved. I read the good old LANDMARK, and it tells my experience better than I could tell it myself. And you write some pieces and send to the LANDMARK for publication. I enjoy reading your writing. I hope you may come some time in the near future and preach for us. It would be a comfort to the dear children of God and to poor little me. I would be so proud to hear you again.

Mr. Hanks, I am so sick I don't know whether you can read my letter or not. I can hardly write, I am so weak and feeble. I have not been well in two weeks and can hardly sit up.

Please remember a poor little sinner in your prayers. It has been on my mind to write to you sooner, but was not able to write. The tears are in my eyes, and I can hardly see my writing.

Yes, Mr. Hanks, I feel like I want to go to the church, but I don't reckon they would take a poor little unworthy sinner like me. I feel like I would be better satisfied. You know I am afflicted and cannot attend meeting as I would like to do. I go every time I am able to get there, for I love to meet the good people and be with them, if I was fit to be with them. My desire is to live and die with them.

Well, excuse my badly written letter, and write to me soon. I will try to write better next time. Love to you.

As ever your little friend,

TONY W. COX.

Ridgeway, Va., Aug 1, 1901

Remarks.

I feel that this poor afflicted boy is a child of God. I have a tender love and sympathy for all such. I hope he may soon go to the church and find a sweet home and precious rest to his burdened soul. All of God's people feel poor and unfit. There is no fitness in us. All our fitness is in Jesus. May the Lord give him strength to come home to his friends. L. HANKS.

DEAR BROTHER GOLD:—Several of the brethren asked brother Jones and myself to write after we got home from our short trip among them and tell them how we found all at home, etc., and brother Jones requested me to do the writing; but I feel sure he could write far more comforting to the brethren than myself: but I feel that I am so deeply indebted to this lovely body of brethren, it is a pleasure to let them hear from me.

I am now at home with my little family, and they are all usually well except my wife; she is suffering right much with a bone felon on her finger. Perhaps some of the brethren will remember I did not fill my last two appointments, which were at Clarksville and Durham, having been called home because of the illness of one of my little ones. But brother Jones filled them ably, so I have been told, for which I feel thankful.

Our trip was by far the most pleasant one I have ever taken, and I have no idea of ever enjoying one more than this. We found the brethren in peace generally, which always affords us joy, and we were warmly received among them, and made to feel, at almost every time and place, that God had sent us among them, and we heard such expressions often from them that thought so too.

I believe as Solomon did, that a man's gift maketh room for him, and bringeth him before great men; and I look upon God's dear people as the greatest on earth. On one occasion during this little trip I was forcibly impressed with David's words, viz: "'Beautiful for situation is Mount Zion, the joy of the whole earth."

There is none like God's people spiritually. "Happy art thou, O Israel! Who art like unto thee, O people saved by the Lord!"

For the first two or three days of our trip I was to a great extent shut up and could not talk much, but brother Jones was so richly blessed that I felt he preached enough for both of us, so I was somewhat reconciled to my lot; but I felt the power, too, I hope, on a few occasions.

I would love to give in full detail an account of our trip, but time and space forbid; but I must say a few words in regard to some with whom we met, and some things that came to pass.

At Dutchville was our first appointment, and as all know who are acquainted with these dear brethren, that a more lovely and affectionate body of brethren is not found anywhere. Here we were furnished a good horse and buggy by our dear brother I. H. Harris, who is always at his post to do good, and to communicate he does not forget. So we started to Camp Creek on Monday, after having preached for some afflicted sisters on Sunday night. These sisters, three in number, are members at Camp Creek. They seem to live somewhat alone, and yet not alone, for I feel sure the Lord communicates with them (judging from their Godly conversation), and that often. I guess many who will read this are acquainted with them, and I think you would enjoy a visit to their humble yet comfortable cottage. I feel I shall ever remember these sisters Freeman and pray the Lord's blessings upon them.

On reaching Camp Creek we met a lovely and goodly number of brethren and fridnds, who seemed so anxious to hear Jesus preached, and while brother Jones was preaching so ably from a beautiful text regarding the eagle and how her nest is stirred, etc., I was bound to feel that the nests of many had been stirred, even among those who had never manifested it fully; and while we were singing the last hymn a dear one was seen coming home, just parting his way through the congregation (his name is Chambers), and related a beautiful and heartfelt experience, and was warmly received into the fellowship of the church. O, can any who love the truth ever forget such scenes as this—to see God's redeemed come fearing and trembling to the church of God, not knowing

whether or not they will be received. But I feel sure God had given this man the key of the kingdom, for he had no trouble getting into the house.

Leaving Camp Creek we went to the pleasant home of our friend (who I feel ought to be a member) W. B. Horner. This is a home indeed. His lovely companion, sister Alice Y. Horner, many of you will remember, is an invalid physically, but spiritually speaking is strong in the saving grace of our God, and was ready to speak a word of con fort to God s servants. She and her husband never tire in doing all they can to make you feel at home with them.

After preaching there Monday night to a large and attentive audience, we started to our next appointment, which was Tar River. Here we met a lovely church and several very warm friends, and here we were made to rejoice in speaking to them of what Jesus had done.

Leaving there we went home with a dear brother (whose name is Currin) and took dinner, and so pleasantly spent the night. His wife is a lovely Baptist. His oldest daughter, Miss Florence, showed us such kindness in caring for us I was made to feel that she was one who had been taught of the Lord, and while she is a member of the Missionary Baptists, I have the utmost confidence in her, and I shall yet hope to call her sister; and should she chance to read this, I hope she will not be offended.

Wednesday morning we started to Surl, and here as at other places we met a large body of hearers, who gave us marked attention while we talked to them, and we were made to feel that this was one of the best meetings we ever attended, because we felt that we were blessed to meet the Lord in his dear people; and if such as this is not a good meeting, I want some one to tell me what is. After preaching our dear brother Pede, who is pastor of the church at that place, made some touching remarks, and closed with a hymn; but it was not the purpose of the Lord to let us part without a still brighter evidence, so he put it into the mind of Brother Pede's companion to tell a reason for her hope, and this she did in a most lovely and effective manner, and was received into the fellowship of those she doubtless had loved for quite a while.

Leaving here we went home with our lovely brother (and brave soldier of the cross) John S. Clayton, who gave us a nice dinner and bid us God speed in a lovely way. So on we went to our dear brother John O'Brien's for the night, and a more pleasant night we did not spend anywhere. This is a Baptist family indeed, and always do all they can to make one feel welcome and at home.

Leaving there Thursday morning for Roxboro, we were met again as usual by a lovely body of brethren and friends, who heard the Word gladly, and we were made to rejoice again; but on leaving there a feeling of dread crept over us somewhat, knowing the long trip which was before us; but before dark we were found seated around the fire enjoying the hospitality of our dear brother George Height, who lives near Mount Zion, the place of our next appointment. This is another family like you don't meet every day. His wife is a lovely Baptist, and I think some of his children have a sweet hope.

Friday morning dawned beautifully on us, and we soon found ourselves at Mt. Zion, and a more devoted set of God's children never greeted us than these; and here we enjoyed some of the sweetest

liberty, feeling, as we trust, the language of the scripture, "Where the Spirit of the Lord is, there is liberty." Seeing such sweet faces, which showed so visibly to us that God had given these people such love to each other and for us, we almost felt loath to leave them, but felt refreshed when we learned that some of them, to-wit, brethren George and Christopher Height and their companions, would accompany us to Clarksville, where we hoped to preach next; but I began to feel downcast, and felt my trip was ended, the Lord having given me a dream the night before which made me feel that all was not well at home; but on we went till we reached the house of our dear friend Mr. Gooch, who lives at Clarksville, and, as many know, this is one of the loveliest of homes. On our arrival we learned that Mr. Gooch was from home on business, but necessarily so we supposed; but our dear sister Gooch showed us such great kindness we lacked nothing. Here we met our dear friend Miss Allie Gooch, who is a friend indeed to the Baptists. Notwithstanding I hoped to enjoy my stay at this place, and hear brother Jones preach, (and may be talk a little myself), I soon received the sad intelligence from home that one of my little ones was sick, so I left on the next train, feeling as did Job, that if I had received good at the Lord's hands, I should also receive evil. On reaching home I found my little babe better, for which I felt to give thanks.

On Saturday night, so I learned, our dear brother Jones was blessed to preach to an attentive congregation, and again on Sunday. After leaving there he stopped at Durham, the place of our last appointment, and most ably did he preach Jesus to the sheep and lambs there, then boarded the train for home, where I hope he found all well.

And now I wish to say to the dear ones with whom we met, both in the church and out of it, who received us and what we said, I hope the Lord will bless and prosper you.

We met a good many who had such bright hopes and showed so much interest in us, among whom was a Mr. Hampton, of Camp Creek. May the Lord bring him into the fold, if it can be his will.

He and his good wife kindly cared for us. Another one, a Mr. Ellis, followed us up for three days. Whether he has a hope or not I did not fully learn, but he acted like our folks. His wife is a lovely Baptist.

I wish to say in conclusion to you all, please accept our heartfelt thanks for helping us on our way, as one and all of these churches did.

Finally, brethren, farewell! Live in peace, and the God of peace shall be with you.

Hoping that you will remember me and mine at the throne of grace, I am your little brother, I hope,

W. A. SIMPKINS.

Raleigh, Nov. 6, 1901.

DEAR BROTHER GOLD:—I desire to write some on this scripture—Jonah: "Now the word of the Lord came unto Jonah, the son of Amittai, saying, arise, go to Nineveh, that great city, and cry against it, for their wickedness comes up before me."

Perhaps satan tells Jonah, God has not called you to preach; you are nothing but a deceiver. Poor Jonah! Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish, so he paid the fare there and went

down into it to go with them unto Tarshish, from the presence of the Lord. Jonah was then on his way to make his escape to keep from preaching, but the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Poor Jonah! Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea to lighten it of them; but Jonah was gone down into the sides of the ship, and he lay and was fast asleep. Poor Jonah! The storm beat sore upon Jonah. It seemed that the ship men became excited, so the ship master came to him and said unto him, "What meanest thou, O sleeper? Arise and call upon thy God, if so be that God will think upon us that we perish not." No doubt Jonah had passed through many a sleepless night, and they said every one to his fellow, come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah. Poor Jonah! Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation and whence comest thou? What is thy country and of what people art thou? And he said unto them, I am a Hebrew, and I fear the Lord the God of heaven which has made the sea and the dry land. Poor Jonah!

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought and was tempestuous. And he said unto them, Take me up and cast me forth into the sea, so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you. Poor Jonah!

Nevertheless, the men rowed hard to bring it to the land; but they could not: for the sea wrought and was tempestuous against them? therefore they cried unto the Lord and said, We beseech the, O Lord, we beseech the let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it has pleased thee. So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging. Poor Jonah!

Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

Chap 2nd. Then Jonah prayed unto the Lord his God out of the fish's belly and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. Poor Jonah! For thou hast cast me into the deep, into the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight, yet I will look again toward thy holy temple.

When the good people pray they pray looking toward that holy temple, which is Jesus Christ, the forgiver of sins, who hath delivered them from so great a death, and many troubles, temptations, doubts and fears, and hope he will yet deliver. The waters compassed me about to the soul. The depth closed me round about; the weeds were wrapped about my head. Poor Jonah!

I went down to the bottoms of

the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord my God. Poor Jonah!

When Jonah was thrown from the ship, I think he went to the lowest valley of human nature. There he viewed the great mountains and the bars of the earth with which he was encompassed, while the billows and the waves passed over him, the weeds wrapped about his head.

The mountains Jonah went to the bottom of I think was the sin and corruption of his own flesh. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. Poor Jonah!

But I will sacrifice unto thee with the voice of thanksgiving. I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

Now he comes as gold tried in the fire.

Chapter 3rd. And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

So Jonah arose and went unto Nineveh according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey; and Jonah began to enter into the city a day's journey, and cried, and said, Yet forty days and Nineveh shall be overthrown. So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them; for word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

The king and the people of Nineveh saw that there was no way to make their escape, or to get away from the overthrow that was to take place at the end of forty days, so the people put on sackcloth, from the greatest to the least of them, and the king laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. It seemed that the people at Nineveh, with the violence that was in their hands, were fixing to devour each other, and to set each other at naught, when word came that the city was to be overthrown at the end of forty days.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not. And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did not.

There are two—the scriptures give an account of Jonah and Saul of Tarsus, while Jonah lingered and tried to keep from preaching, Paul contered not with the flesh and blood. These two are a little mysterious. These two were great sufferers, although their sufferings were not alike. Jonah's sufferings were for disobedience to God. Paul's suffering was in obedience, filling up the sufferings of Christ that were behind. The Lord spake of Paul, and said, "For I will show

him how great things he must suffer for my name's sake." In the 2nd Cor. 11th chapter, Paul sums up some of his sufferings. He commences by saying, "Are they ministers of Christ? I speak as a fool. I, more in labors, more abundant in stripes above measure, in prison more frequent, in death oft, of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness, beside those things that are without, that which cometh upon me daily—the care of the churches." There is no sufferings in disobedience to be filled up, for Jesus never disobeyed, for he was obedient unto death. When we suffer for disobedience we are taken captive in our own lusts and carried away in the pride of our own flesh.

I will now come to feet washing. The scriptures tell us after Jesus was through washing the disciples' feet he sat down and called their attention to it and said, "Know ye what I have done to you. Ye call me Master and Lord, and ye say well for I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet, for I have given you an example that ye should do as I have done to you. Verily, verily I say unto you the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." I think the washing of feet is a mark of Jesus to his followers that should follow them for their happiness here in this life and to be told from all nations, kindred tongues and people. There may be some denominations that go through with feet washing for what I know, but this example was given only to the followers of Jesus. "The servant is not greater than his Lord." Have we become greater than our Lord and Master, to choose our happiness here in this life? Neither is he that is sent greater than he that sent him. This seems to allude to the pastors for their watchcare over the flock that they should always be in humble submission Jesus says, "Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as servants and harmless as doves. "If ye know these things happy are ye if ye do them." We must know this example was given by Jesus to his followers for their happiness in this life. I would now say to the brethren go back to feet washing and fasting once or twice a year. This fasting should be known throughout, that all may fast the same day. The scriptures tell us moreover when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward; but thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. This is not something new, but taking up that which has been left off. I think it has been left off to our sorrow. The scripture tells us so. Likewise ye, when ye shall have done those things which are commanded you say, we are unprofitable servants;

we have done that which was our duty to do.

C. G. SMITH.

Altamahaw, N. C.

"Go work in my vineyard" still sounds in my mind. Brother Gold, what is the matter with Zion? Is she on a stool of do-nothing? Is she asleep? Paul says, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." When we work, serve, honor and obey, then we are profitable servants or disciples. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." There is much difference shown in a disciple and an unprofftable servant. A follower is a follower through thick as well as thin. If a father puts his children in a field to work, he wants them all to work. He don't want some to sleep, some to sit on stumps, some to slip off and get with other children out of the field, while some of them keep regularly at work, some ploughing, some digging, not all doing the very same thing. Which children are the most profit? Which will the father love and bless the most? The ones that did the work he gave them to do. So with the children of God. Every member is profitable or should be as our natural members of our body. By much slothfulness the building decayeth and through idleness of the hands the house droppeth through." We are too slothful in business, we should make manifest the crucifixion of Jesus by honoring and following him, letting the world alone. The vineyards of the slothful grow up with thorns and nettles and the stone wall is broken down. Whenever this is the case we are not sound, serving, willing, honoring and obeying his voice, Prepare thy work without and make it fit for thyself in the field, and afterwards build thine house. Wisdom hath builded her house: Keep at work, seek, study and build. We can throw ourselves away naturally, or we can build up ourselves. I hope no one will think I mean we have power to redeem ourselves. But why is it there are so many blessings promised to the obedient child and such a curse to the disobedient. If ye be willing and obedient ye shall eat the good of the land, the promised land to his saints—the land of rest, joy, peace and delight. Till the land, cultivate it, that it may bring forth fruits worthy of repentance. If we never bring any fruit of the spirit, it is evidence that we have not been born of the spirit, or we let the outer man stay in front all the time. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; not every one that saith, his love for us is strong, it makes us confess him. By their fruits we shall know them (the spirit of God and the spirit of anti-christ). The fruit of the spirit is in all goodness and righteousness and truth. We are told to have no fellowship with the unfruitful works of darkness, but rather reprove them. What a fearful thing to fall into the hands of the living God! When Jesus was bearing his cross he saw his mother standing by, whom he loved. He saith unto her, "Woman, behold thy son," then saith he to the disciple, (It seems it was a certain disciple) "Behold thy mother." Our natural mother? No, the church Jerusalem, which is the mother of us all. How Jesus loved us and gave himself a ransom for all. Do we honor him? How many of us prove that we are born of the spirit by walking after the spirit? Were there not ten cleansed? But where are the nine? Only one out

of ten that glorifies God! Let us honor our father and mother. (Our heavenly Father and our mother—the church.) Jesus was not talking of our little natural children that have no knowledge of the Lord Jesus. He speaks to his children, those born of him. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. I have heard Baptists say no use to do this or that. "Good works don't save us, if we are predestinated to be saved we will be. There is no use going to preaching. We can read, that will do just as well." Brethren, what are the preachers for but to feed the sheep and lambs? A sheep cannot live if it never gets anything to eat. If we never get hungry for spiritual food, there is not any use in going. Also said that they knew some that did not do those good works, that is, never went to preaching, and as good people as ever was. Did they prove they loved Jesus? Do we know what they suffer for not following him? There is more required of us than to have our name on the book. It is not all that is Israel that is of Israel. There is a people spoken of that honoreth with their lips, but their hearts is far from him. "Search the scriptures, for in them ye think ye have eternal life: and they are they which testifiy of me." We have to testify. Prove all things.

Many of us Baptists think all of those wrong deeds and curses are for some other sect. But the scriptures in general are addressing the Lord's people. No parents have a right to whip any children save their own.

Other denominations' preaching and practice does not bother me like our own. The Baptists are the people I love and want to see arise with healing in our wings.

Woe to them that are at ease in Zion. Awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!

If I can speak by experience, some time back, after listening to those Baptists talking so carelessly about the goodness of the Lord, I became very careless and vile about the Savior myself. It was a cross to take up and follow him. I thought I would live at ease, and not bother myself about the Lord. It might be I would be saved in the end of time. I soon became cold and lifeless; every good talent or thought of the Supreme Being was taken away. I had no mind to read the Bible—could not see any beauty in there; could not understand any scripture; could not sing with any realization; had no desire to be with the brethren and sisters as usual; was not hungry for preaching; could not speak a word of solace.

I did not live so easy for many months before the judgment came with great force; great horrors of death seized me. From above hath he sent fire into my bones. No rest for me! Sinking as it were in endless woe, groping in darkness. The king of Babylon had made me an empty vessel. Surely natural death could not be compared to such feelings. I lay prostrate begging to be delivered of such uneasiness. How shall we escape if we neglect so great salvation? I thought I would give up almost anything to get rid of such a burden, but obedience is better than sacrifice. I was made willing to forsake all and follow Jesus, through evil as well good report. Then I had rest, peace of mind, love and joy. I wanted to praise, love and honor the Lord—do what I felt to be required of me. Like Ruth, entreat me not to

leave thee, nor return from following after thee.

I now delight in reading; the scriptures are opened more to me. I can behold the lovely petals as they unfold themselves. What a blessing, a foretaste, a reward! What a rest we find in the Lord! Surely goodness and mercy shall follow me all the days of my life! I want to praise and glorify him as long as I live—not in word, but in deed and in truth. No use to claim unworthiness when we don't feel it; no use to say we love the Lord when we are loving satan. My mind, I hope, has gone out in exercise of the Christian faith. I have given up the world, and am satisfied with the grace given me. I desire to be with the brethren and sisters that I can talk of Jesus and his goodness, mercy and love, exchange our Christian enjoyments, increase our love and restore our building.

Afer returning from my last meeting days my cup runneth over. I went rejoicing for several days. I thought, this is too good for me. What a reward in serving the Lord! Not a million of dollars would cause us to turn right against him again; but comfort and joy, the the shouting of glory, a dwelling in the courts of the Lord, willing rather to be absent from the body (our earthly body), and to be present with the Lord.

LAURA POWELL.

Whitmell, Va., May 22, 1901.

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.

SILAS H. DURAND.

Southampton, Buckanycouss P,·

ZION'S LANDMARK

"Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G LESTER.....Floy 1, Va.
R ANNA PHILLIPS.....Macon, Ga.

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EDITORIAL.

THE HEIR OF ALL THINGS.

"Whom he hath appointed heir of all things." Heb. 1:2

Without Jesus Christ was not anything made that was made, and he upholds all things by the word of his power, and by him all things consist. By Jesus Christ God made the worlds. Such scriptures prove the eternity of Jesus Christ, and his creative, almighty power, and that he was and is one with the Father, and in all holy council with the Father, and that they are one.

God said, let us make man. To whom hid he say this? To his beloved Son. In whose image was man made? In the image of his Son. The Spirit also was present and active. In this blessed mystery the deep and hidden things of God appear as they began to be unfolded in creation. For as God made man, the most wonderful

part of all creation, in his own image, endowing man only with a soul, because no other animal or beast, nor any other part of creation except man was possessed of a soul: knowledge and authority were confered on man, who was given rule over all creation. In this the dominion of Jesus, as found in fashion as a man, was foreshadowed.

All things are not yet put under man's feet, but we see Jesus (the believer sees him) made a little lower than the angels for the suffering of death, and thus crowned with glory and honor, that he might by the grace of God taste death for every one. For man being made upright did not abide in that honor or uprightness, but by transgressi n fell and involved all his offspring with himself in a state of death. Being the figure of him that was then to come, foreshadows the certainty as well as the necessity that Jesus should redeem his people from death, and that he should bear all the guilt of his people, and should receive all the glory.

Therefore ought not Christ to suffer these things, and to enter into his glory? For the people were chosen in him, and grace given them in him, before the world began; for he stood in covenant unity as their head, life and surety. For all things were made for his glory, and he is the appointed heir of all things.

Angels are an order of beings distinct from man, and higher than man. The first dispensation was ordained by angels in the hand of a mediator (Jesus), but only the hand (not the person) of Jesus was then manifest. God spake in that dispensation by the prophets. But in the last or gospel dispensation, God hath spoken unto us by his Son, angels being subject unto him, and worshipping him. For when God brought Jesus from the dead he commanded all the angels to worship him. Yet he (Jesus) took not on him the nature of angels. He was made a little lower than the angels, and took on him the seed of Abraham—the Isaacs, the Jacobs, the Lord's portion. Forasmuch as the children are partakers of flesh and blood, Jesus likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

Because Jesus took the body of death, and was found in fashion as a man, and made himself of no reputation, but took this form of a servant, therefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father.

the Lord's portion is his people, Jacob is the lot of his inheritance. His people are trees of his planting, in which he will be glorified. They are to the praise of the glory of his grace, and shall show forth his praise. He shall make the wrath or worst things of man to

praise him. Men do wicked things with a wicked motive or purpose, yet God means it for good. All deep places and high places are under his dominion. While he does not tempt man with evil, nor can be tempted, yet he works all things according to the counsel of his will. He makes the burning fiery furnace serve him, and the strong men that threw the three Hebrews in the fire proclaim that he is God. He shuts the lion's mouth, and the men that wickedly contrived Daniel's overthrow are themselves crushed in the lion's dens. The strength of his people is to trust in the Lord who fights the battles of Israel. For Jesus is the Lord, and deliverer, and to him belongs all the glory.

P. D. G.

PILLOW OF STONES.

What a sad, disconsolate, not-knowing-whither, wanderer was Jacob, when fleeing from the wrath of his brother—whose birth-right blessing had been trrnsferred and sealed to him—when after a long, hard day's journey he, foot-sore and exhausted, finds the shades of night fast falling around him, and as if ordering him to stop and stay in this particular place in this waste-howling wilderness! —this wilderness so far away from home and human voice and habitation, with silence broken only by the hungry cry of wild beasts of prey? How fearful, yea dreadful, seems the place! How awful and mysterious, to him, so young, and on this first night found from home, were the fast falling shadows that, apparently changing and turning to spectres about him, and mocking his fleeing steps as from selfish fear, and not devotion to the law of his mother, and therefore as never leading to answer of peace! How desolate his aching heart! How empty his hands! How defenseless his head! How spent his strength! How far withdrawn from human cognizance! How destitute! when withal so weary, yet with not where to lay his head save on these stones, of which, as a last resort, he makes a heap for his pillow, and laid him down to sleep, and—to dream; to dream as never king with head on silken pillow of down, did, or could, or might.

And these peculiar surrounding circumstances and conditions that thus laid Jacob's head on this pillow of stones, he doubtless, at the time, was tempted to believe but an accidental accumulation of evils working against him; and that his head thus lay from causes sprung from nature, that entered through the gate of his flesh. But after that beauteous dream and divine revelation, he acknowledged his great mistake in boldly calling this "the house of God" and "gate of heaven." Gen. 28:17.

From which we learn that that pillow of stones was well worth the time and labor spent in reaching it. And his head thus laid in that place is called "the house of God," and from the fact that he had spent all his strength in journeying hither; and which journey

—answering to the condition of one under conviction—had brought him far from all outside human help; and at the end of which he is found without strength, with neither place or pillow or means; in short, as utterly destitute, with nothing but his need, and that so urgent, and he so poor and dependent that from necessity he thus lowly laid his head. And thus is as helpless, dependent and passive as a little child. And of such is the kingdom of heaven; and hence this is the house or kingdom of God.

Then comes the dream revealing the ladder reaching from earth to the open heaven above, and he sees the kingdom of God: and lo! he receives that promised given rest to the heavy ladened thus converted and become as a little child. And that revealed, as Christ the way, door, or entrance into this kingdom: and this condition and position of Jacob thus laid in sleep that leads—as the way—to the dream; and the dream to heaven, as thus literally and practically corresponding to the spiritual way, is therefore called "the gate of heaven."

Therefore, as in the way of leading up to this pillow of stones that holds and reveals such wonderful and gracious results, let us continue to flee the wrathful hand of Esau, as shunning nor imbibing the carnal principles of the flesh. For to such, as in daily walk, are fleeing from the wrath of Esau, or that cease walking after the flesh; though bearing the burden of his false accusations, and leading through rugged places of self-dedial and long-sufferings, yet still pressing on—though faint yet still pursuing—till strength is expended and weariness is overcoming us, and cry out in urgent appeal for rest. Just then the shades of night —when "no man can work"—begin to fall as indicating God's "set time," as commensurate with such need, and God "giveth his beloved sleep." And wherein is fulfilled his promise that such shall find rest. And with the sleep comes the dream revealing the nigh presence and ministering hand of our Father as by angels ascending and descending by way of this ladder and gate of heaven.

Ah! this pillow of stones! So hard and low and debased to the natural! So high and heavenly to the spiritual!

Therefore when unusual trials, tribulations and oppressions, from evil hand or tongue, or from whatever cause, come on us, though they bring manifold temptations if need be, let us not dare count them against us a happened-so, lest they be of the spirit to make a gate of heaven, but in patience possess our soul, and in silence—lest we assume the province of God to avenge —and meekness bear them; though they tarry long with us, let us still refer them to the Lord for adjustment, and pursue our own personal work with diligence and meekness, while at the same time we wait—wait on the Lord for our bringing and placing whereby we in connection become, as it were, the

house of God. And always remembering that after the order of God in creation, that "the evening (first) and the morning was the first day." Also that there never was a night not followed by a day. And the adage that the darkest hour of the night is that just before day. Sometimes we may feel—I have—that our night has been so long, and grown so dark, that we are lost to human and divine cognizance, and therefore despair of a coming day. But "weeping may endure for a night, but joy cometh in the morning." And "they that sow in tears shall reap in joy." Even as our great Ensampler that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing. The head that is pillowed on stones to-night shall pillow on Jesus' breast to-morrow. And Jesus said, they that weep now shall rejoice then. For thus it is given us in behalf of Christ not only to believe, but also to suffer.

Then poor, long-oppresst and burdened wanderers—and thus my fellow-companions in tribulation—and thereby become peculiarly near and dear to my heart—be patient, long-forbearing, hopeful and believing under your manifold trials, yet a little while, and he that shall come will come; for though your head is laid on this pillow of stones—that in the estimation of the natural mind or world—as answering to religious principles—is as to position the lowest and most debased, as also the hardest and most hurtful to bear; still you should bless whatever as stepping stones that brought you there; for there you first saw and entered the kingdom of God, and there only still you find the ladder and the gate of heaven. P.

JESUS.

What is there in this world truly worth living for if we have not Jesus? Yet the people who have him not are those that rejoice most—have the most pleasure of this world. The child of God cannot be content unless he has the witness of the Spirit that Jesus is his hope and life. But those dead in trespasses and sins, have their pleasures in this world. Neither wishes to go to the other.

If in this life only we have hope, we are of all men most miserable. In this life we have our troubles, our sorrows, our tribulations. To be unable to do what we desire, and to have done in us the things we hate, produces such a state of distress as caused Paul to cry out, O, wretched man that I am! who shall deliver me from the body of this death?

But how sweet a vision of Jesus is! Who is thy beloved, and what is he? He is the chiefest among ten thousand, and the one altogether lovely. He is full of grace and truth. His blood cleanses from all sin. The revelation of Jesus in you brings joy in the Holy Ghost. To know him as sent of the Father is eternal life. To know him in the power of his resurrection, and the fellowship of his suffering, being conformable unto his

death, is the best of all knowledge. This is to live by the faith of the Son of God, where sin is not imputed, where grace reigns, where I live, yet not I, but Christ liveth in me, and the foretaste of the resurrection of that Just One who dieth no more, but forevermore liveth, and the pleasure of the Lord prospers in his hand. The love of Jesus and his joy shed abroad in the heart by the Holy Ghost brings a sweetness in the soul that enables one to say, for me to live is Christ—that is, it is Christ living in me—and to die is gain. For to be absent from the body and present with the Lord is the complete revelation of Jesus in me, bringing satisfaction, completeness, perfection, glory. He is the Saviour.

To preach Jesus and the resurrection is the only object worth living for in the blessed sense of seeing and knowing that such labor is not in vain in the Lord. Then what a joy when a hungry soul is comforted in preaching the cross of Christ! Next to my own salvation in Jesus, the joy of preaching him to the comfort of others by the will of God, is the object of living.

P. D. G.

"AND PETER."

"Go tell his disciples and Peter he goeth before them into Galilee." Mark 16.7.

In conversation before Jesus was arrested, and when apart from all the world, Peter had told him, though all the world forsook him, yet would not he—he would die for him. But a few hours after, when Jesus had been taken and was under trial when and where all the world, by actual presence or representation, were present to condemn Jesus to death, and Peter—who had followed—was questioned as to being one of his disciples, he cursed and swore that he did not even know the man. Not because his faith had failed, as Jesus knew, for he had prayed that it fail not, but because he was afraid for his life—that life he had so lately said he would give for him. Peter saw from the prospect that there was no chance for Jesus, and how much less for him, if implicated? When out yonder apart from the threatening world, and remembering how Jesus had always heretofore escaped from those who would take him, he found it easy to think and say he would never deny him; but how different here and now, when actually taken and all his disciples had forsaken him and fled, and all the powers that be against him, and he standing absolutely alone! This was the third time Peter had denied him; and now Jesus turned and looked on him, and the cock crew. Ah, that look! Not in anger—not in rebuke and censure, but of sad, gentle, loving reminder. Peter never forgot that look, nor its peculiar, pathetic, heart-touching expression, that broke his heart and sent him from that presence in bitter weeping. For although headstrong and impetuous, he loved Jesus; otherwise that silent look had never gone to his heart

and broken up the deep, bitter tears. One look of wounded love has more subdueing power than all the combined forces of hate or even indifference. I think Jesus never saw Peter again till after his resurrection, for that Peter felt too mean and unworthy to suffer it by placing himself where he could see him.

But Jesus knew all about it, and how he had suffered from remorse and of fear that he would no more be claimed a disciple. And my opinion is that to assure Peter of his unchanging love and recognition of his discipleship, that first message after his resurrection was sent out worded as it was—"tell his disciples and Peter." This personal mention was to banish his fears to the contrary, and as sure him that he still claimed and included him among his disciples: So "Tell his disciples and Peter that he goeth before them into Galilee."

Did Jesus ever thus look upon you for denying him, thus impelling you to escape from his presence to weep bitter tears? If so, these tears prove that you love him. And loving him proves that you are his disciple: and being his disciple, every message he sends to his disciples includes you. We change, sin and repent; but Jesus never. He is the same yesterday, to-day and forever, and his callings are without repentance, therefore we are not consumed.

P.

"Behold. I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." Rev. 3:20.

This is the message of Jesus to a disobedient church—the church at Laodicea. The messages he sent by his angel to the seven churches of Asia, measured each one precisely as it was. There was no flattery, nor any unjust condemnation. Whatever of good there was in each church received its due commendation; what there was of wrong received its just censure. Faithfulness is the girdle of his loins, and righteousness the utterance of his lips, while mercy tempers his judgment. His words never go out of feigned lips. The character of Jesus is also manifested in these messages—his visitation to the churches, and his power in holding the pastors of these seven churches in his right hand—the first and the last, which was dead, and is alive, showing his merciful faithfulness and eternity of existence or that hath the sharp sword with two edges, or is the word of God piercing to the dividing asunder of soul and spirit, and is a searcher of the thoughts and intents of the heart; or the Son of God whose eyes are a flame of fire, and whose feet are like fine brass; or as having the seven Spirits of God, or who is one with the Father; or as the one having the key of David to open and no man can shut, and shut and no man can open; and who is holy and true; or as the Amen, the faithful and true witness, who is the beginning

of the creation of God. Surely in this perfection whatsoever he saith is true, and must decide the case of each one, for it is a righteous decision.

Truly blessed then are those that have an ear to hear what Jesus says to the churches. For the things must come to pass and that speedily.

What is the character of these churches of Jesus Christ? Carnal reason would expect those walking in white to glory, and such as feel debased and humbled to be such as are disobedient unto the revelation of Jesus Christ, and not walking in his commandments.

But we find such are farthest from following Jesus, and most conceited, indifferent and unconcerned about salvation. They are blind and naked, wretched and miserable, and know it not. They say they are rich, and increased with goods, and have need of nothing. Does it not appear strange that such as are most in need of mercy are the least sensible of it, and such as feel that they are doing many wonderful works in the name of the Lord are such as are the most wretched?

There is no place, source or name from which a single one of these disobedient sinners can obtain a single blessing except in Jesus. In his faithfulness therefore he counsels them to buy of him whatever is needful for their enrichment.

He says, as many as I love I rebuke and chasten: be zealous therefore and repent. What a blessing then that the Lord does not abhor the work of his hands, and comes and reproves at the heart of each one.

Behold, I stand at the door and knock. Jesus is the door; but here he says, Behold, I stand at the door and knock. This door then is not himself. He sitteth in the gate, the place of judgment or righteousness. But this is not that door or gate. He says, no man cometh to the Father but by him. If any man climb up any other way he is a thief and a robber. John the Baptist, as the porter or doorkeeper, opens to Jesus. All prophesy owns him as the good shepherd, and opens to him at his coming. The friend of the Bridegroom, John the Baptist, proclaims him as the true door. But this is not what is meant here. Jesus says, Behold, I stand at the door and knock. Then he is not afar off, but is near by. Is he in the man or the church that is disobedient, as was the church at Laodicea? Is he communing with such a church in the peace and comforts of the gospel? No. Is he dwelling in such a church in the joys of salvation? No. Jesus says, If any man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. In this sense he is not dwelling in the disobedient child of God, or the disobedient church of God.

Observe that this language is not addressed to the world at large, or to men dead in their sins; but it is addressed to the disobedient people of God.

While the work-mongers hold that Jesus is standing at the door of every man's heart—every natural man—and vainly seeking entrance therein, this language does not warrant any such interpretation of scripture.

What door is that at which Jesus stands and knocks? It is at the door, heart, or conscience, way of entrance into this disobedient church, or church member, or child of God that is so indifferent about serving the Lord—so rich and increased in goods as to feel he needs nothing—and is ignorant of his wretched condition.

As many as Jesus loves he rebukes and chastens. The knocking at the door means the reproofs he is administering to that character. Such an one will feel that, "I am not right. The comforts of salvation are withdrawn from me. I am in darkness and have no communion with the Lord. He is gone from me. I am under the power of evil and am wretched." The feeling of guiltiness springs up. "I hate the sins that made thee mourn. I have grieved the Spirit of God and sinned, and have wronged my own soul. Oh, that I could repent and turn away from evil."

When this soul is humbled to hear the voice of Jesus the beloved, and thus opens the door, then he comes in: for this is not one dead in sins, but disobedient, and when made willing in the day of the Lord's power opens to Jesus by hearing or obeying him.

How sweet then to hear his voice and for Jesus to come in and sup or eat—commune with such a soul, and for that person to be brought to the banqueting house of the Lord, and to eat and drink in his kingdom.

Such love as Jesus gives, when he comes into one who has been dwelling as a rebellious soul in a dry land where there is no fruit of the Spirit, is wonderful to enjoy. There is no joy of earth to be compared to this feast in the Lord when he dwells in me in peace and love. P. D. G.

ASSOCIATIONS.

I visited twelve Associations this year. In character they were above the average, especially in the good behavior of the people. The Staunton River especially is to be commended on the improved conduct of its people, also the Country Line.

The White Oak met in Wilmington. The arrangements for the preaching were excellent, and the people were very comfortably seated, with nothing to disturb, day or night. Sunday four sermons were preached in the day, and four at night.

The Kehukee was held at a church about 80 years old, that had never before entertained the Association, our oldest. It agreed to hold its sessions in the week—Wednesday, Thursday and Friday. The Contentnea has also referred the same matter to the churches to ascertain if they will do likewise. If they would change to the week the pastors could hold their regu-

lar monthly meetings, and also attend the Associations; all the messengers from the churches could also hear all the preaching, by having a short session each morning after the first day before the preaching. There would be fewer to visit them for the loaves and fishes, and it would impose less labor on our women. There is too much attention paid to eating any way. As to the change of time, there is no departure from principle in that. The time is the Lord's. He created it. One day is as good as another before the Lord. Jesus is the Lord of all the days in the year.

The preaching at the Associations was fully up to the average. The preachers devote less time to making excuses, and are more disposed to preach without referring to outside matters.

There were not very many baptisms reported.

The Primitive Baptists have to put to the proof what they preach. They preach that salvation is of the Lord, and that they are dependent on him for all increase—that God gives the increase. They are an afflicted and a poor people. None but God can uphold and sustain them. The position they hold sets the world in array against them.

They should be at peace among themselves. Where can they find peace except it be in their own breast—and among themselves?

P. D. G.

1st John 2:24-25: "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, you also shall continue in the Son and the Father.

"And this is the promise that he hath promised us, even eternal life."

John wrote wonderful things—the very cream, marrow and fatness of the gospel. What a wonder to be raised above flattery or praise, or to be affected by censure, to have a gift of discerning spirits, to write as though time is no more, and the world is nothing; to have visions of heavenly blessings, to write that what has been true is now true, and and forever will be true, and that which nothing can change.

John wrote of that which was from the beginning—the Word that was in the beginning, even Jesus, and that which the old men to whom he wrote knew from his manifestation in the flesh, for John's contemporaries knew Christ from the day of his showing forth in the flesh, or from the beginning of his ministry.

In the beginning of days with us in our Christian experience, or from the first day that light shone in us, and we received our first knowledge of the Lord Jesus in his pardoning love, is the beginning with us of that unction which is from above, which teaches us all things, and is truth. The revelation of Jesus Christ in us is the giving of divine knowledge of salvation, and communicates that light or anointing that is from heaven.

Now let this abide in you—this knowledge of theFather and hisSon Jesus Christ—this holy fellowship, this divine love—and you shall continue in the Father and the Son, and this is eternal life which God that cannot lie promised before the world began. This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent. This life was with the Father in the beginning, and he came from the Father, and he and the Father are one. This revelation is made unto us by the Father, and is the assurance of eternal life, and is eternal life. This we are to abide in and hold fast. This is the true God and eternal life.

In this revelation, which is made to us while in exceeding trouble and confusion, guilt and wretchedness, having despaired of all hope, we receive the greatest joy and peace. The glory of God is revealed unto us. It is the beginning of days. This confidence we are to hold fast unto the end.

P. D. G.

UNION MEETINGS.

The Eastern Union is appointed to be held at Tiny Oak, a place in the bounds of South Mattamuskeet church, commencing on Friday before the fifth Sunday in December, 1901.

All ministers and brethren are invited. C. F. BENSON,
Union Clerk.

The Mill Branch Union is to be held at Black Creek Saturday and 5th Sunday in December.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,
SILAS H. DURAND.
Southampton, Bucks County, Pa.
November 18 1901.

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.

SILAS H. DURAND.
Southampton, Buckanycouss P.

OBITUARIES.

HENRY BURTON ANDREWS

About midnight September 7, 1901, Little Burton, son of J. C. and Allie Andrews, lifted his eyes toward heaven and said, "Look at the angels!" In a few moments he peacefully left his earthly tabernacle and, we believe, accompanied those beautiful angels to and within the City of New Jerusalem.

Burton died of slow fever, after an illness of about one month. He was confined to his bed less than two weeks, during which time he was patient and obedient, as he had been in health.

Burton has left to mourn the loss of him his mother and father, both of whom united with the Primitive brethren and sisters at Flat Swamp church the first Sunday in May, 1899. Two brothers and three sisters, though they are small, had learned to love their little brother, and their little hearts are directed toward heaven when they think of their treasure there. His friends and schoolmates speak only kind words of him. His teacher says a bright, good little fellow has gone to view more beautiful scenes, to learn lessons unmixed with error, from a teacher infallible. The first and only book Burton ever bought to read was a Bible. He enjoyed reading some of the beautiful Psalms, and had great interest, for a small boy, in the teachings of Christ.

While this sad bereavement seemed more than we could bear, we have the sweet, consoling belief that Burton is now unspeakably happy, and rejoice in the hope that when our trials of life are ended, we too will be wafted on angels' wings in the presence of the blessed Jesus, to rejoin again the darling boy.

Most humbly,

J. D. EVERETT.

PETER JONES, SR.

Peter Jones, Sr., son of Samson and Patience Jones, was born in Anson county, N. C., June 3, 1813, and died March 23, 1901.

His father and mother, with three children, moved from Wayne county, N. C., to Anson county, in 1811 (It is now Wilson where they lived.) His parents joined the church at Black Creek about the year 1800. They belonged to a church up here that went off with the New School Baptists, they being the only ones who stood by their faith. Our dear father had always been inclined to the Primitive Baptists, but never joined the church until November, 1885. He was a man greatly beloved and respected by the church and his neighbors and friends for his sincerity of purpose and unbounded hospitality.

He was gifted in working iron and steel. He was very industrious, and could generally be found at work, either in his shop or on his farm.

He was married to Eliza J. McRae December 21, 1842. There were ten children born unto them—four boys and six girls. In 1864 he and his family all had the smallpox; his infant daughter died—the rest recovered. Nine children lived to be grown. His widow, four sons and three daughters live to mourn his loss. His mother was a Fulghum. His relations all being in Wayne, Johnston and Wilson counties, he visited that section several times when he was a young man on horseback, which was about 200 miles. He enjoyed talking about his trips through the country in his old age. His last trip to Wilson was in the winter of 1857. He went by rail that time, via Cheraw, Florence and Wilmington. He was cousin to the late Edwin G. Clark, of Wilson. He and Edwin Clark were great friends; they visited each other. Edwin Clark's last visit up here was in 1860 or '61. Father said he was at what is now called Wilson when the Wilmington and Weldon R. R. was being built, before there was any sign of a town there. He was too old to serve in the late war. He lived in the midst of Sherman's raid. They took nearly all his provision and stock, but he worked in his shop and provided for a large family till he could make a crop. They captured his sixteen-year-old son, and father went to General Kilpatrick Sunday morning and asked him to release his son, as he was under age. The general would not hear to it. He said as he went through the field he was very much impressed with prayer, and he knelt down and prayed to the Lord to release his son, and not only him, but every prisoner they had; they had about 100 prisoners. His prayer was answered—every prisoner was released four miles from Fayetteville. He was a great singer, a great scriptorian, and he searched the scriptures daily as long as he was able to hold his book.

For about eight years father had been unable to walk without holding to a chair or something, and for about four years he could not stand on his feet, though he enjoyed good dealth most of the time, with a good anpetite, and he could sit, talk and sing. He was sick last summer about six weeks. He was taken sick the 10 h day of last January, and was to sit up with and nurse like a baby until he died, which was ten weeks.

Father was the most reconciled person I ever saw after he became unable to help himself. He always seemed thankful for any attention given him. He never was heard to murmur or complain I could often hear him pray. We would pray that he might die if it was God's will; if not his will, he wanted to be reconciled to his will.

He was a continuous subscriber to the LANDMARK nearly ever since it began to be published. He was very dull of hearing after he had the smallpox and could not hear preaching unless it was very distinct, therefore he enjoyed reading the more. He often shed tears of joy when reading the LANDMARK. He often spoke of the covenant with God the Father and the Son. He firmly believed in election and predestination; he said therein lay his only hope. Sometimes he would almost seem to go into despair. He would say he was full of sin—so corrupt—and again he would sing praise to God. In his last sickness, when very weak, he would sing and rejoice in spirit.

While we feel sadly bereaved, we have a hope, and feel sure he is at rest with the Lord, where he can sing his perfect praise forever more.

His daughter and son,

EDWIN C JONES.
JANE P. JONES.

The following is taken from a Wadesboro paper:

We perform a melancholy duty, yet withal a consolatory one, in putting upon record in a lasting and public manner the death of our friend Peter Jones, which occurred March 23, 1901, and in giving a modest account of the man, his manner of life, his influence for good as he passed this way.

Peter Jones was born a few miles north of Wadesboro June 3, 1813. His father, Sampson Jones, was a Wayne county man by birth, and came to these parts in 1811. His mother's name was Patience Fulghum. In those days the high road to fortune for a Wayne man was the public road to Anson. Now the worshippers of power turn their faces towards the east

I have talked a great deal with Peter Jones, and it seemed to me as a talk with Isaac Walton, who wrote the "Complete Angler," or Gilbert White, who wrote the "Natural History of Selborne." His early years must have been full of woodland adventures. He was fond of hunting and has often told me about the last deer he killed on Jones creek. He was born with a mechanical genius, and finding the bent of his mind, he took it seriously and became a cunning worker in iron and steel. I think he told me about a rifle gun he made out and out with very simple tools, and it rests on my memory that he shot his last deer with this weapon.

He grew to manhood under a family discipline and a social order now out of vogue. Youngsters did not then go to clerking on their own hook. When 15 or 16 years old he removed from the salutary and wholesome discipline of daily and nightly domestic influences.

He married Eliza Jane McRae and raised a family of strong boys and daughters, who were accomplished in home work and general usefulness.

Peter Jones and his brother, Nathaniel Green Jones, who died Deccember 27th, 1894, were men of a marked stamp—severely honest in their dealings, candid as candid could be, ambitious only to do right and accomplish every task, big or little. They were types of men now becoming rarer and rarer in some characteristics. Good to do their duty in all public relations, strong in their principles, resolute in everything.

Peter Jones' forefathers were Prim'tive Baptists in religion. He followed their tenor and way. The irreverent call them and their kind Hard Shells, a term of reproach sometimes. But let them match them in all the essentials of manhood; let them show hands with them in all elementary virtues—in honesty, in truth telling, in unaffected simplicity of virtue. Paul, in his epistle to Titus, gives some directions for his doctrine and life: "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." One of the terrors of death to me is that when you are dead, no matter how brave a stand you have made for our common humanity, you are forgotten quickly and as absolute-

ly as if you had fallen back into inpenetrable darkness. Here we have a "just man and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." His good deeds will not be as lasting in our memories as the quotation of cotton futures on the day of his death

May God have mercy upon us and incline our hearts to keep his law.

BENNETT.

REUBEN BOWEN.

By request of his daughter, I will try to write in memory of Reuben Bowen.

He was born May 19, 1840, united with the church at Beargrass Saturday before the third Sunday in September, 1879, and was baptized the following Sunday by Elder Levi Rogerson. He died in triumph of the faith May 20, 1900.

He leaves a wife and one child to mourn the loss of a good husband and a kind father.

He was married to Mary Williams. Both were quite poor, but by hard work and strict economy he succeeded in bringing up his family in respectability, and was a good provider.

He was confined to his bed four months with what the doctor pronounced cancer of the liver. He had the love of God shed abroad in his heart, which the Holy Ghost had given him. He was very cheerful when conscious of anything, and all who knew him will say with the writer that a good man has fallen in Israel, and not only his family, but the church, has sustained a great loss.

May his widow be cousoled and his daughter comforted in the belief that God, in whom he trusted, is a husband to the widow and a father to the fatherless, is my heartfelt desire.

Written for his daughter by

A FRIEND.

NOTICE.

I have in possession a valuable remedy for the cure of cancers and having made many cures of cancer with it and knowing their are many sufferers of cancer seeking a cure I now propose to publish it. It is done by means of a plaster, taking out the cancer and bringing its roots into absorption and killing their growth and removing the cause of cancerous nature. Any and all afflicted with cancer are requested to write me and give description of case.

All inquiring letters will be promptly answered, Address H. W. Williams, Sincerity, N. C.

APPOINTMENTS.

E. E. LUNDY.

Tarboro... Tues. after 3rd Sun. in Decem.
Sparta.....Wednesday
Tyson's.....Thursday
Farmville.....Friday
Meadow.....Saturday
Mewborns.....4th Sunday
Lagrange.....Sunday night
Nahunta..... Sat. before 1st Sun. in January
Aycock's.....1st Sundey
Turner's Swamp...3 o'clock Sunday evening
Lower Black Creek.....Monday
Scott's,.....Tuesday
Contentnea.....Wednesday
Upper Black Creek.....Thursday
Beulah.....Friday
Pine Level.....Saturday
Clayton.....2nd Sunday
Salem.....Monday
Creeches.....Tuesday
Healthy Plains.....Wednesday
Sandy Grove.....Thursday
Peach Tree.....Friday
Castalia.....Saturday
Nashville.....3rd Sunday
Sapony.....Monday
Mill Branch.....Tuesday
Pleasant Hill.....Wednesday
Williams.....Thursday
Lawrence.....Friday
Deep Creek.....Saturday
Kehukee.....4th Sunday
Mt. Zion.....Monday
Conoho.....Tuesday
Red Banks.....Wednesday

Will Brother Pate or some of the brethren meet me at Pikeville on Friday before the 1st Sunday in January. I will be on the first train from Wilmington.

Conveyance needed.

T. N. WALTON AND W. H. SHIELDS.

Weatherford....Fri. before 1st Sun. in Dec.
Fair View.....Saturday
Morgan's.....1st Sunday
Peck's Rest.....Monday

Brother J. M. Johnson can if he chooses make appointments for Tuesday and Wednesday.

Dunkard M. H. near Brother McMannaway's Thursday.

Sister Basham's.....Friday
Roanoke City.....Saturday night
Bell View.....2nd Sunday
Sandy Level.....Monday
Lynville.....Tuesday
Black Rock.....Wednesday
Cross Roads.....Thursday
Bethel.....Friday
Chestnut.....Saturday and 3rd Sunday
Chapel.....Monday
Museville.....Tuesday
Union.....Wednesday

J. D. DRAUGHN.

Bear Creek.....Nov. 30 & Dec. 1
Sandy Creek.....2

Mt. Tabor.....3
Rock Hill.....4
Pleasant Hill.....5
Suggs Creek.....6
White Oak Springs.....7 & 8
Abbotts Creek.....10
Bunker Hill.....11
Walnut Grove.....12
McRays.....14 & 15
Greensboro.....16, at night
Hillsdale.....17
Pine Ridge.....18
Saints Delight.....19
Mt. Vernon.....20
Centerville.....21
Becks S House.....22

He will need conveyance Someone please meet him at High Point, Dec. 9th.

A. W. PATTERSON.

Wilson.....December 11
Healthy Plains.....12
Salem.....13
Clayton.....14
Little Creek.....15
Smithfield at night.

He will need conveyance.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No 3 (or Rural Mail Delivery)

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each Per doz $6.50
" Morocco, single copy, 85c ..... " " 9.00
Gilt Morocco, single copy $1.15 .... " " 11.00
There is much improvement in the printing and binding. Do not send postage stamps

Address ALVIN CLARK, Wilson, N. C.
All orders must be with cash.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

R. ANNA PHILLIPS, Cor, Editress, Macon, Ga.

PRICE--$1.50 A YEAR

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 communica ions, 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.

THE TEMPTATIONS.

Dear Brother Gold:—I am thinking of the temptations of Jesus in the wilderness. How good it is that he suffered those three temptations, and gained the victory over the devil that he might give it to his tempted people in the time of their extremity. Not one of them, not the best and wisest of men that ever lived on earth, could come off victorious in a contest with the devil. Every one who receives the victory will receive it as a free and unexpected gift, and so be able to join with the apostle in saying, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

All the true knowledge we can have of these temptations of the dear Savior with which the devil tempted him, must be experimentally received. We must experience them before we can know really what they are, and it is in the delivery from any temptation that we learn what Jesus suffered, and that he is the only Deliverer.

He was led up from the baptismal water into the wilderness to be tempted of the devil immediately after the assurance had been given from heaven that he was the beloved Son of God. One account says he was driven up into the wilderness. It is evident that absolute necessity is expressed that he should suffer these temptations.

The first temptation is in the sentence which begins each of the three temptations, "If thou be the Son of God." This is a temptation to which the children of God are more or less liable all through life. It seems to come as a part, and the bitterest part, of every kind of temptation. At all times, connected with all trials and afflictions, and as a consequence of all manifestations of sin in us, comes the question, "If I be a Son of God." The nearer we come to the Lord, and the more we discover of his infinite holiness and unspeakable beauty and glory, the more clearly do we see the great difference between ourselves and him, and the more distinctly do we feel the question, "If thou be the Son of God." How can one so evil as we be the son of so holy a being? So whenever the sons of God come to present themselves before the Lord, satan also comes to annoy and trouble them with such doubts. For it is from him that such doubting temptations come. How good for us it is that he first assailed the dear Savior with that temptation, who was prepared to feel the power of it in the depths of his holy soul. It was in order to be thus tempted in all points like unto his children, that Jesus took on him the seed of Abraham, and

was made in fashion as a man. He was prepared to feel all the power of the temptations, to suffer more under them than any one of his children can possibly suffer, because he was pure and holy; but he was also able to resist them, and to overcome the devil, not for himself, but for all his children, once and forever. While he was so made as to feel the bitterness of the temptations to the utmost extent in all his human nature, there was yet nothing in him for these temptations to take hold of so as to overcome him. So he said afterward, "The prince of this world cometh and hath nothing in me." As the ark was pitched within and without, so that the waters of the flood, which lifted it above the earth, could not break in upon it to injure any of those whom the Lord shut in, so Jesus was fitted and prepared in such a way for the work he came to do, that while he could bear the sins of his people, and receive the punishment due them, there was no sin or weakness of his own that could make him amenable to the law as as a man, and so endanger them for whose sins he was offered up. The flood of God's wrath for the sins of his people fell upon him, but not for any sin in his wn person, for "he knew no sin, neither was guile found in his mouth." If he had had anything in himself for the temptations of the devil to take hold of, then he must have sunk forever with them into everlasting punishment, as the ark would have sunk with all of its precious freight if there had been any place through which the water could have broken in. But the waters which flooded the earth lifted the ark above their own destroying power. So the wrath of God that fell upon Jesus, even unto death itself, raised him, and all the innumerable company who were chosen in him, above the power of sin and death for evermore.

This glorious truth of salvation, and all the rich experience of it, are clearly and richly expressed in the scriptures, but no mortal can truly know anything about it on that account. The only road into that knowledge is the road of experience. One must have divine life, by which alone sin is known and hated, and then the temptations must—as they surely will—assail him before he can know how the deliverance comes. In all his contests with the devil he will find the devil the stronger. He will fall but he will fall to rise again. He will come to the end of his own strength; to the end of the earth, and then he will do what he would never have known how to do before; he will call upon the Lord for help. Then he will know the unspeakable blessing that came to the church of God when the dear Saviour met and overcame the temptations of Satan in the wilderness. His victory is the victory of every poor, tempted, tempest-tossed soul that ever has cried, or ever shall cry for help in his contests with the devil.

The three temptations cover all the ground of the temptations that the Lord s people meet with in this world. The first is because we are hungry and can find nothing to eat. The Saviour had been forty days without eating, and was afterward an hungered. It does not seem that he was hungry during the forty days. The number forty connects him with many Old Testament types, showing him to be the fulfillment of them. In the strength of one meal Elijah went forty days to the Mount of God. Moses was forty days in the mount receiving the law for the Lord's people. Goliath had challenged the people of

God forty days when David met and overcame him. Forty days the rain was falling upon the earth and lifting the ark.

"If thou be the Son of God command that these stones be made bread;" that temptation assails the flesh, which is weak, selfish, presumptious. It says: "Use your power as the Son of God for your own benefit." You are very hungry and will soon die if you do not eat. It is right to provide yourself food, and at the same time you will make an exhibition of your power. But the spirit of God looks to the honor of God. That Spirit is the same in the least of His children as in God himself; it ever looks unto him, and ever seeks his honor and glory. It teaches his children to wait for his direction, to bear hunger, pain, contempt, shame and death, rather than to presume to intrude upon the prerogations of God. The wants of the body are a comparatively trifling and unimportant thing. There are other needs of greater moment and to supply them the Christian needs food which the world knows not of. All this is presented in the dear Saviour's answer: "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This temptation and answer covers all the ground of self-seeking, making provision for the flesh to fulfill the lusts thereof.

The second temptation was to throw himself down from the pinnacle of the temple, relying upon the promise of the Father that he should be surely protected and preserved. This is a temptation with which the devil often assails the children of God. "If you are a child of God, do what you will you can not be lost." In many various and insidious ways this terrible temptation comes into the carnal mind and heart of the Christian, causing him to tremble as he sees how weak and untrustworthy he is. But the Spirit sternly opposes it, and lifts up the same standard against the devil which Jesus did, "It is written, Thou shalt not tempt the Lord thy God." The flesh lusts against the spi.it, but the spirit also stands firm against the yielding disposition of the flesh. In the conflict the poor child finds himself weak and unable to stand, and that is the most important lesson for him to learn—that he has the sentence of death in himself, and cannot trust in himself, but in God who raiseth the dead. In his extremity the Spirit brings to him and gives unto him the victory of Jesus, and he rejoices, not in himself, but in Christ his Redeemer.

The third temptation covers all the ground of "covetousness, which is idolatry." From a high mountain the devil shows Jesus all the kingdoms of the world, and the glory of them, in a moment of time, and saith, "All these will I give thee if thou wilt fall down and worship me." All the kingdoms of the world that had been, were then, and ever should be, with all worldly glory during all time, Jesus then saw, and felt the temptation to have them. None of his children will ever see and covet any worldly possession, power or glory that was not then shown to Jesus by the devil. We of ourselves could never resist the temptation. But Jesus met the temptation in our own natures, and overcame the tempter for us. He answered, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil got behind him; and now whenever we are enabled to look unto Jesus the enemy is out of sight.

How often we feel that we have

gone down before the enemy in the conflict, that he has overcome us, and that we are lost! But in God's own good time we find the sword which Jesus used in our hands again, and can say as Christian said, "Rejoice not against me, O, mine enemy; when I fall I shall arise again." "Nay, in all these things we are more than conquerors through him that loved us." The sword which Jesus used in fighting the great fight with the dragon was the Word of God. He answered satan each time out of the law. The dispute was about the body of Moses, the law, which Jesus fulfilled and put out of sight. He did not bring a railing accusation against satan, but answered him by the word of the Lord, and thus said, "The Lord rebuke thee." Jude 9. So are we to do, not rail, not call hard names, not make angry charges: but simply and kindly answer all opposers of the truth, and meet all temptations of the enemy, with the plain and unequivocal word of the Lord, thus saying in the name of our dear Savior, "The Lord rebuke thee."

In love and fellowship,

SILAS H. DURAND.

Southampton. Pa., Nov. 1901.

ELD. P. D. GOLD—Dear Brother: I have been thinking of writing to you for several days, and I do not know how to get rid of the impression, only to write: while I have never written anything for publication, except some obituaries. But when you get this scribble you can do with it as you think best, and all will be right with me: for I do not want to darken counsel nor to cause unpleasantness among the children of God.

I was much pleased with your editorial the 15th of September, 1901, on the subject of Extremists. Baptists should not go to such extreme measures. I do not enjoy such. I do not believe in taking the advantage of a brother to expose his views publicly, if I differ with him. Let us talk the matter over privately so we may come to an understanding: but I have had others to take the advantage of me, and have had them to criticise my views on predestination. But I pass all such by as much as possible, for it is to my God whether I stand or fall. Though it seems to me that some brethren lose sight of the purpose of God in carrying out his determinate counsel and his will. I have often said publicly that I did not know how to limit God's power in anything, but one—that it is impossible for God to lie. The word of truth teaches us this. My God, that I hope I worship, (not my flesh, for that can't worship God, for Paul says, the flesh serves the law of sin, and I realize and experience the truth of this every day of my life, but with my mind), has all power in heaven and on earth, and works all things after the counsel of his will; and that there has never a single event taken place, nor ever will on earth, or in heaven, or in the open space between earth and sky, nor even in the dark abode of hell, to prevent a single purpose of him that says, "I am God and will do all my pleasure."

I am called by some of the brethren a very strong predestinarian. Sometimes they add the word absolute, but I never use this word absolute, for predestination is not strengthened by the use of it, neither does the word "time" being put before salvation make two salvations, for there is but the one salvation. But while I am a very strong predestinarian, I have never seen the time since I hope my sins were forgiven that I wanted to charge God with sin, or that he is

the author of sin. But some brethren say that the way I preach it and believe it makes God the author of sin. All this I deny, but set it forth as I find it recorded in the sacred word of truth. Some will quote this scripture in order to down predestination: God is not the author of confusion but peace, as in all churches of the saints. 1st Cor. 14:13. My understanding of this scripture is, that the apostle was speaking directly of the different gifts of the ministry, that one's gift should not confuse another's. Let each one abide in his calling. That is one reason, brother Gold, that we have these extremists. They want others to conform to them—to their views—not willing to grant to others the liberty they take for themselves. When this is the case, it brings about confusion which God is not the author of, but it is of the flesh. But some brethren say that all good things God determined or predestinated for his people; and I understand them to mean that all bad or evil things were left to wag on by chance.

Job said to his companion, thou speakest as one of the foolish women. What, shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips? Job 2:10, Acts 2:23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken by wicked hands, and have crucified and slain." I cannot see any difference in God's predestination and his determination, for what he predestinated he determined to come to pass. It took wicked hands to crucify Jesus, yet it was all determined of the Father; not that God predestinated that wickedness in those that put Jesus to death, but because they were wicked it was God's will for them to show up their wickedness.

Dan. 12:10: Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. So these wicked hands that put Jesus to death could not understand the will and purpose of God in carrying out his determinate counsel and foreknowledge.

Brother Gold, till very lately I had not given the subject of salvation much thought, but own from a traditional idea which I had gathered from the brethren, I thought that there was such a thing as time salvation; but I can't find such a sentence in the bible. I do not read of but the one salvation, and that is of the Lord. I can't see any difference in the salvation that Jonah speaks of, and that of Simeon. It was all of God. And if this flesh is to do something in order to complete my salvation. I feel like I am forever undone, for this flesh is so contaminated with sin that there is nothing good about it.

Rom. 7:18: "For I know that in me (that is my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." From points of scripture I can t see that there is anything in this old Adam sinner that can do good. The flesh cannot worship God, because this flesh is carnal, sold under sin, and it is continually at war with the spirit.

St. John 4:23-24: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." "God is a Spirit, and they that worship him must worship him in spirit and in truth." Is it reasonable that this flesh in which

Paul says dwells no good thing can worship God in the spirit? I think it takes the Spirit of Jesus to worship the Father in spirit and in truth. It is this new man, Christ formed in you the hope of glory. It is the spirit or mind, for the apostle said, with my mind I serve God. Then every good thought that I have I feel to thank God; every good act that I do let me thank my God, for in my flesh dwells no good thing: and all the obedience of the children of God is nothing more nor less than the good graces of the spirit working in them to will and to do of God's good pleasure. Oh, may we be found more zealous in contending earnestly for the faith that once was delivered unto the saints, and quit wrangling about these supplied words. Preach Jesus. Be as Paul—be determined to know nothing else but him crucified.

Your little brother in hope of eternal life,

ZACH T. TURNER.

Figsboro Va.

MISS EMMA HINES, beloved sister I hope in Christ—It is in much weakness I attempt to write to you. I don't remember now how many times I have tried to answer your rich and comforting epistle of christian love and fellowship, and so far have failed. In trying to write you I have felt shut in when thinking of your sweet and rich writings. And it seemed I could not come forth or present anything that I felt would prove edifying to your fruitful mind. When the spirit of the Lord is there, there is liberty, and without Him we can do nothing. Dear sister it seems my mind is upon writing to you again for the past few days, I don't know what I shall say if indeed I write, but I do hope the dear Lord if it is his will, will guide me that I be not burdensome or bring reproach upon the cause. I am suffering with some of my strange attacks, am on my bed this time, not knowing what a moment may bring to me a poor helpless, afflicted sinner. But dear sister, one of the few things I hope I have been blessed to learn while dwelling in the furnace of trials and afflictions is that I am a vile, weak, ignorant and entirely helpless being, not worthy of the least of God's blessings. But oh, dear sister, many times, when I least expected, a sweet and rich message of love has the unworthy writer been nicely fed, I do believe, from the sweet and merciful hand that never fails to lead his children aright, hear one in the midst of deep sorrow, trial and suffering. I have been so abundantly blessed I have felt, if not greatly deceived, that I could say as did David, "He maketh me to lie down in green pastures. He leadeth me beside the still waters." Oh, dear sister while dwelling in the depths of sorrow and great trial, I do feel that my precious Heavenly Father heard my feeble cries time and again; and O what mercy and loving kindness I received from my beloved Savior, my Deliverer, sweet and patient Preserver, my God and my all, and enabled me a helpless worm of the dust to say as did Mary, if not deceived, "My soul doth magnify the Lord." What a wonderful song of thanksgiving was this from the greatly blessed among women. Surely he hath filled the hungry with good things, and the rich he hath sent empty away." What a comforting thought to the Lord's little ones that his mercy is on them that fear him from generation unto generation. Dear sister, your last letter in the Landmark was very sweet and comforting to me.

I felt that I could witness with you in much of your experience while journeying through this vale of tears. O, dear sister, I get in such straits I am forcibly reminded that it is not in man that walketh to direct his steps. But oh, how forgetful we are of these truths. Dear one, I hope I am not being taught that it is not by sight, but by faith that the poor child of God walketh. I dreamed last night of seeing my husband. He seemed to look sad, troubled and somewhat frightened. It seemed I went to him and I thought he let me see the evil one who had been fighting two others near him, and he (my companion) seemed in trouble and fear. I thought we were soon travelling together, climbing a hill, trying to get away from him, but it seemed my mind was centered on God and not on the Devil, and it seemed I was laughing as we went. I awoke with the following rich and wonderful language sweetly presented to me, a poor sinful beggar. "Let not your heart be troubled- Ye believe in God; 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, that where I am ye may be also." O dear sister, many times do I try to ask the dear Lord to fill me with thankfulness to him for his loving kindness so often and so abundantly bestowed upon this helpless worm of the dust? O, how cheering it is to us to feel that the Savior of sinners hath and doth regard our low estate. What manner of creatures ought we to be, trying to walk blameless before him in love, trying to redeem the time, for we know not at what hour the Son of man cometh. And O, may we be found with the wedding garment on ready to hear the welcome plaudit.

Dear sister, this imperfect scribble has been written in much weakness, but I feel you will gently cast the mantle of charity over all errors. I am quite feeble all the time on the bed much of my time, desiring to be thankful to my merciful Heavenly Master, it is as well with me as it is.

I enjoy your meetings very much. In my weakness the dear Lord increases my strength and enables me to ride almost every time. Sometimes I have to be down while there I have been so sweetly comforted and wonderfully strengthened I have felt many times, that to be sure my dear Father was giving me strength as my day demands.

May you and sister Hattie visit us and our meetings if his will. Write us any time you wish to come. May the Lord enable you both to pray for me and mine. I am weak and vile, but if not deceived my hope is in Jesus. No other help I know. Dear sister, if you get this I hope to hear from you. Please forgive my silence, and if I have done wrong may the dear Lord forgive me. I want to be obedient to all He will have me to do, honoring him who hath done so much for me in all I do or say, if I could, but alas, I feel that I am writing in many, many troubles.

Pray for your loving sister in hope of eternal life. May the God of mercy guide us and all the true Israel of God now and evermore, and bless us with his peace and love is my desire for Jesus' sake.

Affectionately yours,
EUGENIA HINTON.

Clayton, N. C.

ELDER P. D. GOLD—Very Dear Brother in a sweet hope in Christ: I am still having a feast of good things, or rather feasting on the good things I heard at the White

Oak Association. I shall never be able to express my joy in being blessed with such a privilege. It is still a marvel and wonder to me how I was drawn to that Association. It seemed that some irresistible power had control of me, and I could not bear the idea of not going.

While I cared nothing for the show, I feel that it was a benefit to me in the sense that I took advantage of the reduced fare. Going down on Thursday as I did, I was blessed to enjoy a boat ride next day; and not only did I enjoy the ride, but I feel that I cannot forget the company, the singing and pleasant conversation. Brother Stephenson, brother Farmer and wife, and other dear brethren and friends were along. I felt that I could, from the very depth of my heart, sympathise with brother Stephenson in his burdened state, having been in the valley myself; and felt to desire that the Lord would, in his own good time, arise as the sun of righteousness, with healing in his wings. If we were never in the dark we would not know how to appreciate light.

Friday night we began to hear preaching—heard Elder T. C. Hart and Elder Patterson of Georgia. And Oh, the joy of my heart was more than I can tell. That night I met sister Eula Whitley, whom I had desired so much to meet, and whom I thought I loved, but I feel it is not worthy to be compared to the love I now have for her. Yet I am afraid hers for me will fail, for I am so full of vile imperfections, while she is so full of love and zeal.

My joy continued to increase till next morning (Saturday), when the loved ones began to meet, and seeing them meet so lovingly, and speaking to each other in that sweet, heavenly simplicity that is so becoming to the children of God, I was made to wonder if heaven itself could be sweeter. I was blessed to meet many dear ones whom I had desired to meet, and little hoped to in this life. How I hold them in fond remembrance, and feel unworthy of the love and kindness they bestowed on such a poor sinner as I. I feel to say with the poet—

"I know I love Christians wherever they be,
Yet ofttimes am fearing they cannot love me"

Notwithstanding I was somewhat cast down Saturday evening and Sunday morning, yet I felt that the blessing was so far above what I deserved, I felt I did not know how to appreciate it as I ought. I received many things to comfort and encourage me on my weary way, and feel that I have treasured away enough to feast on for many days to come. I dread to think of drouth coming,

Brother Gold, you don't know how much good you did me in expressing your feelings concerning preaching, when you are blessed to enjoy it—how it got away and you couldn't remember much about it. I felt, before I met you, just like if I could meet you I could talk a week. But you know how I was; I felt so little in your presence I could have but little to say. It is seldom, any way, that I feel like talking much. My heart is full now, but I can't tell it all. If it is but little at present, I feel it is enough, and I am content; and Oh, what a pleasant feeling!

The train I came home on was just crowded with people, but not one that I knew. In one sense I was alone, but sweet and joyful were my meditations. I was made to wonder if there was even one in all that train that had such a feast as I. They were all seemingly in

great glee, and enjoying themselves after some sort.

As I journeyed on, all of a sudden there was a break in my thoughts and meditations, and these words came just as if some one had spoken them, "Brethren, count it all joy when ye fall into divers temptations." I did not know at the time that it was scripture, but have since found it.

Brother Gold, I feel that you can write me something comforting on it. I have not yet been able to know why it was given me; and, too, I feel that a letter from you now would be of double benefit to me, as I am away from home and friends; though not friendless, for brother Gilliam's family are just as loving and kind to me as I could desire, and more so than I could deserve. You may please state it in the LANDMARK that until I give further notice my address will be Morton's Store, Alamance county, N. C., instead of Polkton. You need not change my LANDMARK, as brother Gilliam takes it. Will be glad to hear from any of the dear ones whom I met.

Brother Gold, enclosed you will find the picture I promised you. I feel instead of grace being displayed in my features and light in my countenance, as is in yours, you will only see the picture of sin. It was taken about two years ago, and I think looks better than I do now, since I have gone through such great trouble. I have not received yours yet—am looking for it daily.

As I am feeling nervous from loss of sleep I will stop. I desire an interest in your prayers that the dear Lord will bless and direct me in my undertakings.

Much love to you and yours, and to all the loved ones.

As ever your little sister in hope,
LOUISA A. EDWARDS.

Morton's Store, N. C., Oct. 30 1901.

MY DEAR SISTER AMANDA: Your good letter came to hand on last Friday, and was read with much pleasure. I feel glad that you went to the church, for your experience must be of the Lord. You will not live long enough in this world to lose sight of the fact that you are a sinner. Your old nature, that caused you trouble under your early conviction, is your old nature still. It has not been changed, only in the sense that it has been bound, so that every time it rises against you in temptation, there is the new man that loves righteousness, who overpowers the old man, or your old nature, and reminds you that the time past of your life may suffice you to have wrought the will of the Gentiles wherein they think it strange that you run not with them. Thus you have a monitor who in his love reproves you, and also points out the way of life by leading you into it. You may look back over your whole life and see the many dangers and temptations through which you have passed, and you can see only one hand in all your deliverance, and that hand is the eternal God. This is what we call predestination. It greatly refreshes my soul to see the work of grace with the young, such as yourself, your sister Blanche, and others I could mention, for it was when I was but a child that the good Lord began his work of grace in my heart.

Like you, I feel to say with Paul, "I am persuaded that he that hath begun a good work in you, will perform it until the day of Jesus Christ." I am the more established in this persuasion every day as I experience the workings of the Lord in me, leading me in Paths I had not known, and revealing to me the secret things of my own heart. How strange to say one does not know himself! But so it

is, for each day brings new developments, and reveals things we knew not before. Thus Christian experience is a continual thing. This is what Ezekiel saw in the beautiful river. At first sight it was but ankle deep, but it was sufficient at that stage of his experience. He went on in the measuring until it was knee deep, then to the loins, and finally a very great river.

Dear sister, as the blessed Guide leads you on down the safe path of Christian experience and keeps measuring for you as you go, and you are led to examine and know the sacred depths of God's mercies to you in all his dealings with you, this river, as shown to you by his Holy Spirit, will be such a wonderful river that you will not be able to fathom it. The apostle, when he had been led through, back and forth, time and again, exclaimed, "Oh, the depth of the riches of the wisdom and the knowledge of God! How unsearchable are his ways and his judgments past finding out." To him it was an unfathomable river.

We often complain of the lightness of our experience and want plainer evidences. The want of these often brings us down in darkness and in the valley of Achor (trouble). Here is where the Lord always brings us to teach us, for it is his school of learning, and here we enter into the door of hope. Each time that we are revived in hope and enter in through Christ into the sheep-fold, it is at the farther side of the valley of Achor, for Christ passed clear through and traversed every inch of this vast valley When he had covered it all, then he became the door of hope forever. When we are brought clear across the valley and reach the farthest extremity, we are brought to him, and his beautiful countenance shines in our hearts as a glorious rising sun, and day of deliverance has broken. Thus the Bridegroom appears in all his beauty and strength, and we are so enamored by his presence that we fall before him in sweet adoration, and our hearts are filled with his praises.

How unworthy we do feel to be a companion of such a Holy One! But he has made it so. Praise him forevermore!

We are all well. Remember me in love to your mother and all the family.

Your brother in a blessed hope,

L. H. HARDY.

Roxboro N C., Oct 5, 1901.

DEAR BROTHER GOLD: The enclosed lines I send for the LANDMARK if you think them worthy of a place in your paper.

I have not felt much like writing of late, but I wish you to be assured of my continued love and esteem for you and all the household of faith.

May God keep you and indite a prayer in your heart for

Your unworthy brother,

DUDLEY G. JOHNSON.

Laurenceburg, Ky., Nov. 12, 1901.

HAGGAI 2:9.

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

Unless we have seen something of this glory, or have been blest with peace, we have little or no evidence that we are of this house. This is the kingdom that Christ came to set up, and in this he says, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

If we have ever had this righteousness, which is of God, we have

had a glimpse of the glory of the latter house.

In the first quotation the contrast is drawn between national and spiritual Israel; between an outward service and a worship in spirit. The glory of the one is the robe of the Pharisee; the glory of the other is of God, and will be manifest in the walk and conversation of the child of God.

The law service tends to arrogance and a "thank God I am not as other men," while the gift of God not only makes us see that we are sinners, but gives that life and desire to walk worthy of the calling.

Christ in you by his sweet presence gently leads you to the place where he feeds his flock and gives the strength to battle with the doubts and temptations that dwell in the flesh. We long for the things of the spirit, and even when we are cold and hungry, there is a remembrance of pleasant seasons, so that we cry, "O, that I was as in months past, when thy candle shone upon my head and by its light I walked." The children of the Father came in sadness and shame confessing their sin, therein manifesting the presence of the glory of the latter house.

They serve him in love because he has sent forth his spirit into their hearts—because he has saved them and called them with a holy calling, and not in order to salvation.

The service of the former house was beautiful in that it prefigured what was to come; but the pomp and ceremony in the glittering triumphs of national Israel please the proud rulers, and they used the power of the sacred office to grind down the poor in spirit.

The glory of spiritual Israel, the righteousness of Christ, brings the greatest of the kingdom to be the servant of all, and makes each one feel that he is unworthy of the brethren's love. He who has this great gift must manifest and feel humility; and show forth the glory of the latter house, which is Christ. How great is the glory of that church where each one loves his brother and feels his own unworthiness! We see the glory because Jesus is there, the comfort and consolation of Israel. It is in such places that we can say and feel in our hearts, "The desire of all nations" has come.

"And in that place will I give peace." God in giving his Son gave peace to the church and brought in everlasting salvation, so that "the warfare is accomplished." When Christ is in us the hope of glory, there is peace, and we feel that he giveth us the victory. Then it is we can rest in his love, bearing all things because of the God-given faith. Who can tell of the heartaches this causes to cease; or the many wounds this Balm of Gilead heals. God be thanked for the rest he gives his beloved! Truly God is love.

In all our walk and conversation may we show forth his glory. When loved ones must be taken or burdens come upon us, may this glory shine round about us and peace be in our hearts.

May Christ dwell in us; then will we know what it is to obey because we love him, and not for reward, but by the power of the blessing already given.

If in your heart you truly love him and desire righteousness, and hate sin, you have evidence that Christ is in you, and you will—you must—grow in grace. He who does not feel unworthy has no evidence of salvation and the glory of the "latter house" does not shine in him.

If you grieve because your sins

are as scarlet, in his own good time it will appear unto you that "His blood cleanseth from all sin. When he comes darkness is made light, tears wiped away; and this glory shines around us and in our hearts. Then we can say, "Nothing is able to separate us from the love of God which is in Christ Jesus our Lord."

What fretful children are we! I have seen an infant rocked in its mother's arms fighting, crying, struggling, until tired out it fell asleep. So indeed are we; and like the little child, will we fret and worry until we fall asleep. Then when we awake in a better land, I hope it will be with a smile of love and joy, to find "Our Father, who art in heaven." We shall then know how true is the saying, "Underneath are the everlasting arms."

May this hope keep us, and the glory of heaven shall exceed all.

Yours in tribulation,

DUDLEY G. JOHNSON.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.
November 18 1901

When requesting your postoffice changed, please state both the old and the new post offices.

ZION'S LANDMARK

"Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ..... Wilson, N. C.
P. G LESTER..... Floy 1, Va.
R ANNA PHILLIPS..... Macon, Ga.

VOLUME XXXV..... .....No. 3

WILSON, N. C., DEC. 15, 1901.

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

EDITORIAL.

ELD. P. D. GOLD—Dear Brother: You cannot tell how much pleasure the LANDMARK has been to me here in this west country. I was here eight years before I found any one of our faith. Now we have a lovely little church eight miles north of Lamar, and one at Greenwood, south of Florence, both in peace. I try to preach for them in my weak way. They all seem to love me, and speak words of comfort to me, while I can not see anything in myself but sin. I once thought when I got as old as I am now that I would not have so many doubts and fears, but the older I get the more I see my weakness, and the greater I see the power and wisdom of God. I was reared under Brethren J. R. Martin's and J. C. Hall's preaching, and if I am any judge they preached the apostolic doctrine, and I am determined not to know anything among men save Jesus Christ and him crucified.

Love to you and all the household of faith.

Please give your view of 2nd Peter 2:21; "For it had been better

for them not to have known the the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them."

W. C. PERDUE.

Chivington Col.

Remarks.

What a blessing to be brought up under the able ministry of such men as brother Hall and brother Martin. Well do I remember when I first met them and first heard them—about 27 years ago, at old Whitethorn, in Pittsylvania county, Va. Now they are both at rest in their graves. Their bodies have returned to dust, but they live unto God, for he is not the God of the dead, but the God of the living, for all his people live unto him.

Those blest to hear such able gifts are highly favored in beholding the power of God in such a ministry, for the excellency of the power is of God and not of us, and we know it is not of us.

Our brother in the far-off west laments his downward growth. We have the same sort of growth here in the east. Often I have heard others bemoan their miserable plight, saying, when I first received a hope I thought, I will if living to old age learn more of Christ, be better able to keep under my body — would live more like a Christian, and would know much more about this precious doctrine. But they would add, it seems to me I get worse. I know less—am cold and barren, unprofitable, vile, and not worthy of the least of all God's mercies, and this is my own experience. Behold I am vile, describes my case. It seems to me there is, as it were, a plague in the house.

To some sisters I once illustrated it somewhat in this wise: Suppose soon after the farmer plants his corn the little stalks could see and speak—would they not say, just look at me; see how bright and green, juicy and pretty I am, so full of life, and growing, too. Soon it tassels and silks, and puts forth its corn in the ear, then the full shock. Soon it ripens. Then suppose it could speak—what would it say? Why, it would say, I am withered and dried up; there is no beauty or life in me; ah what a nothing—how useless am I! But the farmer has just what he desires—the ear of corn. He is the judge of that, and the corn itself is not the judge. God is the judge of his people, and of the fruit they bear, and they are not the judge of themselves. They feel as John the Baptist, who said, I must decrease, and he Jesus must increase. They take root downward. They grow, but they grow up into Jesus Christ in all things. He is exalted in their feelings and judgment. They feel more and more their own nothingness, and the blessed fulness of Jesus. The light makes manifest the character of a man. As God shines in us it discovers our vileness. Light does not convert a wolf into a lamb, or a snake into a dove, but it shows or makes manifest what is true.

The more clearly the light shines in us, the more plainly we see our

vileness, and the glory of the Lord increases.

That is not true of the character or state described in 2nd Peter 2:21. In this character such are set forth as, after they have known the way of righteousness, having turned from it. But our brother has not turned from it. He is not denying the Lord that has redeemed us from all iniquity. He has not forsaken the right way, and gone after such as divine or preach for money, and love the wages of unrighteousness. One had better not have put on Christ, or known the way of righteousness, than after he has been in the way, become again entangled in the filth of the flesh, and walk in the lust of uncleanness. How evil and bitter must be the feelings of one who has tasted the graciousness of God's love, who after this is found drinking the cups of wickedness! How wretched, dark and miserable, with a shipwrecked character, cut off from the church and its home-comforts, a companion of owls and dragons, cast off as a withered branch, and men gather them and burn them, cast into outer darkness, where there is weeping and gnashing of teeth, must one be! His last state is worse than the first.

Surely such are unclean—answering to the dog swallowing that which made him sick once, or which he threw up while sick, and the sow returning to her own wallow in the mire.

How much of a Christian do you see in such unclean characters?

P. D. G.

STONE THROWERS.

The scribes and Pharisees, the excessively righteous, the presumably zealous servants of the Lord who pray on the streets and worship in high places; whom to accuse of sin would be to insult, yet whom Jesus said were "like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead bones and of uncleanness:" "woe unto you scribes, Pharisees, hypocrites, ye pay tithes of mint, anise and cummin and omit the weightier matters of the law, judgment, mercy and faith: ye blind guides that strain at a gnat and swallow a camel." Mat. 23. It takes just such to hunt chances to throw stones—to pull motes from the eyes of others; meaner still, they will pretend to this in order to cover and accomplish some nefarious, selfish object of personal envy and hate against one who is innocent.

So it reads the scribes and Pharisees laid hold on a poor unfortunate woman who was guilty of a certain sin, and brought her into the temple where Jesus was publicly teaching, and said to him, "Now Moses in the law commanded such to be stoned: but what sayest thou? This they said tempting him that they might have to accuse him." John 8:5-6. This was their sole secret object; they did not care an atom for the woman, nor the cause or law of God. Had they cared for the good of the woman, they would have gone to her in private to correct or reclaim; had they cared for the law they

never would have violated its spirit in thus uselessly arraigning her in public, and that under a false and mean pretense.

But look at—listen to the sycophants and hypocrites! "Moses said such should be stoned"—as if they, in sympathy, demurred—"but what sayest thou?" As if they waited but for a word from Jesus—a word of encouragement—to show greater leniency than Moses. But Jesus discerned their spirit, and stooped down and wrote on the ground with his finger as though he heard them not. Look at the assembly: Jesus writing on the ground; the people he had been teaching sitting around silently looking on: the scribes and Pharisees standing boldly forth as if the divinely appointed custodian and defenders of pure and undefiled religion: while the poor trembling, penitent woman, with downcast eyes stood in the midst ready to sink under the overwhelming sense of shame, scorn and condemnation thus publicly added to her sense of guilt, and perhaps the fear of being stoned also. How did they appear before the public, or the world? As that this woman was not fit to stand in the presence of these scribes and Pharisees. How did they appear before Jesus? The very fact that he sent them away, as that they, as the greater sinners, were not fit to stand in the presence of the woman.

The scribes and Pharisees still live, and still work; and many, even innocent ones, as accused by them, stand as this poor woman; while Jesus, as it were, is writing on the ground, as though he heard not. But, be comforted; he will raise himself up and reverse the decision in his own appointed time. But these as yet were persistent, and continued asking, "But what sayest thou?" That Jesus was so long silent, I think indicates that his spirit nor law recognized the justice of such accusations from such a source. That he stooped down and wrote on the ground with his finger, beside verifying the above, shows that he must stoop to the lowest creature dust to reach and write—as only the finger of God can—conviction in such corrupt, degraded consciences. When he had done so he raised himself up and said to them, "He that is without sin among you let him first cast a stone at her," and again stooped down and wrote on the ground.

And thus, instead of entangling him so as to accuse him, he entangled them in the vile intricacies of their own hidden corruptions: he made their own consciences accuse them; he showed how they had paid tithes of little inexpensive things while they had neglected judgment, mercy and faith; how they had shown neither to this poor woman nor to Jesus, but instead had uselessly humiliated and compromised her in order to accomplish their nefarious designs against him; how they had strained at a gnat, as it were, in regard to the one sin of this woman, while they had swallowed camels, so to speak, as knowing they were guil-

ty and willingly capable in secret of far more numerous and greater sins. But never had they felt them as now—never had they realized condemnation and confusion of face as now, knowing that Jesus knew their hearts. And now their first object was to escape out of his presence: they now felt they had enough to do to look after their own viler hearts and sins—to get the beam—as all such have—out of their own eye instead of pulling motes from those of others; to get rid of their own sins instead of accusing others. So beginning at the eldest, they escaped till all were gone. Then Jesus raised up and said to the woman, "Hath no man condemned thee?" She said, "No man, Lord." "Neither do I condemn thee; go and sin no more," said Jesus. And thus the poor woman found mercy and relief, while these bold accusers, so holy and fair externally, were sent away doubly condemned.

Not that they cared for the woman, it was Jesus they were after. It seems like their main, best-loved work was to persecute and destroy those who represented the meek and lowly walk of Jesus; they stoned Stephen to death; caused that of James; tried time and again to kill Paul; they put Peter, Silas and others in prison. And meaner still, they would sacrifice one in order to encompass and destroy another, or accomplish some insidious, malicious design hidden under their cloak of holiness, for the ruin of another; and all to promote their own selfish ends: they were ready to slay the best, religiously, if they might build on the ruins. And thus they were what James called "murderers of fathers and of mothers"—that is, religiously—who shall never see the kingdom of God. Such are full of envy, hate and murder, and seek to throw stones and find motes—to accuse and oppress the opprest. And today many, like that poor woman, stand condemned as accused by them, while Jesus writes on the ground, as it were, till the set time for the truth to be revealed. But, poor opprest one, be of good cheer and wait on the Lord while he writes on the ground with his finger—the immutable heart-searching, conscience-convicting finger of God—wait till the verdict is made sending thine accusers away, when Jesus will justify you. Weeping endures for a night, but joy comes in the morning.

Those born of God, having the light of the Lord, know and feel they are sinful; therefore such as are not without sin can never throw a stone at another. It takes a deceived one, or a corrupt hypocrite mean enough to defy the law of the Lord, to throw stones.

P.

DOES THE WOLF CATCH THE SHEEP OR THE HIRELING?

The wolf is the enemy of the sheep, and his nature is to catch sheep. The hireling does not care for the sheep, and when he sees danger he flees because he does not love the sheep, does not care for

them. When he leaves the sheep they are without defense or protection, and the wolf cometh and catches the sheep, and scatters them.

If the wolf were to catch the hireling he would do a beneficial thing for the church.

The wolf answers to the devil, the hireling to the preacher that preaches for money, or wages, and not for the good of the flock.

It is the nature and business of satan to worry and oppress God's people. He is the accuser of the brethren. He walks about as a roaring lion seeking whom he may devour. He is driven or controlled by his hate of all righteousness, and his love of wickedness, to seek the destruction of the peace and comfort of the Lord's chosen. His own wicked nature works in him and compels him to this course. Neither devils nor wicked men can ever charge God with any of their wickedness. While he limits, restrains and sets bounds to the wickedness of the wicked, and uses them as his sword to accomplish his righteous and holy will, he never works wickedness in them, nor tempts them to evil. In his providential dominion he rules and makes the wrath of man to praise him, and restrains the remainder of wrath; yet wicked men and devils work out what is in their nature, or work according to their nature, and of their own desire, and to please their own corrupt nature; or mean for evil what they do. So it is the nature of wolves to devour sheep. That is what the wolf means. So the devil aims to catch sheep. It is not his own he is seeking. They are already in his possession. His goods are in peace until a stronger than he comes, and takes away his armour wherein he trusted.

The Lord Jesus contrasts himself with the hireling, showing that the hireling, not caring for the sheep, but merely for the hire or pay, will flee when he sees danger, or when the enemy of the sheep appears he will desert them: but that Jesus is the good shepherd of the sheep, and will not desert them in danger, will never leave them; but loves them, and lays down his life for them. He says, "I am the good shepherd: the good shepherd giveth his life for the sheep.' The sheep are given to Jesus by his Father and he loves them.

Now Jesus never leaves the sheep. Therefore the wolf never catches them. If they had nothing better to depend upon—no better protection than the hireling—then they would all be caught by the wolf. The wolf is not after the hireling, though he will finally have him in his power, and this the hireling fears, therefore he flees. But Jesus loves the sheep and loves them to the end, and will save them. Hence the devil shall never overcome or destroy any of them.

The perfect security of the sheep is what Jesus is here teaching, because he says he is the good shepherd that gives his life for the sheep. There is nothing that can

so secure the sheep as Jesus who lays down his life for them, and none is able to pluck them out of his hand.

The language, reason, argument —every thing connected with this portion of the word—shows that it is the sheep the wolf is after: but the good shepherd defends and saves every one of them.

P. D. G.

END OF THE YEAR.

"My days, my weeks, my months, my years,
Fly swift as the whirling spheres."

How time flies! and we keep pace with it, or are moved into eternity by its whirling flight. But as yesterday seem the years long gone by. Well, you will think I am an old man! I would have said in boyhood a man in his 69th year should be classed with the old men, and so say I now.

Does it distress me? No. If my years had been wisely spent I would have no regrets. But the retrospect is painful as recalling an unprofitable life. Solomon said, "All is vanity." Man walks in a vain show."

The year just closing has its record of events good and bad. Men have not improved on history. The wickedness of mankind is not abated as we can see. It is the same old beaten track—birth, sins, sorrow, suffering, disappointment, and death. There is nothing new under the sun.

Eternity will disclose the secret deeds of time. God rules in the army of heaven, and among the inhabitants of earth. That he has shown us his mercy another year should be a matter of wonder to us, calling for a truer song of thanksgiving than we can render.

P. D. G.

SISTER MARGARET CROMWELL.

This famous sister passed away from earth peacefully at her own home in Tarboro, Edgecombe county, N. C., Nov. 15, 1901. She was a native of this celebrated county, and one of the most useful, incorruptible and wise of its people. In the palmy days of Edgecombe's glory she had no superiors for hospitality and gentility.

She was a member of the church at Tarboro, sound in the faith of Christ, abounding in the good works of the gospel, and dwelling in the fellowship of the old predestinarian Baptists.

She had filled her measure of useful days, being more than 70 years of age at her death. She much enjoyed life in the good old sense of that word; was willing to pass away at her Maker's time; said a home was prepared for her and how beautiful it was, and fell asleep in Jesus, embalmed with the sweet spices of his redeeming blood.

P. D. G.

Brother B. S. King of Virginia requests my view of REPENTANCE.

That is the first thing preached in the Gospel kingdom. "Repent ye, for the kingdom of heaven is at hand," was the preaching of John the Baptist, and of Christ

also. Then repentance is a gospel gift from the Lord, who is exalted a prince and a Saviour to give. repentance unto Israel, and the forgiveness of sins. Godly sorrow, or a sorrow after a godly sort, works repentance that is genuine and effectual, and therefore not to be repented of. For those blest with this repentance do confess that against God they have sinned, and do abhor themselves in dust and ashes. There is of course a change of conduct, a turning away from dead works, legal works, or one's own fleshly works; a turning away from iniquity, and turning to the worship and service of the Lord God, or repentance toward God and faith toward the Lord Jesus Christ.

Nothing but the Gospel produces this blessed state of things in the lives of the subjects of grace, and it is preached in every gospel sermon. No one is prepared to enter the church of God until this is manifested in him. Bring forth therefore fruits meet for repentance, said John to such as came to be baptized by him, that had not repented. We have no evidence that the Lord has accepted any that do not bring forth or show forth this good fruit of repentance. John preached the baptism of repentance, or the baptism that fol lows repentance.

Repent ye and be baptized. He that believeth and is baptized. Such scriptures too plainly show the necessity of repentance toward God, and faith toward the Lord Jesus, to admit of any doubt, to a candid, honest mind and heart, that repentance and faith must precede baptism, and that such as are blessed with repentance toward God, or the heartfelt conviction of God's purity as reflected in his holy law justly condemning them, and leading them to a humble and contrite state of mind and heart, and a turning away from all self-dependence—and faith in Christ causing them to trust alone in Jesus Christ for righteousness by the revelation to them of him as the end, or satisfaction of the law, and the bringing in of everlasting righteousness in his resurrection from the dead, and his ascension to glory. This is wondrously set forth in baptism, wherein we are buried with Christ, or planted together with him, in the likeness of his death, and risen with him by the faith of the operation of God in his resurrection. The like figure (like the ark rising above the flood), whereunto baptism doth also now save us, not the putting away of the filth of the flesh, (for baptism does not do this), but the answer of a good conscience by the resurrection of Jesus Chrift from the dead—so that we are manifested in baptism to be dead and risen in newness of life by the resurrection of Jesus Christ from the dead. What a blessed life therefore is the life of Christ crucified and risen, as revealed in those blest with repentance toward God and faith in the Lord Jesus, and who have put on Christ in baptism!

Old things are passed away, and behold all things are become new, and all things are of God.

P. D. G.

DEAR MR. GOLD:—I would be pleased to know your view on Mat. 18:8-9. A FRIEND.

Remark.

We would say that literally it would be better to lose a right hand, or right eye, or all the members; yea, the entire life of this body, and be saved forever, than to be cast into hell with a whole body. The loss of life and every thing is not to be compared to the wretchedness of being cast into hell.

The loss of the right eye may mean the surrender or loss of your greatest help—the sacrifice of that which is your wisdom. The eye is one of the most valuable members of the human body. It is the guide and among the greatest of all the servants in the organization of one's body. How it ministers to our pleasure, adds to our comfort, protects us against danger, aids us in research, and guides us in the pathway of life! Its value can not be measured. But we had better lose this than to lose all forever. We had better lose a part, however valuable, temporarily, than to lose all eternally.

One must lay down or lose his life to follow Jesus. He must die to live. There is a cutting off, a circumcision of the flesh or world in following Jesus.

Do we, if we forsake all, feel that we have done any thing meritorious? No, nothing in the world. We feel that we are less than nothing, and have made no sacrifice worth the naming. For to renounce all dependence on a right hand or right eye, is to be supplied so much better with the eye or wisdom and power of God.

If the Lord gives us himself, that will be far better than all worldly gifts; and whatever we are required to renounce or lose will be gain, for we are better off without any and every thing that opposes the kingdom of Christ.

P. D. G.

UNION MEETINGS.

The Dutchville Union holds its next session with the church at Mt. Lebanon, Saturday and 5th Sunday in December.

Brethren, sisters and friends are invited. G. C. FARTHING.

The next Staunton River Union meeting will be held at Strawberry Friday, Saturday and 5th Sunday in December, 1901.

The White Oak Union will be held, if the Lord will, at Cypress Creek meeting house, Duplin Co., N. C., on Saturday and 5th Sunday in December, 1901.

G. J. SCOTT.

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

OBITUARIES

ELVA AKERS.

In loving remembrance of my only dear sister, I desire to write to you as a token of love to the LANDMARK. I don't feel as though I could express the sorrow which has recently been cast over our home, when the angel of the Lord descended from heaven and laid its cold icy hand on Elva, our precious little flower that "we treasured more than gold," and saddened our home forever.

Inasmuch as she was not a member of the church, we are comforted to believe she had a bright hope to the beautiful "haven of rest." She was a faithful reader of this precious book, and always loved to read the obituaries so much. She spoke in sympathy for all who were distressed. When the sad hour came and she called us all to her bedside to listen to her sweet, gentle voice for the last time, she gave such comforting words. While talking she laid her little cold hand in mine and said she had not ceased to pray for about three "year," and had been made happy, though being young she hardly knew what it meant, but remarked that she had lived for Jesus, and he had called her now. She said, "All flowers bloom to fade, and this one is plucked now to strengthen the older ones." Such a sad thought being the case, may the God of heaven guide me so I may be prepared when death comes to go hence and meet the loved one gone before, where the whole family will meet and join in his everlasting praise, and his worthy name. While we see the dark side, as the human eye always views first, we must not forget that the things that are not seen are eternal, and that "our light afflictions, which are for a moment, will work out for us a far more exceeding and eternal wait of glory."

While it is so hard to be separated from my dear sister, I am comforted to believe that she, who once sang with me, now sings with the celestial throng, who are anxiously awaiting us here below to join them, never again to be separated.

We have to accept the death of our loved one as from our heavenly Father's hand, and if we do this we know that "all things work together for good to them that love the Lord." I trust we may be able to do this to the great comfort of our troubled hearts, and though we consider it so hard now, we may be made submissive through the grace which is Christ Jesus.

My life was only a source of pleasure untill the death of my sweet sister. Since then I have felt there is nothing left but grief and sorrow. Her bright presence with us on earth was nineteen years, four months and twenty-four days. It has been six months since dear Elva left us. On the 25th of December, 1900, she was called away and left me sad and lonely forever.

How can I bear to ever see another Christmas come?

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives and, blessed be his name,
He takes but what he gave."

May ours be the comfort of one who has obeyed the exhortation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Her only sister in sorrow,

LAURA AKERS.

EADY SESSOMS.

It is with a sad heart that I attempt to write you the death of my mother-in-law. The children and some friends wish the following words to be published in the LANDMARK:

Eady Sessoms was born the 21st day of June, 1845, and was the daughter of Jackson and Piety Floore, and she became a fatherless and motherless child, and was taken and reared by her grandfather, Jacob Proctor, and was married to J. J. Sessoms in December, 1866; was received into the fellowship of the Primitive Baptist church about 1874, baptized in Proctor's mill pond, and was a faithful and useful member of Pleasant Hill church until death, which sad event occurred June 22, 1901. Her disease was paralysis

Sister Sessoms was a kind mother and neighbor, and will be missed by those around her. She leaves a husband six children, besides a host of relatives and friends, to mourn her loss. We hope that sister Sessoms is at rest and in peace with God. So may we all be enabled by the grace of God to meet our mother in heaven, where parting will be known no more, is the desire of the writer.

C. G. PROCTOR.

Elm City, N. C.

MRS. MALINDA PREWETT.

Mrs. Malinda Prewett, wife of Mr. G. W. Prewette, in the triumphs of a living faith, departed this life the 29th of March, and was interred at Cross Roads church on the 31st.

Four years before her death she requested that when she passed away that Elders Isaac N. Moon and Burt Camp preach her funeral, and that before she was buried. We succeeded in getting Elders Burt Camp and Burton Robeison, who preached her funeral from John 11:25,26. While she belonged to the Missionary Baptists, she was a Primitive Baptist in faith, believing that all other denominations, when compared to the church of Jesus, are all nothing

She was an afflicted woman for many years, and while she waded the river of death she praised God, told the children and all around her to shout for joy, for she was going home, where dark and stormy clouds would rise no more.

She did not suffer in death, for death had lost its sting in the suffering of Jesus more than 1800 years ago.

She was 46 years old, and leaves a husband, seven children and many relatives and friends to mourn her loss. While we mourn her loss, her soul is singing the praises of God with the array of the evangelic legion. Her body will be raised at the first blast of the trumpet of Jesus in the resurrection morning, there to be dressed in a white robe.

Written by her husband,

G. W. PREWETTE.

MARY COBB (COL).

Near Malmaison, Pittsylvania county, Va, after untold suffering for five months from the effects of dropsy, Mary Cobb departed this life on the 13th day of August, 1901, in the 63rd year of her age.

She was an honest, good woman, and lived the most of her time in the house with white people, as cook and housekeeper. She lived with myself and wife ten years, up to the death of my wife, did the housekeeping and cooking—had the keys to everything. If she ever took a pin's worth of anything, we never knew it. A few days before my wife died she told her she could not live but a few days. She had been so good and kind to us my wife wanted her to stay with me as long as I lived, and take care of me, and see that I had everything I needed and she promised her she would, and has been with me ever since up to seven monts before her death.

She professed a hope in Christ many years ago, joined the Primitive Baptist church (col.), and lived a consistent member up to the time she died She had been afflicted a good portion of her life. I saw her nearly every day, and she bore her suffering with a great deal of Christian fortitude, and craved to die; said she was only waiting the Lord's time.

Brother Gold, she thought so much of you. When I got the LANDMARK she would want me to read your articles for her. I feel she is gone to rest.

I have been suffering very much since I saw you.

When it goes well, remember one that feels nothing but a poor old vile sinner.

As ever your brother I hope.

W. H. GILES.

FANNIE E. BRICKHOUSE.

My mother, Fannie E. Brickhouse, was born August 5, 1845 and was the daughter of Henry Bateman and Eliza. his wife.

She was married to James W. Brickhouse on December 24, 1874. To them were born five children, three boys and two girls. One boy and one girl died when quite small. On September 23, 1885 her husband died, leaving her with three children.

Soon after marriage she became a member of the Primitive Baptist church at Concord, Washington county, N. C. She was a faithful member and a sincere Christian, loved by all who knew her.

In the fall of 1900 she became somwhat troubled with a cancer. This trouble grew worse and worse, and finally she left home and went to Edenton and was under the treatment of the celebrated physician, Dr. J. H. McMullan, and he did all he could in his medical skul, but it seemed that her time was near at hand when she was to leave us all on this earth and be welcomed home in glory. The suffering she endured and the pain she bore no mortal tongue can express. But she took it all patiently. When the morning of July 7th dawned upon this contiaent it found her still suffering, but at 9 o'clock she fell asleep to wake with Jesus.

She leaves a host of friends and rela-

tives to mourn her. But I am glad to say that our loss is her gain.

By her son, W. H B.

Cre-swell, N. C. Sep. 9, 1901.

APPOINTMENTS.

E. E. LUNDY.

Nahunta .. Sat. before 1st Sun. in January
Aycock's ..... 1st Sunday
Turner's Swamp...3 o'clock Sunday evening
Lower Black Creek..... Monday
Scott's,..... Tuesday
Contentnea ..... Wednesday
Upper Black Creek.. .....Thursday
Beulah.....Friday
Pine Level..... ..... Saturday
Clayton. ....2nd Sunday
Salem ..... Monday
Creeches..... ..... Tuesday
Healthy Plains..... .....Wednesday
Sandy Grove .....Thursday
Peach Tree..... ....Friday
Castalia. ....Saturday
Nashville..... 3rd Sunday
Sapony..... ..... Monday
Mill Branch..... ....Tuesday
Pleasant Hill..... .....Wednesday
Williams.... ....Thursday
Lawrence..... Friday
Deep Creek. .....Saturday
Kehukee..... .....4th Sunday
Mt. Zion..... Monday
Conoho .....Tuesday
Red Banks.. .... Wednesday

Will Brother Pate or some of the brethren meet me at Pikeville on Friday before the 1st Sunday in January. I will be on the first train from Wilmington

Conveyance needed.

HENRY TAYLOR.

Salisbury.....1st Sat. and Sun. in Jan—4 5
Pine 6
No Creek 7
Mount Vernon.....8
Saints' Delight 9
Abbott's Creek.. 10
New Shepard..... 11
Tom's Creek 12
Riley's School House..... 13
Rock Hill..... 14
Sugar Creek.. 15

Conveyance needed when off the R. R.

SAMUEL MOORE and M. T. LAWRENCE.

Falls .....at Union meeting
Pleasant Hill..... .. .. Monday
Lower Town Creek... .....Tuesday

L. E. EVERETT and AMOS CRISP.

Tyson's..... .....3d Sun. in Dec
Red Banks..... ....Monday
Great Swamp..... .... Tuesday
Briery Swamp... ....Wednesday
Flat Swamp..... .....Thursday
Robersonville..... ....at night
Bear Grass. .....Friday
Smithwick's Creek .. ..Sat. and 4th Sun
Jamesville..... .....Monday
Skewarkey..... .Tuesday
Spring Green.....Wednesday
Hamilton ....Thursday
Conoho.....Friday
Mt. Zion..... ..... Saturday
Lawrence's.. ....5th Sunday
Deep Creek..... ..... Monday
Williams' .... Tuesday
Tarboro ....Wednesday
Falls.....Thursday
Pleasant Hill .....Friday

They will need conveyance.

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.

SILAS H. DURAND.

Southampton, Buckanycouss P.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

When requesting your postoffice changed, please state both the old and the new post offices.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No 3 (or Rural Mail Delivery)

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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.

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 communica ions, 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.

THE LOVE OF CHRIST CONSTRAINETH US.

ELD. P. D. GOLD—Dear Brother in Christ: It is my mind to write, at this time, in regard to the love of "Christ that constraineth us." God is love. "He that saith I love God and hateth his brother is a liar." No one has this love until Christ is formed in him the hope of glory. This is my assurance that I have passed from death unto life, because I love those that are begotten of the Father of light, i. e. God.

Oh, what wondrous love!—that Christ laid aside the glory which he had with the Father before the world was, and took upon him the seed of Abraham to succor and save them! What fervent love when he prayed, "If it be possible let this cup pass." When we unworthy worms of the dust realize the love of God in Christ dying the ignominious death of the cross to redeem his people from their sins, and impute his blessed righteousness to us, what manner of persons ought we to be? And rising from the grave for our justification, that we, i. e., his people, might stand justified before God. When we are born in his kingdom, we are constrained to obtain fellowship with the saints by being baptised. "Baptism," said Paul, "is not the putting away the filth of the flesh, but the answer of a good conscience conscious God."

It is the love of God that constrains us to save ourselves from this untoward generation—the delusions and doctrines of men. Is not salvation hinged upon the obedience of the creature included in the vain teaching for doctrine the commands of men?

I remember the apostle Paul said, or Jude, "It is needful I write to you about the common salvation: that you earnestly contend for the faith once delivered to the saints." Why this commandment? God before ordained good works that we should walk in them. Just assure as good works were ordained, just that sure God's children, when constrained by his love, will walk in them. I believe the calling of God's children by the Holy Spirit is effectual in every aim of promise. When Peter preached, every one that was ordained to eternal life believed. It was the love of Christ that John came preaching in the wilderness of Judea not to prepare, "but to make ready a people prepared for the Lord." What condescension when the Master served to wash the disciples' feet! How I sympathize with the mighty and noble of this world when they charge oldfogyism on the Old Baptists by way of derision, and claim the act

of washing the saints' feet is an old Oriental custom of the Jews.

Peter, as pertaining to the wisdom of this world, as many of the Lord's chosen, was very ignorant, but he was acquainted with the manners of one wearing sandals, they being ineffectual against the dust and heat of an Eastern climate, it was both an act of respect to the hostess and of refreshment to the traveler on entering a room to wash his feet. This was always done by the guest and never by the host or hostess.

From the manner of Peter, and the reply of the Master, shows the washing of the saints' feet was different from the Oriental custom. Our brethren who do not practice the ordinance ought to remember Christ said, "If ye love me ye will keep my commandments;" and "If ye know these things happy are ye if ye do them." I have been made to rejoice in washing the feet of a brother with a joy that is unspeakable and full of glory. I have never felt worthy of the blessing of a brother washing my feet, but rejoice in the privilege of washing his.

If I have ever been saved with an everlasting salvation, it is of the Lord. My common salvation, which is in this life, is all of grace and that of the Lord's kindness. I can pray for the unity of faith in the bonds of peace. I would be proud for God's little ones to see eye to eye and speak the same things.

"I am God and besides me there is no Savior." Salvation is of the Lord or of man. There can be no conjoint work of both of them.

Man is dependent on God for every blessing, either in time or eternity. "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

May the Lord bless you in the publication of the LANDMARK. I meet with great opposition with brethren in reading our publications. I would like for you to write on the subject. I dislike to see our brethren indifferent to a good medium of communication with the saints. I urge the brethren everywhere I preach to read the scriptures.

If this will intrude upon you commit it to the flames.

Your very unworthy brother, if one at all,

W. S. DOTSON.

Pirtle, Texas, Nov. 11, 1901.

DEAR BROTHER GOLD:—I enclose $1.50 for the renewal of subscription to ZION'S LANDMARK. The LANDMARK is to me a precious paper—so instructive, comforting and encouraging. It makes many of my lonely hours brighter. The writers feel near and dear to me, and I am thankful to read what they write. May the Lord bless you all in your labor of love.

I am yet "shut in;" very little stronger than when you visited us and preached so wonderfully in my room. I yet see you in my imagination, standing delivering the sweet, comforting message given you. But O, the deep waters, almost to everflowing, I have had to pass through since bereft of my dearly beloved companion, the Lord only knows, and the waves are yet rolling over me at times, until I am almost ready to sink beneath. But thanks be unto the ever merciful Savior, just in time to rescue me, if I am not deceived, the dear Lord appears with healing in his wings, saying, be not faithless, but believing; or applies some sweet words of consolation. O, how good and merciful the dear Lord is, unworthy though I be.

Had it not been for his mercy surely I would have perished in mine affliction ere this; but glory to God in the highest, he careth for his little ones, and does not forsake or suffer them to have more trials than are best. "Like as a father pitieth his children, so the Lord pitieth them that fear him: For he knoweth our frame: he remembereth that we are dust." What a precious chapter the 103rd Psalm is?

Dear brother, I am thankful to tell you that we had a wonderfully good meeting the 2nd Sunday in November, also Saturday night previous. Our physical afflictions had been such that I had not heard a sermon preached for about two years, and much desired to. To fulfill my desire and request, our much esteemed pastor, Elder A. B. Philpot, also Elder S. O. Plyburn and several of the brethren and sisters of the church of which I am a member—including deacons, one of which is, I think, 76 years old, and others, brethren and sisters of different churches—visited me that I might once more unite with them in divine worship. They thus manifested (may I not say) the charity that beareth all things, and endureth all things, by coming so far for said purpose. I can not express how unworthy and undeserving I felt, and yet how thankful. The elders came laden with the gospel, preaching the unsearchable riches of Christ with much ability; after which communion service was served, unity, love, fellowship and communion abounding. While here they sang many sweet songs of Zion in my room, which I enjoyed much. How sweet, how refreshing to thus assemble.

It now occurs to me that I cannot as well express my enjoyment as to use the words of the dear old Isaiah, and say it was to me "a feast of fat things: a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined." And cannot as well express my thankfulness as to use the words of the sweet singer in Israel' "Bless the Lord, O my soul, and all that is within me bless his holy name."

I am making this too lengthy, and must close, asking you to pray for poor me.

Unworthily, your weak sister in hope of eternal life,

MRS. S. J. BASHAM.

Stewartsville, Va., Nov. 25, 1901.

DR. A. N. JOHNSON—My Dear Brother: Yours of the 3d inst came in due time and found me restless, and feeling that something terrible awaited me; but while reading this unusually comforting letter, a calm, sweet feeling of peace took possession of me.

You have, my brother, such a pleasant way of imparting to others the spiritual knowledge that you yourself must have received from on high, that one's heart becomes gladdened while reading from your hand; then what must be the comfort received by those who have the blessed privilege of hearing the word directly from your lips?

The fig tree is unlike any other tree that I have ever seen. It bears fruit continually during the milder months. It does not bloom, but in the month of March, before the leaves appear, the little figs peep out from the joints of the main body or old stalks (for they grow in clusters from the same root). After the fig takes on a shape sufficient to form a stem, one leaf will put out directly under the fig, as if to support the fig, and grows so rapidly that its stem soon becomes large enough to hold up the fig. About the time this crop begins to

ripen new branches put out, all dotted with little figs, which form the second crop, and so on till we have about four supplies, when the frost in October kills the last growth of new branches and young figs. If the Lord will I will send to you by express a box containing ripe figs, a branch with the little green ones, and a leaf or two.

Many times in by-gone days have I sought these same bushes to screen me from the eyes of the world while I poured out my soul's complaint to God, and seeing that they were barren, (for in those days they were young, and if they bore fruit at all it was imperfect), I felt the full force of the figure as applied to me.

In August, 1898, when I hope the Lord revealed to me that he was mine and I was his, and after I had gone into the watery grave, on my return home I sought the fig bushes under which to return thanks for his wonerful love and great mercy to me, and looking up I saw that the bushes were bowed low with ripe fruit. However simple this may seem to you, my poor heart did leap with joy and thanksgiving. They have served, and do yet serve as my hiding place in times of sorrow, as well as in moments of joy.

It was my privilege last Saturday and Sunday to be in Durham, N. C., at the convention of the Eno Association with that church, of which Elder Gold is the beloved pastor. Sister Laura Reed and myself started by rail at 6 a. m., arriving at durham at 10 a. m. We were met by brother Farthing, of Durham, who extended to us a cordial welcome and escorted us to the place of worship—a warehouse (for the sale of leaf tobacco) well supplied with chairs for that special occasion. Elder Monk, of N. C., preached the introductory sermon, and was enabled to make some very beautiful and comforting points.

Eld. Adams, of N.C., followed with the same sweet story—Christ and him crucified. Elder Williams of N. C. was next in order, and although his locks are white, his form bent with age, his limbs all drawn with disease and his face furrowed with care, his power of speech was wonderful as his eyes lighted up and his mind seemed filled with the love of God from on high.

I was not present at the night service, but was told that three lambs went forward and told of the wonderful things that the Lord had done for them.

Sunday morning Elder Roberson preached with much power from this text, "Behold, a King shall reign in righteousness, and princes shall rule in judgment; and a man shall be as 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."

At present nothing would give me so much pleasure as to be able to write that sermon to you just as he preached it to me; and although the beauty of it is still with me, I find not the words with which to express it.

He and Elder Williard fell deeply in love with each other the first time each heard the other preach. I gave Elder Roberson a copy of the Trumpet.

Elder Simpkins, of Raleigh, followed Elder Roberson from this text, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." He is a gift that we should feel proud of. Perhaps you have read from his pen in the LANDMARK.

Elder Isaac Jones preached the last sermon I heard. He rarely ever speaks from any particular text, but his voice alone is a joyful sound.

They were singing "How firm a foundation," etc., when the time rolled around to take the train for home. It was a cross for sister Laura and myself to leave there on Sunday eve, but I felt that duty calling me home, as Willie was not very well when I left him. I found him well when I returned. I saw Elder Gold, but did not hear him preach. He was thin, pale, and had been sick. He is nearing his three score and tenth year. He was sixty eight in March.

On Saturday before the 4th Sunday in this month the Abbott's Creek Association will convene with Abbott's Creek church, of which Elder P. W. Williard is pastor. Phis is the oldest Primitive Baptist church in this section of country, and is about eighteen miles from this place. It is a country church, but the graveyard is enormous.

I thank you for the papers you sent me. I sent one to Elder W., whose full address is "Elder P. W. Williard, Deep River, N. C." He lives, I think, in Guilford county, about five miles from High Point, which is the nearest railroad station to him.

Well, I've written twelve pages, and all of it is not worth one of your pages. Write again real soon, and when it goes well with you remember your poor little sister,

E. A. BURTON.

August 8, 1901.

DEAR BROTHER EVERETT:—I will write you a few lines to let you hear from me. We are all well at present, and I hope you and family are all well.

Brother Everett, I hope I am getting along very well since I united with the church. I have been down to Ward's Will to church, and O, what a good meeting! and two joined and were baptized by brother Brown. I feel to say it was the most lovely scene I ever witnessed. It was brother Pollard and wife that joined.

I had the pleasure of meeting brother White, from White Oak. He requested me to ask you to write through the LANDMARN so we all could hear from you. I hope you will be directed to come down here again. We do much enjoy your company and feast on your preaching. I hope you have a mind to remember me and mine at a throne of grace.

I desire that my remant of days might be acceptible in thy sight, O Lord, my strength and my Redeemer.

Brother Everett, I can't tell how near you are to me, and may God bless you to preach the unsearchable riches of Jesus to the edifying of the saints and to the honor and glory of God.

May love, peace, union and communion abound through the household of faith, is my prayer, for Christ's sake, amen.

Hoping you may have a mind to write to the LANDMARK and visit us again, am yours unworthy in hope of eternal life,

D. J. HUMPHREY.

Jacksonville, N. C., Dec. 1, 1901

MR. D. J. HUMPHREY — Dear Brother: Your letter to hand. I was more than glad to hear from you, and to know you are enjoying the pleasure of the brethren so much. I often think if I am a servant of God I am unprofitable, yet I feel I have some evidence now and then of comforting the saints of the Most High.

I have made two trips this year

in the east among the churches. At White Oak I met sister Mary Scott. She told me I preached the first sermon she ever heard nine years ago, and wished for me to baptize her, which I did Tuesday after the Association, which gave me great comfort, and I was made to rejoice in the Lord. She is a good, loving and kind sister. Then I went to Stump Sound, to brother Hine's, where I had a nice meeting; then to Yopps. My appointment was not known there, and only a few were out, but I felt the Lord was there. Then to Bay, where I met a goodly number and enjoyed myself much. I stayed two nights with brother C. C. Brown, a good preacher, and enjoyed his and his wife's company much. Then I went to Ward's Will; there I enjoyed myself with a small crowd of brethren, then stopt with brother Gornto and sister Hewitt. They are getting old, but strong in the faith of Jesus; also sister Hewit's daughter. I would love to learn of her going in discharge of her duty.

Then I went to North East. You have heard of some preachers having their pet places. This must be mine. It feels near to me. It seems my heart has gone out towards it, and why? Nine years ago I had an appointment there for the first time, and when I arrived at North East on one cold October day, cloudy, cold rain, the doors were down, the shutters were down, some of the floor was up, and two old sisters met me there, who had walked there. I tried to preach to them for half an hour longer than usual, and asked God to remember them for their faithfulness. When I bade them good bye I tried to ask the Lord to bless the two good old sisters. They said, "Brother Everett, we have no way to help you away from here, but sister Gilbert lives ten miles down this road. If you can get there to-night she will help you along." I walked off down the road a few yards, turned and looked back, and saw the two old sisters going hobbling off home. I looked at the old meeting house, I thought for the last time, then walked off with tears in my eyes, wondering if they were the saints of the Lord, and if I was called, and the servant of the Most High, and if so why should I walk and carry my heavy valise? Surely I must be wrong and that was the evidence of the matter.

While meditating over the matter there came along a man and offered to take me up and carry me on for awhile, and asked me if I was not a preacher. I told him I hoped I was, if not deceived in the matter. He carried me past his home, then at the water mill I met Mr. Gilbert and rode to his house.

Last spring when making out my appointments to visit your section, when I came to North East I said to my wife, I reckon I will leave off North East, as those two old sisters are probably dead by now. My wife said, "You will go that way; why not stop by and see if they are dead or not? So I did. When I reached there last spring there were 35 out, the house was fitted up, and when I closed service I extended an invitation, when brother Hamilton came forward and I baptized him; then this fall after meeting you at Wilmington and telling you your duty, I reached North East and found about 45 out, and had the pleasure of baptizing you, a man of 67 years, and I, in comparison, but a boy. It filled my heart with the wonderful things of Christ, and how he works, and none can hinder. So you must feel that Christ is near and dear to me, but I don't see

how I can feel near to any of God's people though I feel to love God's people, and I love to visit the eastern churches. All of the brethren down East, it seems to me, are more of one mind, and more earnestly contending for the faith, than any people I ever saw, not holding to the things of the world as some I notice. There is not much life insurance among you, no lightning rods, no Sunday schools, no fashions of the world, which seems to me to show you all up to be more in the footsteps of the flock.

We should preach and talk and practice what the scriptures teach, and what is revealed to us, that is enough.

Another thing I noticed among the Eastern brethren—when their meeting days come they lay down their work and go to preaching. This speaks wonderfully for the children of God. It shows their faith by their works. I love to visit you as much as any people I ever visited, and it seems to me I have light and liberty to speak to you all.

Then I went to White Oak to brother White's, who is a dear old brother. I would like to go to his house. Hadnots Creek, my heart goes out to these people. I see the countenance of Jesus, it seems. when I was preaching. I could say with the servant of Abraham, "I put the ear-rings on her face." He did not put them in her ears, but on her face. Rebecca wore them; so when the servant of God comes he brings not all the riches of God's blessings, but just a sample to show Rebecca. I felt when I was preaching there I saw several whose countenance brightened up, the likeness of the ear-ring of love in their face. I felt I had put the bracelet on their hand, so when I dismissed I went to them, asking their names and shaking hands with them, and I found they had the bracelets on the hand—that peace and love which the world does not have; and how do you know that God has sent a man to preach? Because he brings with him the jewels from a rich country, but it is only a sample. He can't tell you of all the riches of God's grace. So when he places them on your face and hand you will show it, for gold and silver will shine. Then that is an evidence to the servant he has found Rebecca. Then their hearts are bound together in love, and they will show it in their countenance and the shake of the hand.

Then I went to Newport, where I met a congregation of loving brethren.

When I went to Straits I went to Sister Royals, a lovely and good sister. She lost her little grandchild while I was there, quite sad for its mother, but the Lord alone can heal the wounds of bereaved hearts. Then I went to Davis' shore, there I enjoyed myself much; then to Hunting Quarter I met a large crowd. I love to preach to them. I was met by Brother Goodwin, Styron and Embry, for Cedar Island, where I met a lovely set of brethren.

Then I turned back for home, stopping at Morehead City, Newport, Lagrange and Newbern. Then I came home and found all well.

There are several churches and brethren I have not mentioned. I love and desire to be remembered by them. I feel that some brethren do not like to hear me preach because I show Israel their sin, and rebuke some of their ways; but you know while I was with you my words were not in the enticing words of men's wisdom, but I hope in demonstration and power of the spirit, neither have I sought to

please man, but wherever I was called upon to speak, in city halls, in missionary houses or Methodist, I have stood boldly, holding not my peace, but facing the frowns and curses of the world, and sometimes of Baptists, not valueing my life or connection with the world to be worth anything, to be compared with the cause of Christ.

Brethren, let peace dwell throughout your churches, look over each other for good; be not too ready to bring things into your conferences of no profit, and if the Baptists would earnestly contend for the faith once delivered to the saints, all would be working for one thing, and then contention and strife would cease.

If our preachers would speak boldly and show Israel her sins, it seems it would have a tendency to strengthen them more, and the members should love their preacher for it, and thank God that he has warned them through preaching, and not go off and say hard things about the preachers. The Lord's work is mysterious to us, his ways are not our ways. If we have the Spirit of Christ, we surely will be conformed to the image of his only begotten Son.

This is the first time I have ever written for print. I reckon brother Gold will throw this in the waste basket; if so, all right—I will not be offended at it, for I am willing to risk his judgment; feel he knows best.

May God pour out a blessing over all of his children, and love abroad with you all.

I love to read letters trom brethren that are warmed up in the bowels of God's love. I have the care of three churches now, Tyson, Damascus and White Oak, but will come again if the Lord wills.

My wife is yet feeble. The rest are well.

Yours in hope,

L. E. Everett.

EXPERIENCE.

Dear Brother Gold:—If it is the Lord's will this morning I will write a part of my experience, through affliction, if one at all.

In my 21st year, 1890, I was taken sick with a fever, not expecting to ever get well again. I was sick and helpless for five weeks. The first week I was sick I took my bed Monday, and the doctor came to see me Tuesday, but he did not do me any good. I sent for my father and mother, and they came Tuesday, and asked me what was the matter? I told them that I was sick and was going to die. and they told me not to talk that way, for they hoped I would soon get well. I don't remember suffering any pain at all, but told them I was dying, and where my clothes were that I wanted to be buried in. My husband told me he was going to send for the doctor. I told him not to send, for I would be dead before he could get here; but he sent for him, and he came. I had not slept any for two nights and three days. He told me I could not stand it if I did not go to sleep. He gave me morphine and told me to go asleep, that I would feel better by morning. I told him if I went to sleep I would never wake up any more. So I was afraid to go asleep, seeing the condition I was in. I told my father I was dying and going straight to hell, for Satan was coming after me. Veiwing a dark pit where he was casting some people in, it seemed to me that he would come into the room, with a flame of fire behind him, after some of the people that were in the room, but I didn't want

him to get me first. This scripture was presented to my mind, "But many that are first shall be last, and the last shall be first." I thought then he would put me in that awful pit. It is the hardest thing I ever witnessed to think that every breath would be the last, and hell would be my doom. All that I could say was "Lord, have mercy on me, a poor sinner," and when I could not talk these words were on my mind: "Lord have mercy on me, a lost sinner." I had given up every thing in this world.

All that I wished for was that I could be saved. I asked my father how long did it take God to change anybody? He said that God had all power and that he was able to change a person in the twinkle of an eye, at the last breath, if it was His will. That gave me some consolation, thinking he would change me at my last breath, if it was his will. Oh how I wanted some christian to pray for me. For that is the only time I think the prayer of the righteous availeth much, and I did not sleep any that night. The next morning my father went home but was coming back that night. So I promised myself if he came back I would ask him to preach and pray for me, for I did desire to hear some preaching, praying and singing. He came and there were a good many to sit up with me. He went home before I told him I wanted him to preach and pray for me. I then thought I never would hear any more preaching. I went on in this condition until Saturday and still had not slept any. The doctor and all the rest that saw me had given me up to die. I thought I would not live to see another day although I was not conscious all the time, but it is just as fresh to me now as it was then. They called in another doctor, and he said that I must sleep some, and gave morphine. I would doze off a few minutes and then wake up. During that night I became willing to die. I tried to pray for the good Lord to take me away, if it was his will, for I wanted to die and go to Jesus. I loved everybody, and all was well with me. I commenced to get better, and after a few weeks I got so I could walk about in my room, and I could read the Bible with more satisfaction than ever before. All the Primitive Baptist churches were a good way off, so I could not get to hear them preach often. I would go to hear the Methodists preach sometimes, as my husband liked to hear them, but it was no enjoyment to me; and I had doubts and fears whether I had a hope or not. In the year 1894, before the Association was at Eno, I had nervous spells nearly every day, I did not know whether to go to the Association or not for it did not seem that I could live long. I tried to pray if the good Lord would spare my life I would go. I went and heard some good preaching. On Sunday brother Stephenson preached. He said he was going to preach an experimental sermon, and he commenced to preach, and he could tell me my feelings better than I could myself. I could witness with him. That was the first time that I really had heard preaching since I was sick. I thought after that I would go before the church and be baptized, if they would received me, but felt that I was not fit to be with the good people, and feared that I was deceived, and did not want to deceived the church. I kept puttin it off, but still would go to preaching sometimes, and felt that I wanted to be with them, but did not think a christian would have so many doubts and fears, and evil thoughts as I did. I did not offer myself for seven years

and five months. I said if I ever felt it to be my duty to offer to the church I would go. I went to Stories Creek the 3rd Sunday in November to hear brother Issac Jones preach, but did not think the door of the church would be opened that day. He preached a good sermon to me that day. It was a happy day to me. I thought the next time I had the opportunity to go before the church I would go as I felt it to be my duty. After preaching to my surprise Elder A. N. Hall opened the door of the church, and I went and was received, and Elder Isaac Jones batized me the 3rd of Dec. 1897, and that was another happy day to me. I felt that I was better satisfied than I was before, for it is our Lord's command to take up the cross and follow him.

Pray for me. I desire the prayers of all God's people. Your sister in hope of eternal life, if one at all.

EUGENIA BURTON.

Roxboro, N. C

ELDER P. D. GOLD—Dear Brother: I received this good and to me very precious letter, from my dear son, Elder L. H. Hardy, on yesterday, and wishing to see it in the dear LANDMARK, I send it to you. It is at your disposal. If you see proper to publish it, may it comfort some dear mother in Israel as it has comforted me.

I have just turned in my eightieth year the 20th of November, and so far my health is as good as I could expect it to be at my age. I feel that goodness and mercy have followed me all the days of my life. I have had many troubles, trials and conflicts by the way, but the blessed Lord has brought me safely through them all thus far. He has blessed me with good kind children and grandchildren that are very kind to me and care for me in my old age; and I hope the Lord will bless them all, and my dear great-grand-children with grace sufficient for their day. Some of my children live some distance from me, bnt through the blessings of the Lord we can hear from each other by letter. I do receive some good preaching letters from my dear son, Elder L. H. Hardy. I read them and feast on them. May the Lord bless him in his labors, and you, brother Gold; you both have many trials, but I hope the Lord will sustain you both by his grace.

With love to yourself and family, I remain,

Your little sister in hope,

T. A. HARDY.

Idalia, Dec. 7, 1901.

MY DEAR MOTHER:—As I expect to go off on to-morrow morning and be away until on the 16th I will now write yon a few words that you may know that we got your very good letter of Nov. 28th. It was good to us to hear from you and especially to read that you can look back through so many years and see the hand of the Lord all through your life leading you. Mother, I have no doubt that your pathway has been one that yon would not have chosen. How good our God has been to seal up the future from us that we should see only that which He in His mercy is pleased to reveal unto us. Just such things as will be to His praise and for good has He revealed and the rest He has graciously hidden away. We often look upon the things He gives us as altogether against us and we mourn and weep until we see the end and then we see that the blessed God knew what we needed and gave us the things that would be to His praise and to our good.

Surely there is no God like our God.

It is very encouraging to me to think of. The God of my mother and of my father as well as of several of my forefathers is my God. He kept them through many trials and brought them safely through all their distresses and finally gave them triumphant deliverence in His glory. He is also able to keep me also and to deliver me unto Himself. I know that of all our past generation there was not one who was a greater sinner than myself, nor one who needed the salvation of God more than myself. I truly feel that I am the least in my fathers house, and that not one in the house of the Lord is more needy of His tender care than my own poor self.

Mother, I want to tell you a dream that the Lord gave me in Feb. 1874. Bettie and I were at Dr. Hartsfield's. In my dream we were at our home in Green County. We were sitting on a cart riding towards the South : in the Southwest we saw the sun and moon. The moon was full though so near the sun. Each of them had a vail on that resembled a bridal vail. These vails went up high above both the sun and the moon and hung off around them nearly to the ground. It was a wonderful sight. When we got to the back of our old garden we turned to the east and in the south-east was the most terrible cloud I ever saw. It rose very fast and looked very, very black. At the south-east corner of the garden we turned toward the house, you and the other children stood on the little platform in front of the house looking at the sun and the moon. Just as I looked at you I saw you arrayed in a most beautiful long white robe and ascending up inclining a little to the north-west. As you got to about the tops of the trees in the yard you spoke out in the most pleasant and the sweetest voice I ever heard : "No more fear, sorrow, sighing nor pain." Just then I was clothed in a garment just like the one you had on and was ascending up and I awoke.

It was not by any effort that we went up but just the smoke ascends on a clear, calm morning, so were we going up.

The number of times I have thought of that blessed dream and taken courage in times of great despondency no one knows but the eternal God. If I could always look at it and remember the very feeling I had on that immediate occasion I would not have another doubt of my eternal acceptance with God. This feeling lasted but a very small moment and I was awake to mourn.

Mother, it has always been this way with me. There are times in the pathway that I have been led that will not admit of a single doubt nor even a shadow of a doubt of my acceptance with God. No, He has shown Himself to me so plainly as the shadow of a Great Rock in a weary land that I just had to believe it and rejoice in Him as my blessed Savior. If I preach when I am in this frame of mind shall I suppress it and not tell my Father's children of such a wonderful Savior? Oh Lord grant that I may ever speak thy praises as one who can make even the vilest sinner praise thy holy name forever!

Sometimes I cannot look back. When David looked back at the goodness of the Lord to him he was strengthened to go on and fight the battles of the Holy God, being assured that the good Lord in His Almighty strength was with him and that he fought the battle in his holy name. Thus he fought

Goliah and all the nations that were the enemies of Israel and put to flight all the armies of the aliens, destroying them before the Lord.

I have my doubts, my dear mother, whether any one has ever preached the gospel only as they have gone down in the great deep andhave been brought up againHow can we preach the death and sufferings of Christ if we have not suffered in our measure with Him? And how can we preach the resurrection unless we have been raised up with Him in the same measure as we have suffered with Him? Even so we cannot understand the gospel only as it is given to us in these same measures. This is one reason why the world cannot understand God's word, they have never gone down in the deep and been raised up again. And even some who are of our own household cannot receive expressions of the joys of our salvation. We know nothing only as we have felt it and then we know it by experiencing it.

If men, and even our brethren, never turned away from us, how would we know anything of the fellowship of the spirit in which our dear Lord went before Pontius Pilate? Where were his disciples then? Where was Peter, who but a few minutes before had declared that he would go with him even into death? If our dear Lord suffered these things shall not his followers suffer them also? In me you shall have peace: in the world you shall have tribulation; but be not dismayed, I have overcome the world, is the way our Lord speaks in words of encouragement to his disciples. These come to us to-day, and we rejoice that the God of the apostles is our God, and as he rescued them so does he and so will he rescue all who trust in his holy name.

With all the evidences and assurances that I have received, I do sometimes go so low as to doubt whether there is any reality in religion, and ask in the deepest of feeling, is it all a farce? Mother, if it is we are of all men most miserable, for all our hope is in this world. I feel to-day that I can thank God that there is reality in the religion of our blessed Jesus. It is not a farce—it is a glorious reality! Praise the Lord!

Mother, since I have known anything about this way I have never had a doubt about your acceptance with God. I rejoice that he gave you grace to set before us the blessed examples of truth and honesty that you have. I know that these and all other good things you have taught us have not been any help to him in saving us, yet they make us rejoice and long to walk to the praise of the same eternal God. We feel that he is the God of our fathers.

Dear mother, your days of trial will soon be ended, and you will surely realize the blessedness of which I dreamed. You will enter into his eternal rest. He has gone to prepare a place for you, and he will come for you and take you unto himself, and you will be with him forever and forever.

There is very often a question in my mind—shall I follow on immediately, or shall I have to continue on in the battlements of the Lord until I have passed your advanced age? There is one thing I know—the Lord knows the day of my departure, and if he sees fit to take me away he will take care of those whom he has entrusted to my care; and if he be pleased for me to continue to old age, he is able to keep me and secure me from all the dan-

gers of the way. In him is my hope and confidence.

I trust the Lord will give you a little comfort in what I have written, and that you may feel to pray for this poor worm.

Your loving son in a good hope, through the grace of our God,

L. H. HARDY.

Reidsville. Dec. 4, 1901.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

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.

SILAS H. DURAND.

Southampton, Buckanycouss P,·

ZION'S LANDMARK

"Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.
R ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXV..... .....No. 4

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EDITORIAL.

CHARITY THINKETH NO EVIL.

The 13th chapter of 1st Corinthians is the divine expression of the love of God in his people, casting out envy, jealousy, wrath and rage and instilling the blessed principle that thinketh no evil. Charity dwells in the blissful, heavenly region where no unclean thing can enter. There is no evil where charity is. Perfect love cannot be found where sin dwells. God's love tolerates no sin. That is sin cannot dwell in his presence. No evil can be where he is, for God is love, and he that is born of God cannot sin because he is born of incorruptible seed. The nature of charity is such that it rejoices not in iniquity, but in the truth.

If charity dwells in one he rejoices with the Lord's people in their rejoicing, and weeps with them in their sorrow. He is glad at their gladness, and happy in

their happiness as members of the same body of Christ.

If one preaches well he is glad of his brother's gift, and glorifies God in this display of God's love. If one acts wrong he is distressed on account of this evil doing.

He thinketh no evil. He desires no calamity to befall his brother, nor could he cherish revenge. Charity is from Heaven, and leads all that have it to Heaveu. For he that loveth is born of God, and that which is of God will surely go to him.

This charity cannot be defiled. It has no fellowship with the unfruitful works of darkness. nor can the wicked know it, or touch it, nor defile it. As the precious metal may be imbedded in the earth, and yet suffer no defilement by contact with baser metal, so the love of God cannot be corrupted by contact with earth.

The people of God are precious to each other, and in this way they know they have passed from death unto life. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. This love is from everlasting, for it is of God who loved his people from everlasting. This family of God, by nature dead in sin, hath God quickened with that great love. For God who is rich in mercy, with the great love whereby he loved us even when we were dead in sins, hath quickened us together with Christ.

It is in great tribulation that this love is revealed. For whom the Lord loves he chastens. The fire of God's presence consumes the dross that surrounds the precious metal, or his divine work. Our God is a consuming fire and his people are baptized with the Holy Ghost and with fire, and that burns up the chaff. The people of the living God are come to Mount Zion the heavenly Jerusalem, and to God the judge of all. What holy ground! Let us see that we refuse not him that speaketh from Heaven. Nothing but grace can qualify us to dwell here.

None but the Lord's people can dwell in this fiery ordeal, this devouring burning that burns up all filth. This fire is in Jerusalem where God dwells. Nothing but the precious gems of his glorious crown can dwell here, but how they shine in his kingdom.

God dwelt in the bush that was in the fire, and the fire in it, yet no part was consumed. The good will, the love of him that dwelt in the bush that was in the fire, and the fire in it. yet no part was consumed. The good will. the love of him that dwelt in the bush, delights to purify Jacob as his portion. That bush is the church chosen and revealed in the furnace of affliction,

God loves his people with a love that has jealousy that suffers them not to have idols. For God is a jealous God and will not give his glory to another. All the love of his people must be in the Lord, and that is for the good of his people. For so far as they could or do love any false god, just so far would their joy be taken away and

grief and woe would come upon them. There is pure happiness in this divine love. As we trust alone in God, and are controlled by that faith which works by love and dwell in God, we have the fountain of joy and happiness in us, and this perfect love casts out all fear, and the children of God dwell in peace that passes knowledge and understanding.

Perhaps there is not a child of God who has ever felt the blessedness of their love, and mourned its absence, but has deep heart-searchings to know that he truly loves God. The soul that has this charity trembles to see the corruption of his own nature, and the deceitfulness of his own heart, and often cries out, "how can such an unclean thing dwell with God?" He abhors himself, and repents in dust and ashes. But he knows that God cannot do wrong, and that there is no iniquity in him, and though he slays me yet will I trust him. There is no other to whom he can go, and there is none other that he desires. He can say, whom have I in Heaven but thee, and there is none on earth beside thee. For his happiness is in the Lord alone. For he loves God with his whole heart, that new heart, and cannot think evil of God. He is glad the Lord is his judge, his lawgiver, his Redeemer, his Saviour, his God, and he desires the broad, sweet seal of God's love, fixed on the arm of God's almighty power, and upon the heart of God's everlasting love: and the withdrawal of God's love, and the darkness that follows, cause great sorrow in his heart, and he mourns and sighs for the return of the bright rays of that soul-comforting love. When love embraces and cleaves to the God of love, it is Heaven in the soul. Then there is no evil to distress. Every desire and thought, every emotion is purity and praise to God. P. D. G.

A CHRISTIAN CHARACTER.

The revelation of Jesus Christ in a man causes that person to show forth the praise of the Lord. While naturally man desires to exalt himself, the effect of the revelation of Jesus in him is to exalt the Lord.

Meekness is one of the jewels shining in the child of God. He feels too vile to be worthy of any blessing, and considers that he deserves to be condemned, and thus he abhors himself. In the presence of God he feels as Job of old. His greatness among men is worth nothing to him. Unprofitable he feels his life to be. Sin is mixed with all he has ever done, and hence he has no claim for labor done, but feels he needs forgiveness. Out of his sense of self-abasement and self-abhorrence grows the desire to forgive others, if they have wronged him; and to regard with pity and compassion the wrong doings of mankind, and with toleration to view the infirmities of men. So that this character blesses rather than curses men.

Faith is another bright shining jewel in this character, the faith

of Jesus leading him to trust alone in the Lord in true submission to his will, having abiding, overcoming confidence in the Lord's ability and faithfulness. To be clothed upon with the righteousness of God is his desire and glory. Resulting from this is the working of faith by love. For he loves truth that is born of God, and love not only forbids dishonesty, but prompts to righteous living, honest dealing toward all men, and breathes good will to men.

Patience and endurance in all tribulations shines as a jewel in this crown of glory.

To the truly humble soul all dispensations are of God, as he is above all. The operations of men and devils, and all agencies of evil, are limited and circumscribed; while all the operations of God are unlimited, and above all, holy, wise, and therefore perfect; and faith regards God's will as supreme, and therefore in patience the child of God desires to endure what seems to be against him, bear all things, and hope, even in the dark hour of affliction, a blessed ending of all things. He desires therefore not to murmur, but hope to the end for the appearing of the Lord Jesus.

Courage or virtue is another jewel in this diadem of beautiful character. This does not mean rashness, nor vaunting, but firmness, steadfastness, gentleness. You know just where to find that one. Flattery does not fool him. Lying does not deceive him. He expects nothing good of poor frail nature of man, but treats it in kindness. He does not aim to do uncommon things, or singular, odd things, but to do the things of ordinary life in an uncommonly nice way; not to think oneself better than others, but to esteem others better than themselves, so that he desires to do all things decently for the sake of others.

This courage upholds one in the dark, frightful hour of danger, so that he will not fear though he walks through the valley of the shadow of death. He considers all unpleasant, opposing, threatening things as useful to correct character, and to try the child of God.

A Christian often surprises the world by doing what the world could not do, namely, be patient in tribulation, forgiving injuries, instant in prayer, giving to the needy, relieving the oppressed, seeking not his own, but the good of others; so that others seeing his good works are disposed to feel and say, surely the Lord God has done something for that man he has not done for men of the world. This, too, will make them despise a man professing to be a Christian who walks in dishonesty, having on a cloak of religion to deceive.

Condescension is a bright jewel in this Christian, It matters not how much knowledge a child of God has he is not easily puffed up. He does not assume to know more than others. He does not wish to make others feel that he knows or thinks he knows more than they do. The most ignorant can con-

verse with him without feeling cramped on account of his manner. All may approach him. The most needy are the most welcome to come to him. A loving equality is manifest in his conduct, so that the most lowly feels at home with him. When you have been in his company you desire to be there again. Such is his character that you love him. P. D. G.

LOVE IS OF GOD.

God is the Father of all them that love him, for he that loveth is born of God; for God is love. Surely this is the most blessed principle that ever dwelt in man. Love wrongs no one, works no ill to his neighbor, there is no sin in this love of God. It is the fulfilling of the law, the happy and safe condition of those that desire to serve the Lord. It casts out fear, delivers from bondage and slavery and manifests one as a son of God. The spirit of adoption or liberty in the Lord is the precious fruit of this love. Happy is the man that loves the Lord God.

P. D. G.

"TWO MITES."

Jesus sat over against the treasury and beheld how the people cast into it. Many rich men cast in much, while a poor widow cast in two mites—all she had. Then Jesus said to his disciples—to whom alone the lesson applied—verily this poor widow hath cast in more than they all; that is, more than all the rest put together: for they had cast in of their abundance: while she of her want did cast in all she had, even all her living. Mark 12:40, and Luke 21:3.

Jesus, in a sense, still sits over against the treasury of the Lord's house, and beholds who, and how much, each one gives into the treasury, which includes all money given for church purposes; and he rates the amount cast in by each—not by literal count or value in it self, but in proportion to what one has. Therefore, this poor widow had cast in more than they all, in that she had cast in all she had—all her living; nothing left her; while the indications are that many rich men cast much into this treasury; but they gave it of their abundance, which was not much of a sacrifice—they would not miss it—there was plenty left.

While this widow had given but two insignificant mites, they represented all her living; hence it was a great and perfect sacrifice, and in proportion a great gift; even more than they all. How much more than they all? As much more as they—each one—lacked of giving their all. Say one was worth fifty thousand dollars: for him to equal the gift of this poor widow he must cast in his entire fifty thousand. But if he cast in twenty-five dollars—as much as such generally do cast in—you can see how much greater was her gift.

And this proves, not only how far short the rich fall, but also the poorest of a membership, how great—surpassingly great—a gift they may cast into the treasury of

the Lord from their penury—how that one mite as their all, thus cast, becomes as great, by gospel computation, as the richest could give.

This poor widow thus casting in her two mites, as all her living, had thus secured a better prospect for a living. For what was two mites as a living? What could her weak widowed hands build upon them? She has, so to speak, exchanged them for the promise and hand of the Lord to provide her living. By faith she gave her all as trusting and claiming the all in Christ. By faith she saw the Lord knew she had need of all these temporal things that went to make a living. By faith she knew that to first seek his kingdom and righteousness he would add all these things unto her. (Mat. 6:33.) By faith she knew that to the bountiful sower or cheerful giver God was able to make all grace abound so as ts have always ALL sufficiency in all things—even to all bountifulness. 2nd Cor. 9:8-11.

Therefore there was no thought as to what she would eat and wear to-morrow, but faith stamping the deed with the seal of gospel obedience, she freely gave her all, glowing with the beauty of holiness.

Then by the law of the Lord, and the count of Jesus, the poorest may give as great sums as the rich; as, that each must give account according to what he has, (2nd Cor. 8:12,) and by which it is as much the duty of the poorest as the richest to give accordingly.

And what a privilege! What a blessed access opening into heaven for the poor and rich alike, and by way of the treasury of the Lord's house, over against which Jesus, —in a sense—still stands, beholding, weighing, and computing, so to speak, the amounts cast in. And when—as this widow's two mites—a nickel or copper is cast in of penury, he causes it to expand and grow till more than that of all who cast in of their abundance.

And if the poorest member should fail to cast in according to what he had, and thus neglect this imperative duty, it would be as much a loss to the church, and of peace and good conscience to the heart, and as great a sin to the person thus disobedient, as caused by the rich who thus fail. For as the Lord makes the poor and the rich equals in giving—as thus proportioned to what each has—so he makes them equal in a just recompense of reward for disobedience.

Then, in another sense, or as personally affecting the brotherhood beholding, when we see the rich and the poor casting in according to what they have, what an encouraging sense of general love, peace, harmony and unity it produces! And especially the poor, and MORE especially the poor widows, casting in their mite—how touchingly beautiful!—how love-provoking!—how sweetly acceptable?—how nearer and more endearing to our hearts is this poor—yet rich in faith, because as their faith thus stamps their obedience with

gospel validity? For if we do not love and serve the Lord as we wish, we do love those who do Yes, how we appreciate the faithful! With what unspeakable tenderness we hold them who prove they freely love the Lord as so freely giving to his church and cause? We name them the excellent of the earth; the more abundantly blessed of heaven—the accepted in the beloved.

And how strange to nature!—the less the amount cast into the treas ury—the plainer bespeaking the p verty of the giver—the greater the proportion of value and preciousness it assumes, till it is the worship of God in the beauty of holiness.

Then the poor of any church should never conclude that, having so little to give, it is not worth giving; or that the Lord does not require it of you. The Lord does require it of you. He will no more exempt or excuse you than he will the rich. And what a loss to the treasury, when your mite would most likely be more than they all! And what a loss to your peace of mind and conscience—as also to your temporal living! as that the Lord would not make you to abound in these things in direct disobedience. Then I repeat, let faith stamp your mite with the gospel seal and throw it in as seeking the righteousness ot God, and all these temporal things will be added unto you.

And what shall I say to the rich, many of whom are more parsimonious and covetous than the poor? It is hardly worth while to say to them that, as they thus sow, so shall they reap in spirit, when their covetousness proves they had rather have their money than the Spirit. But a day will come when this will be reversed, to their great loss and sorrow. P.

P. S.—Please state in the LANDMARK that my address for the present and for the winter is Gray's Station, Jones county, Ga.

R. ANNA PHILLIPS.

1902.

Another year has begun its unwearied march. Time is no laggard though it wears mankind out. We all do fade as a leaf.

The intricacies, the mysteries of the future, no man knows. One thing we do know—that God rules in wisdom and know, that it is not a vain thing to serve the Lord. What a blessing that he rules, and does not confer with mortal man, or take counsel of him. There is always reason to hope in God's mercy, and trust him for his goodness and grace. Those events that are ominous of evil, and that present a dark, threatening front, conceal blessings and mercies to them that love God, that are the called according to his purpose. We may rest assured that no calamity shall so shut out the delivering power of God as to prevent our escape. Let us therefore abound in the work and labor of the Lord, knowing that our labor in him is not in vain.

May his divine blessing rest upon us this incoming year, and may we feel that our times are in his hand. P. D. G.

MARRIED.

Brother John E. Moore and Miss Kate Sherin Dec. 19, 1901, at Mr. Barrett's, in Nash county, N. C., by P. D. Gold.

Also Mr. J. G. Moye and Miss Margaret C. Howard, at residence of Mr. J. T. Howard, Edgecombe county, N. C., Dec. 26th, 1901, by P. D. Gold.

EDITORS ZION'S LANDMARK, Dear Brethren:—Will you please change my paper from Wellsville, Kan., to Ottawa, Kan., R. F. D. No. 2, and oblige?

Will you also say in the LANDMARK that if the sister at Garden City, Kan., will write to Brother R. Davis, Toluca, Kan., she can find a church she can attend?

Yours truly,
WM. L. HALL.

Ottawa, Kansas.

DEAR BROTHER GOLD:—My address is changed from Crawfordsville, Ind., to 755 S. Perry St., Montgomery, Ala.

Yours in love,
D. BARTLEY.

Montgomery, Ala.

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

OBITUARIES

DAVID T WARD.

Brother Gold—With a sad and wounded heart, feeling so unworth, incompetent in every way, I attempt to write the obituary of one who was dearer to me as a christian than any one on earth. He was the son of Richard Ward, and Elizabeth, his wife—born April 14, 1853—died May the 19th, 1901 His disease was Kidney trouble. He was a great sufferer for 20 years. He was not confined to his bed but two days. He worked all day Tuesday; Wednesday, said he would stay at home and take some Calomel. Thursday he had something like Kidney colic. The doctor called on Friday, did all that lay in his power for him, but could not stay the hand of death. He did not want a doctor, he said he could not do him any good, but his children sent for one against his will. When the doctor came he did not want him to do anything for him.

He was married to Smithey Collier Dec. 21, 1879. Six children were born unto them—four daughters and two sons. They lived happy together for ten years, when God saw fit to take her from him, leaving him with six children, too small for him to keep house, so he let his wife's people take his children, and he stayed with his mother 16 months. Not being contented, he married again, to Catharine Howell. Two children were born unto them. After he was married, he took his children home. His last wife died the 9th of last November. Those who knew him best, loved him most. He was a man of sorrow and acquainted with grief. No one but the God of Heaven and himself knew what he suffered daily. He had to toil so hard for his family, but bore it all with patience. He said he wanted to keep his children together as long as he lived, which he did. He was convicted when a little boy, grew up to manhood a wild, reckless fellow, and went into all manner of sin, trying to get clear of his burden. But God, who has all power in Heaven and in earth, whose hand none can stay, brought him to the bed of affliction, and there stopped him in his wild career, and showed him his lost and ruined condition. Then he felt that he was lost forever He became unconscious for a while. When he came to himself, and his heavy burden

was taken off, he was the happiest man I ever saw. When he was delivered he wanted to see Brother Edgerton and myself. At that time there was a little trouble between David and myself, and he had not told me of his troubles, but when God spoke peace to his soul, he had such a great desire to talk with me, that after he got up he went out in the woods and prayed earnestly to God to send me to his house that day It was on Sunday. For four days I had the greatest desire to see him Never shall I be able to tell how much I did want to see him, and hear him relate the dealings of the Lord with him. Oh, dear children of God, stop for one moment, and think of God's power Nothing but the God of Heaven sent me to his house that day. When I left home I did not start to David's. I thought I was going to his mother's. But bless the Lord, oh my soul, and all that is within me bless his holy name. When I got in front of his house his wife came to the door smiling, and asked me if I was not coming in, saying Mr. Ward was out in the woods, reading his testament and said if you came to call him. I went in, they called him, he came and commenced telling me his feelings, the tears rolling down his cheeks. Oh, dear children, of God's dear Son, I thought I loved my dear cousin before but then it was double, both natural and spiritual. The image of Jesus stamped in his face, as far superior to natural love as darkness is from light I tried in my weak way to speak words of comfort to him. I told him to go to church the next Saturday at Memorial, and tell what the Lord had done for him. David had not been to church but once in eight years to hear the Primitive Baptists preach. He took my advice and went with the intention of talking to the church that day. When he got there they were singing. He sat down on the steps until they were through singing, then went in, thought they had opened the door of the church, and he had missed the chance, was so troubled he did not know when they gave the invitation. He had never seen any one give in. So he left without talking to the church. He came on home with a colored brother, seeing him in such distress, tried to get him to go back and call the church together that he might relate his feelings, but he would not. I was at his house when he got home. He told me he thought he would never get home, his burden was so heavy. He said to me, "Jimmie did you ever start to a certain place with a heavy turn on your shoulder, and feel like you would be bound to put it down before you could get there?" I said to him, "David if you have such a great desire to talk to the church, if you have missed to-day you can join to-morrow. I told him to go soon next morning and talk with Brother Edgerton and he would open the door for him, if it was Sunday. He did so, was received and baptized the next Wednesday by Brother Edgerton. That was one happy day with me. I don't think there was a dry eye in the house when he ceased talking. I think he was the happiest person I ever saw, and remained that way about nine weeks. He was a wonderful man, so bright and deep in Scripture.

O, what a death blow it was to me when the message came to me that he was dead! How could I believe it, when I had believed with all my heart that God had commanded him to preach the gospel? I stood over his lifeless form almost persuaded that he was not dead. He looked just like he was asleep O, dear Brother Gold, please tell me if you believe any man was ever commanded to preach the gospel and died in judgment. I have talked with him and begged him to do his duty. He would cry like a whipped child, and say "Jinnie, I had rather die than to know I had to preach. I cannot, poor ignorant creature as I am, no, I cannot."

He went out one day in the woods, lay down on his face and prayed to God to send a dove in the tree he was under, and let him mourn as many days as he had to live. A dove flew up in the tree, and mourned one time. He said he never could tell any one how happy he felt knowing, as he thought, that his stay on earth was one more day. But as quick as thought something spoke within and said one day with the Lord is as a thousand years, and a thousand years as one day. Then he knew his time had not come to die. Poor afflicted man that he was, both in body and in mind, when I would go to him with any trouble he was ready to speak a word of comfort. I feel that I have lost the dearest friend on earth, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

I will say to his dear children, weep not for your dear papa, for I believe with all my heart that he is now basking in the

sunshine of God's love. Remember his wise counsel, how he toiled in his afflictions to keep you all together, worked hard all day, walked home at night to stay with his motherless children, begged you to be smart and obey him. May God be a father to you, and prepare you to meet him in Heaven, where parting will be no more.

He leaves a poor afflicted mother and farher, brother and sister to mourn his loss, but while it is their loss it is his eternal gain. The community has lost a good neighbor, quiet, peaceable and loving. His work will also be missed The church has lost a good loving member.

His dear cousin,
E J. WARD,

Fremont, N. C.

DEACON JOHN W MOORE.

By request of the church at Upper Town Creek I proceed to write a short obituary notice of Deacon John W. Moore, who was born in Edgecombe county, N. C., September 5th, 1828 and died October 23, 1901, making his stay on earth, about 73 years

Brother Moore was married twice. He was first married to Mary Jane Taylor. The fruit of this marriage was six children —three dead and three living. Of the dates and death of his first wife I am not informed.

He was married a second time to Mary S. Eldridge. The fruit of this marriage was 11 children—5 boys and six girls, three dead and eight living. The widow still survives. Brother Moore was received into the fellowship of Upper Town Creek on Saturday, August 20th, 1870. He lived a consistent member of said church until the day of his death. He was appointed to the office of deacon, which he faithfully performed in honor to himself and the church. The church book, does not show the date he was chosen deacon, but for quite a number of years.

Brother Moore had a stroke of paralysis which he only survived for a short while.

We miss him. His seat was seldom vacant when near the church.

He seemed to have a rambling mind, perhaps more by necessity than choice. For the last few years there has been considerable ingathering in our church, which seemed to be the theme of his soul. I remember at the August meeting he had just witnessed the babtism of one of his granddaugthers and others. He was telling Brother Coats and myself that it seemed that his cup had run over.

We extend our sympathy to the bereaved family We mourn the loss of a dear brother but while we cannot question, while to him to live was Christ, to die was gain.

Ordered in conference that a copy of these proceedings be transcribed in our church book.

J M. STEPHENSON.

Elm City N C.

ANN MANN.

On August 9, 1900, Sister Ann Mann quietly departed this life. She was born Sept. 19, 1829, making her stay on earth seventy-one years. For a great many years she was a consistent member of the Stories Creek church To know her life was to love it. She was greatly missed in her neighborhood, as all seemed to love her. She was afflicted a long time, and could not get to church often, but she would read the LALDMARK and enjoy it so much. I have a great hope that she is at rest, where there is no sorrow, pain or death.

Written by her Sister,
MARTHA WOODY.

JOHN. S. BELL.

Died at Bogue, Carteret county, N. C., Dec, 2, 1091, John S. Bell, in his 41st year.

He leaves behind, beside an aged mother, sister and two brothers, and a host of warm appreciating friends, a devoted wife and a sweet little girl nearly two years old, to mourn his untimely departure from our midst.

He was interred at Hadnots Creek Church in the presence of his deep stricken family and numerous sorrowing friends from Carteret, Onslow and Jones, at noon December 4th.

A good and upright man has died and passed out into eternity where his field of work and usefulness is illimitable.

He will be sadly missed from among us here, and brings a time of inconsolable anguish to his bereft wife and family.

May the God of the widow and orphans staunch the bleeding hearts, and show to the family the silver lining to this dark cloud of sorrow that hangs its drapery about them, is the sincere prayer of a sincere friend.

J. W. LEWIS.

APPOINTMENTS.

HENRY TAYLOR.

Salisbury .....1st Sat. and Sun. in Jan—4 5
Pine 6
No Creek 7
Mount Vernon 8
Saints' Delight 9
Abbott's Creek 10
New Shepard 11
Tom's Creek 12
Riley's School House 13
Rock Hill 14
Sugar Creek 15
White Oak Springs 16
Big Creek 17
Flat Creek 18
Mountain Creek 19
Albemarle, at night 19
Howard's Chapel 20
Freedom 21
Bear Creek 22
Liberty Hill 23
Jones Hill 24
Jerusalem 25, 26
Tyson's School House 27
Bethany 28
Lawyer Springs 29
High Ridge 30
Mountain Springs 31
Liberty, February 1
High Hill 2
Union Grove 3
Watson 4
Crooked Creek 5
Clark's Grove 6
Meadow Creek 7
Bear Creek 8
Salisbury 9
Pleasant Hill 11

Conveyance needed when off the R. R.

J. T. STEWART AND J. E. ADAMS.

Sandy Grove, January 3
Fellowship .....Sat. and Sun., 4, 5
Bethel 6
New Hope 7
Bethsaida 8
Black River, Dunn., ...9
Mingo 10
Barbery's Chapel .....Sat. and Sun. 11, 12
Harnett 13
Seven Mile 14
Reedy Prong 15
Hickory Grove 16
Oak Forest 17
Hannah's Creek .....Sat. and Sun., 18, 19
Rehoboth 20
Clemant 21
Smithfield 22
Union 23
Bethel 24
Little Creek 25
Clayton .....Sun. and at night, 26

E. E. LUNDY.

Clayton .....Jan .....2nd Sunday
Salem .....Monday
Creeches .....Tuesday
Healthy Plains .....Wednesday
Sandy Grove .....Thursday
Peach Tree .....Friday
Castalia .....Saturday
Nashville .....3rd Sunday
Sapony .....Monday
Mill Branch .....Tuesday
Pleasant Hill .....Wednesday
Williams .....Thursday
Lawrence .....Friday
Deep Creek .....Saturday
Kehukee .....4th Sunday
Mt. Zion .....Monday
Conoho .....Tuesday
Red Banks .....Wednesday

Will Brother Pate or some of the brethren meet me at Pikeville on Friday before the 1st Sunday in January. I will be on the first train from Wilmington.

Conveyance needed.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa
November 18, 1901.

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.

SILAS H. DURAND.

Southampton, Buckanycouss P,

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

When requesting your postoffice changed, please state both the old and the new post offices.

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Zion's Landmark

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

R. ANNA PHILLIPS, Cor. Editress, Macon, Ga.

PRICE--$1 50 A YEAR

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.

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 communica ions, 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.

TRUTH VERIFIED.

"For as concerning this sect we know that everywhere it is spoken against. Acts 28, 22.

Peter went from Joppa against his will, and so did Jonah. Jonah wasn't a coward. He told them to throw him overboard when the storm came. If you don't believe he wasn't a coward, you try it yourself sometime.

Jonah landed in a whale, Peter landed in a revival. Now choose your port. Jonah didn't want to go to Nineveh because he didn't want those heathen to be saved. He was hardshell. There are a few yet. They can't see the use of missions. A hundred years ago the progressive Baptists began to send out missionaries, and the hardshells retired to themselves. Now you can't find one in Georgia except a little bunch of them up against the Blue Ridge keeping themselves alive with seasonable indulgence in mountain dew. A gospel that doesn't take in the compass of the whole world will not be blessed anywhere."

Bishop Chandler of Ga., of the M. E. Church South, at a Missionary meeting of the Methodist Conference in Columbia, S. C., Nov. 29, 1901, as copied from The State.

The speech from which the above extract is taken was heralded abroad as a grand oration, "the effort of a master mind" and etc, and was well received alike by professing christians and ungodly worldings.

And why not? Do not the popular denominations and the world walk hand in hand, fellowship each other and are on easy terms?

But you know the world loves its own, and the Bishop says he loves the world but does not love the Hardshells, so even by our own enemies it is proven that the Primitive Baptist are not of the world. This is complimentry though not intended. And so are other things the Bishop says about us in his ridicule. For instance, he classes us with Peter and Jonah, what better company can the people of God desire? And when these old servants of God are criticized, what more need we expect? The Bishop complains of Jonah and Peter! We admit that Jonah was a little stubborn, and Peter somewhat slow about running before he was sent, but the Bishop should remember that Jonah and Peter were not modern missionaries. Jonah was sent by the Lord who promised him not many good things of this world,—not by a Missionary Board that pays ones fare, guarantees a salary and will appeal unto Ceasar for protection in case of trouble. Therefore, to Jonah such a tour

was no pleasure trip, but a serious undertaking, and no wonder we find him at first drawing back. But then, as now, God does all his will in the army of heaven and among the inhabitants of earth, and is not dependent upon "free-will", money and Missionary Boards to preach his gospel, but can even call the creatures from the deep to carry his chosen servants whithersoever he chooses. The earth and the fullness thereof, the gold and silver and the cattle of a thousand hills are His.

But Bishop Chandler says Peter went to Joppa against his will. So Peter, as well as Jonah, was not, like the Bishop, "a free-will." And what a glorious, comforting truth that God's servants are not free to will and do as they please. Jonah would never have preached to the Ninevites, Peter to Cornelius and Paul to the Gentiles had they been left alone to follow their wills; yet the Bishop falls down and worships the "free-will idol," and seemingly takes delight in condeming the Bible plan of Missions. Now there is a hitch somewhere. Human nature and true religion are unchanged the world over and for all time, the "reverend" gentleman to the contrary.

So Jonah and Peter were Hardshells, yet Jonah was a brave man and Peter a revivalist. The antetypes of Jonah today are still a brave people who do not fear the face of man, have not bowed the knee to the image of Baal being reserved for this purpose and kept by the power of God in whom they trust. And the revivalists of the stamp of Peter sometime get in such revivals as he did, those gotten up by the Lord and not by man with his anxious benches, hobgoblin stories and graveyard tales. In Peter's revival the Lord had prepared the ground, made it good for the reception of the seed. Before Peter's preaching Cornelius was a devout man, one that feared God with all his house, which gave much alms to the people and prayed to God always. So it was'nt Peter's revival after all, but the Lord's. How different from the modern revivals with the patent right for making christians.

The Bishop says there are but few Hardshells left, that you can't find one in Georgia except a little bunch of them up against the Blue Ridge mountains. I suspect the Bishop has found this "little bunch of hardshells" about as firm and unshaken as the Blue Ridge itself. God's people are somewhat stubborn and not easily carried about by every wind of doctrine. How could these Georgia Baptists be otherwise but immovable with the Blue Ridge mountains upon one side and God's impregnable wall of grace on the other. To be sure they are few in number when compared to their enemies if they are the Lord's redeemed. Their master when on earth in bodily form had only a small following, but he said "fear not little flock, for it is your Father's good pleasure to give you the Kingdom." And they do not fear either, even though the "reverend" Bishops and ruling Elders pronounce them dead, hold the coroner's inquest and preach their funeral. God still rules, Jesus Christ is still head of the Church and adds to it daily such as shall be saved, while the many walk the broad way and pass through the wide gate to destruction.

But there are not as few of this sect as the "reverend" gentleman feigns to believe. Were he as painstaking in his investigation for truth as he is fluent in his ridicule of the apostle and the Hardshell Baptists he would find,

instead of a little bunch, eighteen or twenty thousand Primitive Baptists in his State.

The "reverend" gentleman goes on to assert that these Baptists keep themselves alive with seasonable indulgences in mountain dew, by which he means they live upon whiskey. While the Primitive Baptists, as a denomination, have the evil of intemperance to deal with, yet I am inclined to think we would, in an impartial investigation compare favorably with the Bishop's own denomination. True, we dont make as many pretenses of hating and fighting the evil openly, and working for it secretly, nor do we raise a great fuss like the Bishop's people about total abstinence societies and iron-bound oaths and contend that "Free-will" can do more good towards exterminating the evil of intemprance than can the religion of Jesus Christ. We have so much faith in our God and so much confidence in the religion of Jesus that we are loath to believe His Church is not the best temperance society in the world. And while I cannot speak personally for the Baptists of Georgia relative to the Bishop's charge of their unfavorable comparison with other denominations in the consumption of intoxicating liquors, yet I do know that here in South Carolina, a State containing less than a thousand Primitive Baptists, fewer than any state South or East, the whiskey traffic is enormous, and the habit of moderate or excessive drinking is almost universal. And such groundless charges show but the unchristian motive of him who makes them. If whiskey drinking is living on mountain dew the Bishop need not hunt out the Hardshells of the Blue Ridge to find such livers, he can find them nearer home. I have heard it was beautifully consistent to sweep around one's own door before we begin such gratuitous work around our neighbors, as well as extremely wise to pull the beam from our own eye before we go mote hunting.

But it's the same old truth being verified, "For as concerning this sect we know that everywhere it is spoken against." And to Bishop Chandler and all others of like type we say as Job said to his self-righteous neighbors, "mock on." We can afford to bear all your epithets, reproaches, ridicule and wrath, for we choose rather to suffer affliction with the children of God than to enjoy with you the pleasures of sin, and we rather be identified with Christ's little flock than to possess all the treasures of Egypt.

R. H. PITTMAN.

Bishopville, S. C.

ELDER GOLD; Dear Brother:—I have been doing without the LANDMARK since June (through carelessness) and I have certainly missed it. I think all Primitive Baptists should read it or some equivolent. I love to hear from the dear brethren and sisters, but I have been so barren and cold religiously all this summer that I could not write. I would be glad to write now, but there is nothing that I could say that I feel would exalt the name of the Lord, for He and all His children are so far above me, that I have almost concluded that I never knew Him.

I would be glad to know how I am. Formerly I did write a letter occasionally, and I have had a few letters from those I fully believe to be the children of God, testifying that they were much comforted and edified by what I said, but it has been twelve months since I felt much enjoyment in anything

of a religious nature. I do not feel any aversion to it, but just not specially interested. I feel that there is a woe pronounced on me as being at ease in Zion. I have had letters from dear ones requesting me to write to them, but "How can I sing the Lord's song in a strange land?"

Surely I am a stranger in a strange land! I do not understand myself, and if you do, or know of any one who does, you will confer a great favor on me by letting me know who it is.

Brother Gold (I do not think I ought to say this), I have told you my exact feelings; if you cannot fellowship me, please be frank and tell me so.

Pray for me, that if I never have been quickened into a new life that the Lord may send his Spirit from above t open my blind eyes to a knowledge of my true condition. If I have ever known him in the forgiveness of sin, O Lord, send thy Spirit to revive my poor sink ing soul.

Yours, in love,

LULA ROSS.

Prescott, N. C.

Remark.

We do not think that those dead in sins ever feel as sister Ross describes her feelings. P. D. G.

DEAR BROTHER GOLD:—During my leisure hours of suffering while here at the hospital in Hinton, I feel like writing a few thoughts.

It has been a long time since I imposed my unworthy thoughts on you, and truly I have waded through floods of tribulation; but to-day I remember that twenty years ago I went to Indian Creek and asked to be given a home with them—the people of God. How I prized the hearty shake of the hands that welcomed me to their fellowship! I felt then determined to live a life of devotion to my heavenly Father, but how many slips I have made since then, and how I have had to cry for renewed strength!

The same precious doctrine of salvation by the blood of Christ is sweet to me. There is salvation in no other; and if the precious blood of Jesus does not satisfy divine justice in my case I have no hope. I do not feel that I was a child of God when I was born into this world, for I was only born of earthly parents, and it is by birth that we are what we are. If we are born of African parents we are African in color. If born of English parentage we will show our race, and if born of God we will show by our walk and life we are the children of God. When we were alien from God and took no pleasure in His ways we sure could not be a child of God, but when we were born of Him then indeed and truth we were His children and we began to show our race. We began to bear the image of our Heaven-Father just as we had borne the image of our earthly father when we were born of him.

So, when we feel to hope that we have been born of God we desire to be initiated into the family of God and thus it was that I unworthy as I felt to be could rejoice when I was made welcome to their home, their table, and their fellowship.

The family of God love each other and when we see one of those little ones trampled under the feet of those who creep in unawares to spy out our liberties it makes us weep.

The above was written several weeks ago. Soon after that the doctors cut the diseased bones from my head and for several days I did not feel like writting. And thus my letter is cut short. My mind

of late has been exercised on several subjects, but I have felt very much like writing, but I fear what I would say would only be unprofitable. Your sister in tribulation.

ESTA ASHWORTH.

Flat Top, W. Va.

ELDER P. D. GOLD:—And all of like precious faith. Being confined to the house by conditions over which I have no control, and feeling so alone, I will spend part of my lonesome time in telling the brethren, what I hope the Lord has done for me, how that he found me in a waste howling wilderness, he led me about and instructed me, and has kept me, and there was no strange God with me. I was about 14 years old when it pleased God to show me my true condition and this was not at Sunday School, nor at the mourner's bench, but when I was doing that which I had promised my mother I would not do. I do not mean to say there have been none convicted of sin at the mourner's bench, for there may have been many, even at the ballroom, at the race track, and some while persecuting the saints, but in every case it is that Spirit that gives life. He speaks and it is done. So in a moment I was made to see my condition and to realize that instead of being good, I was very bad. The first thing I thought to do was to make amends for lying to my mother. This I could not do, so it was every time I tried to better my condition, for if I did good continually when I got to see myself I was one lump of sin, my action, or works could not change me, the light of the knowledge of truth shining in my heart, enabling me to see that from the sole of the foot even unto the head there was nothing good, getting a view of myself as I really was, enabling me to say as did Paul, I am the chief of sinners. All that I tried did me no good: for such a poor weak sinner to try to do good, was surly in vain. But I must try, so by my works and reading I tried. I could not keep the law, for he that breaketh the law in one thing is guilty, as a transgressor. Finding I could do nothing to better my condition, I was most miserable. There was but one place I could go, poor, weak sinner that I was. I must go to God. It is all that is left for me to do. To tell how that, realizing my sinful, lost condition that I tried to pray, and that it seemed a sin for me to try to pray. It seemed God would not hear my petition, and that after all hope was gone, and I the most miserable it pleased the Father to take me out of the horrible pit, and put my feet on a rock, and put a new song in my mouth, salvation is of the Lord. If I ever was called it was made manifest to me right at the time that I hope my sins were pardoned. I felt at that time that I could tell the plan of salvation so anyone could understand (but how little then I knew, for in a short time I doubted it all myself,) that anyone who felt so poor and weak as I was must look to him who had all power. As I traveled along the thought would come to me, could such a poor stammering one as I tell of the goodness and mercy of God, so that it would comfort even the least of God's little ones. I could look around and find plenty that were better qualified in every respect than I was, yet I felt willing to do whatsoever he commanded, knowing that he was able to make even me able to do his will. It would be next to impossible to tell how at times I felt that I must try to tell the brethren of the goodness and mercies of God, and at other times

it seemed so impossible for such as I to tell of anything good. Thus I traveled for 20 years, never able to come to a lasting conclusion, nor being willing to submit to the church. So I have concluded this to be God's way of enabling me to submit my case to the church and enabling me to try to do as they often tried to get me to do. Their kind advice, and good counsel will be long remembered. I suppose it would take the same experience to enable one to know what I have suffered (let it be real or imaginary.) I have been trying to tell of some of the precious promises of God to his children, and how able he is to perform them. Sometimes it is a joy to try to tell these things. To see those you have confidence in feasting, and the witness within prompting then it is joy, but to go in the dark, to get up before the brethren without a ray of light, one can almost sink through the floor. Then to have your soul flooded with light, your mouth full of words, Oh what joy. Then truly it is pleasant to be a servant. During the last two years wife has been down bed-fast 16 months, and is down at this time. I have done every thing I could for her. I did not have much, but what I had is gone. I have a large family (9.) The road sometimes seems dark. At such times it seems but just that I should reap such a reward for trying to be and do as God's called minister, and my prayer to God is that if I am deceived to undecieve me and not let me deceive the brethren. I do believe that God rules, and if at the end I am so fortunate as to hear the summons, "Child, your Father calls, come home" all will be well, and I can say "I reckon the light afflictions are not worthy to be compared with the joy that awaits those who are kept by the power of God unto salvation." Brethren, if you can find it in your hearts remember me when at a throne of grace. Oh, that we may all say thy will be done.

Yours in afflictions.

T. E. ATTEBERY.

St John, Wis.

BROTHER GOLD:—I will try to write what I indended to at first as my name has gone out as a Baptist preacher and as our Association recommended me to attend some of our churches the coming year. I wish to announce to the brethren and sisters that I have laid my gift down to the altar until I am reconciled to my brethren and sisters therefore I cannot attend the appointments until this is done.

Brother Gold, I will here tell the circumstance plain so that you can consider it. On Aug. 14 a man came upon my people where they were at their work, in in a most brawling, excitable and contemptible manner, and disturbed them. I was not there, but only a short way off, and after trying to get him to go on and he failing to do so, my wife sent for me, When I came and saw her excited, I ordered him to go away, and he did not obey, but stayed as long as he pleased, and then went on. I forbade his coming about my place, or disturbing my people any more. On September 20th, about eleven o'clock at night, he came back in the same manner. I ordered him off again and he failed to go. I tried to frighten him away by firing off my gun: he yet did not go. I tried to prevail with him, and beg him off. He went when he pleased, and the next day I went to Greenville to try to have him stopped from troubling me in this way. Failing to get any relief when I had seen a lawyer, the reg-

ister of deeds, the clerk of the court and the justice of the peace, only, the way to keep him away was to use foul terms; so the same night about 2 o'clock he came again in the same manner, only more daring, and after persuading him to go away and he failing to do so, I fired off my gun, he taking no fright, but telling me to shoot him again, and I told him to look out, I would shoot him, and I did so. not intending to kill, nor to do serious injury, but to let him know that he must not come in that manner to my door and disturb me and my family at that hour of night.

Brother Gold, I know it was wrong to shoot a man, and I am sorry now that I did it, and that is why I write this piece to you, that you may consider it, and publish as much of it as you think proper, that the brethren and sisters may know why I laid my gift down, or stopt trying to preach until I am reconciled to them. I would be glad to know the sentiments of all the Baptists on this scribble, that I might be reconciled unto them, for I bow at their feet in the lowest degree of humiliation, and feel that my case is in their hands, and that they are my judges.

G. M. CORBETT.

Greenville, N. C.

Remarks.

Elder Corbett would like to have the mind of the brethren on this matter so distressing and oppressing to him.

His church is a good judge of this matter, it seems to me. He did right to lay down his gift at the feet of the brethren and submit to their mind

We are liable to be tempted, and we should consider one another. If one be overtaken in a fault, those that are spiritual should restore him in the Spirit of meekness, remembering that they are also in the flesh and liable to be tempted. P. D. G.

DEAR BROTHER GOLD:—From some cause, perhaps for relief of mind, I desire to write something in the way of encouragement to some of the dear little ones who cling to a hope in Jesus, and to such as it may concern. I hope what I write may be directed by the Spirit of the Lord, and that some one or more may be comforted and God's name praised.

I feel there are many of you who feel there is no sorrow like unto "my" sorrow, at times, and the question often arises, O, is there any one like me? Dear ones, you have never been so low in the valley that you were where God was not mindful of you; his love is everlasting. He has said, "My grace is sufficient for thee;" therefore his mercies will reach your case.

Paul said. "Unto me who am less than the least of all saints, is this grace given." Are you less than he was? He also said he was chief of sinners. Can you witness with him in this? If so I am sure you have the chief of Saviours also, even Jesus, who came into the world to save sinners. If you have seen the blackness and vileness of your own life and this corruption that dwells in you, and have had cause to hate sin, and felt the need of God's mercies, and trouble has filled your heart because you can not be free from the practices of sin, take courage; that is an evidence the Lord is walking there, for these clouds of trouble are only the dust of his feet. He has brought you here, and will not leave you, though

you may feel he is far from you, and will not hear your cries. He knows your every cry and groan; he is mindful of your sorrows; he keeps you as the apple of his eye, and will lead you about and instruct you, cover you with the shadow of his wings, and his everlasting arms are underneath to bear you up in all your troubles, and at his own good time, when his purpose is fulfilled, he will make himself known, and such peace will fill your heart as man cannot give, neither take away. You will then have cause to praise his name for all these things, for they were only blessings sent in disguise. They have made you more humble and to see more of your own vileness and helplessness, and to learn more of Jesus and that his faithfulness does not fail, and that the grace of God is sufficient for you, however severe your trials may be.

It may be you are one that feels you are lost and undone, without God and without hope in the world, and you are crying for mercy from day to day, for you feel nothing save God's mercy will reach your case. That is only the work of the Lord in your heart, and when he begins a good work he will perform it until the day of Jesus Christ. You may feel you will never be blessed to hope in Jesus as your Savior, and you will die without his mercy; but not so, for he will not leave you here. He came to seek and to save such, and if his mercy was not for you, you would never have felt the need of it, and cried, "God be merciful to me a sinner." I feel as sure of your salvation as if you had a hope. Ere long Jesus will reveal himself to you as your Savior, the chiefest among ten thousand and the one altogether lovely.

You may be a little one that feels your hope is almost gone and it must be you are deceived, and know not God as your Savior, or you would not dwell so long in the valley of despondency and trouble, feeling you are one alone, and God's mercies seem clean gone forever. All the past evidences of your little hope being in Jesus have grown so dark the comfort and sweetness of them seem far from you, and afford no light to brighten your pathway. You see you are wretched and undone. You once hoped your experience was of God's grace, but now that almost seems a thing of the past, and you fear it was only imagination, and you are not only deceived yourself, but others are deceived in you also. Your condition is so distressing you are ready to cry "My God, my God, why hast thou forsaken me!" Poor tempest-tossed little one, remember your God is o e of mercy and of love. He said, "I will come to you." And he will fulfill his blessed promises, and restore unto you the joys of his salvation: satisfy your mouth with good things, heal all your diseases. You will then say, "Bless the Lord, O, my soul, and all that is within me, bless his holy name." And you don't want to forget his benefits, for you feel he has redeemed your life from destruction, crowned you with loving kindness and tender mercies. Your whole heart goes out in praise to God, who is so kind and merciful as not to deal with you according to your sins, but is merciful to your unrighteousness. Do you not want to praise, honor and serve such a God? who works all things after the counsel of his own will, and causes all things to work together for good to them that love him? He is with you always, and has promised to be your God and your guide even until death.

You may be one who is on the outside of the church and crying, "O, if I could come! and if I was only fit, and could live the life of a Christian, I would go and ask for a home with those good people. But I am not worthy. I am afraid I am deceived and would deceive them, and I will wait awhile; perhaps I will have more evidence I am a child of God, and I will then be more worthy of their love and fellowship, though the longings of my heart are to live with those whom I believe to be God's children, and to follow Jesus in baptism." Dear ones, let me admonish you to "Go home to your friends, and tell what great things the Lord has done for thee." Obedience is better than sacrifice. There is a rest in duty you can't find elsewhere. I would if I could tell you of the sweet peace, rest and joy found in following Jesus in baptism, but it is better felt than told. You will never regret being baptized. God's people long to see you coming home to Zion leaning upon Jesus your beloved, feeling he is your fitness and worthiness, if you have any, in taking up your cross (not pleasure) to fol low Jesus your Lord and Master through evil as well as good report.

You may be one who feels you are cold and lifeless spiritually, and almost dead to spiritual things, but it seems if you serve the Lord at all, 'tis at such a distance you fear it is not in an acceptable manner. And you begin to wonder if you have any knowledge of God at all, and if indeed you have tasted of the goodness of God, and felt his tender mercy, or are you deceived in the whole matter? This is working together for your good and for God's glory. It will humble you, bring you to trust in the Lord, to enable you to worship him in spirit and in truth and in the beauty of holiness, and to awaken you unto a lively hope in Christ Jesus.

You may be a poor and afflicted little one, that suffers far more than you can tell, and feel you haven't any one who can sympathise with you in full. You might be kept "indoors," and you are deprived of the sweet pleasure of meeting with God's children at places appointed for worship, and 'tis seldom you have their company at all to comfort and cheer you in the midst of your sufferings. This may distress you at times, when you feel that you have none to pity you, and perhaps you feel if I was a child of God these would not be upon me, or I could bear them more patiently, and not be found murmuring. But ah! what a blessing, there do come times when you can bow in humble resignation to God's will, and not want your sufferings less, and you feel these afflictions are sent in mercy, and God's purpose will be fulfilled. Even when your body is wrestling with pain, if the presence of the Lord is manifest, and you have fellowship with God, the strokes of afflictions appear light, sweet and kind. However dreadful the place might have been heretofore, you now feel "The Lord is in the place and I knew it not," and that his grace is sufficient for you.

You may be an orphan, and feel you need the care of mother or father, or perhaps both. Your trials are such you feel if I only had their love and sympathy and kind protection, I could bear the burdens, persecutions and the "human wrongs," and all my troubles better and with more patience, and they would not seem so trying and touching. Their love would comfort me and be a great relief. But there are times it could not reach

you. But God who has promised to be a father to the fatherless will love and comfort you. His friendship will reach you when all others fail. He will never leave nor forsake you, but will be yoar friend and comforter in all your trials.

Or you may be a widow and have children to care for, and the responsibility seem so great you can not see how you can bear up under it. And as your duties increase you feel your unfitness more, and it seems your strength is failing under the weight of the burden. But trust in the Lord who promised to be a husband to the widow. He will strengthen and sustain you, and supply all your needs. He cares for you, and is mindful of your necessities.

Then, poor travellers, whatever your trials and afflictions here may be, they are only to humble you, and cause you to suffer with Jesus, who was "A man of sorrow and acquainted with grief." To live with him you must also suffer with him, and partake of his sorrows, to be a partaker of his joys. In afflictions you learn of him, and that his grace is sufficient for you. Each stroke of affliction is sent in mercy, and it only brings you one more station nearer home, where you will be free from sickness, sorrow and pain; no more parting with loved ones in death, then there you will meet with all the redeemed of the Lord and see Jesus as he is and be like him.

Journey on, and if you meet with trials by the way, remember it is only a few more stations before you reach that happy place where you will be freed from sinning, and trouble will be done away.

This writing seems like that of a child (and such I am)—composed of little things; but if any of God's poor little ones are comforted by it, I shall feel it is enough.

Dear loved ones, I ask an interest in your prayers, and sometimes a place in your thoughts. I feel I am the least among you, and the most unworthy—if I am one at all. I want to live at your feet, and to be meek, humble and lowly in all things. I want to walk in obedience to truth in the Lord, and ever be found following after Jesus.

May God bless you often to draw water from the wells of salvation, may his love and mercy sustain you, and enable you to praise his name and meditate upon his goodness.

Brother Gold, if this finds a place in the waste basket I shall not complain—do with it as you think best.

Much love to you, and all who love Jesus.

Yours affectionately,

EULA WHITLEY.

Powhatan, N. C., Dec. 6, 19o1

DEAR BROTHER GOLD:—I desire that a day be appointed for the Primitive churches to gather and hold a meeting for the purpose of giving thanks and also pray to God to bless Israel with Spiritual blessings, and also the nation with blessings; and that the day be a day in the week, not Sunday.

W. F. COVIL.

Marines, N. C.

Remarks.

There is general dullness among the churches. Peace prevails, but there are few additions to the churches.

Quite a number of the brethren are slack about attending their meetings. One would think the members would be prompt to attend their meetings, and be glad to see each other and hear the preaching.

If you are not prompt to attend your meetings, if you are slack about visiting the sick, or bearing your part of the burden and expenses of the service, as the Lord has prospered you, can you give an excuse that is satisfactory? The more excuses you have the worse off you are.

If you desire truly to walk worthy of the vocation wherewith you are called, you are not seeking excuses for not doing so.

It would be a great joy to me to see and know that our brethren generally prayed to Him who rules in the heavens that we might be revived, and that the Lord would send laborers into his vineyard, and add to his church such as shall be saved. Pray for the prosperity of Jerusalem. What a blessing it is to seek those things which are above where Christ sitteth! Seek ye first the kingdom of God and his righteousness.

P. D. G.

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office. P. D. Gold.

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P. D. GOLD ..... Wilson, N. C.
P. G. LESTER..... Floyd, Va.
R ANNA PHILLIPS..... Macon, Ga.

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EDITORIAL.

Brother G. W. Johnson requests my view of Rev. 12:7-10:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

What appears to one is not what he has attained to, nor can ever obtain, by his own power or might. It is what is shown to the recipient. There is no power in me whereby I can attain to the mystery of Revelation. Only such as is

given to me can I give to others, or declare to the household of faith.

The church symbolized by a woman clothed with brightness of light—the sun, and the moon under her feet, denoting her triumphant state upheld by justice, and crowned with the stars of light, the doctrine of truth which is a diadem of beauty, appeared as a great wonder in heaven.

This heaven is the legal dispensation, types of the true, or gospel heaven. The man child the woman brought forth shadows forth the man Christ Jesus as made of a woman. The first Adam was made of the earth, the second Adam was made of the virgin—made under the law—to redeem redeem them that were under the law.

Satan stood up to slay this man child that was to be given the glorious dominion to rule as no man had ever ruled. This child was caught up to the throne of God, representing the exaltation of Jesus at the right hand of God, a prince and a Saviour.

The dragon seeing he was foiled in his attacks upon this man child, then sought to destroy the woman. But she was provided for of the Lord, who hid her in the wilderness.

Then there was war in heaven, Michael and his angels made war against the dragon and his angels. The truth condemns error and makes war upon it. We are to lift up our voice like a trumpet to show God's people their sins, and the house of Jacob their iniquities. The contention for the truth is opposition and condemnation to error. Error is also an accusation against the truth admitting of no cessation. Hence these two powers can never be harmonized. It does not matter as to the state, time or place where they meet—war results, whether it is in heaven or elsewhere.

But what heaven is this? It is in the legal heaven, where Satan had a strong foothold, and a strong following. There were many false prophets in the Jewish nation, which is the heaven here named. Much corruption, idolatry, oppression and hypocrisy existed and were practiced there. Satan was the prince or king in all this wickedness. When Jesus came to the temple, the place of worship in Jerusalem, what did he find it? Instead of being a house of prayer it was a den of thieves. When he drove these out it was declarative of his coming in power to bind Satan and cast him out into the earth with all his angels as followers.

We see how Jesus condemned that which is wicked, and how Satan and those with him stood up to slay Jesus even when he was born, and how they opposed him all his life, and put him to death; and how they persecuted his followers in all countries, and what persecutions were endured. This is the war in heaven. Michael prince of angels, the leader and commander, followed by his angels, makes war against the power of darkness.

The holy apostles, stars in the right-hand of him who is the Sun of righteousness arising with healihg in his wings, contend for the freedom and liberty of the believer in Jesus from the law of Moses, declaring that Christ is become the end of the law for righteousness to every one that believeth.

The devil contended with the archangel Michael about the body of Moses, desiring to entangle the people of God under the law of Moses. But Paul gave place not at all to this heresy or falsehood of Satan and his angels, so Satan and his angels were cast out of heaven, or the church, and no place has been found for him since in this heaven, but he is cast into the earth, where he has a great range and deceives the whole world. He comes in men possessing great sanctity and power with all deceivableness of unrighteousness in them that perish, and deceives the whole world.

But God's people are sealed and kept by the power of God through faith unto salvation, ready to be revealed in the last times. God has set his glory above the heavens, and his church is in that glory, hence she is beyond the reach of Satan, persecuted but not forsaken, cast down but not destroyed; dying, but behold we live, having nothing yet possessing all things — more than conquerers through him that loved us and himself for us.

P. D. G.

THE WOMAN IS OF THE MAN.

The wonderful works of the Lord are displayed everywhere in nature: but in man is the wisest display, and that is crowned with eternal glory in the man Christ Jesus. Adam was made in his image, though of the earth earthy, while Jesus, the second man, is the Lord from heaven. The first man is the figure of the Second.

The wisdom of God saw it was not good for the man to be alone, and, causing a deep sleep to fall on the man, he took a rib from him and made a woman, and brought her to the man. This was comprehended in the creation, for in the beginning he made them male and female, and called their name Adam, and blessed them, and commanded them to multiply and replenish the earth, when as yet Eve was not actually existing as a woman in her individuality. She was of the man.

Here is unity in the type. In the declaration of Adam, This is now bone of my bone and flesh of my flesh, therefore the twain shall be one flesh. Then the woman is of the man. Therefore a man should love his wife as himself, for they are one flesh, or she is bone of his bone and flesh of his flesh. The bones are first, answering to the substance which is older than the shadow, as bone is typical of Christ, and flesh of man.

Marriage is therefore a great mystery as typical of Christ and the church, showing that the church was in Christ before her

manifestation in the flesh. Christ is her life, was from eternity, and that life was the light of men. She was chosen in him, and grace was given her in him before the foundation of the world. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Then the creation is in Christ Jesus, and not in the earth as was the creation of Adam: it is unto good works which God has before ordained, (and not such as we chose,) that we should walk in them (not by them.) This is grace—the grace of God that bringeth salvation; and if there is any part of it not of God, or any part not in Christ Jesus, I am unable to see it.

Love is the distinguishing, indispensible requisite in the married life. Husbands, love your wives, even as Christ loved the church, and gave himself for it.

The man prefers his wife to all. others—forsakes all for her—seeks her happiness—bears the burdens of life as much as he can. Jesus loved his bride even when dead in sins, and gave himself for her. No greater love hath a man than to lay down his life for his friends, but God commends his love to us in that Christ died for us when we were enemies, and reconciled us to God by his own death.

There is never to be putting away in the pospel. The type forbids it. Nothing but death should separate them, even naturally. What God hath joined together let not man put asunder. Nothing shall separate us from the love of God, which is in Christ Jesus our Lord.

One woman—no more—was made for Adam. The twain or two should become one flesh. Has Christ more than one bride? My dove, my undefiled, is but one: She is the only one of her mother. Song 6:9.

"And upon this rock I will build my curch." Matt. 16:18. Observe it is but one church. There is one body and one Spirit, even as ye are called in one hope of your calling, One Lord, one faith and one baptism. Eph. 4:4-6.

There are many members of this one body so joined that there is no schism in this body. But the bride the Lamb's wife is but one.

The solemn, glorious mystery! She shall be called the Lord our righteousness, and shall be arrayed in linen clean and white; she shall appear in needle work all glorious. She is complete in her husband—his name is named upon her—she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners are some of her inspired declarations setting forth her estate.

How exalted is this blessed bride in her husband! This is the perfection of beauty.

The love of God shed abroad in her by the Holy Ghost, the divine life, the character of the divine Redeemer, revealed in her makes her all glorious within. One naturally might be clad externally in the finest of clothing, and yet be filthy in person, might use the elegant language of the classics, and yet be vile in his spirit, but

this bride the Lamb's wife shall be holy in her husband, and his life, his purity, his perfection dwelling within her in the resurrection will have cast out all filthiness, and she shall be one with him, shall be like him, his happiness shall fill her to satisfaction, his glory exalt her to glorification in him, his thought shall be her thought, she shall be one with him and the Lord will be glorified in her.

Who is this that cometh up out of the wilderness leaning on her beloved? It is her beloved. She says my beloved is mine and I am his. Her happiness will be complete in that glorified state.

Here the child of God is hungering and thirsting after righteousness, lamenting his sinfulness, deploring his imperfect life and conduct, and this continues with him to the end of his pilgrimage: but in the resurrection all things will be new, and no enemy can ever enter that blessed state, nothing unclean can ever have place there: and there is in God's people a blessed persuasion that heaven will be a state of perfect happiness. We cannot tell what we will be. It doth not yet appear, but we know that when we see him (Jesus) in the resurrection we shall be like him, for we shall see him as he is. We know that we shall be satisfied when we awake with his likeness. It will be enough. There can be no further desire.

P. D. G.

GLORY TO GOD.

I used often to hear people at "big meetings," and especially at Methodist "camp meeting" profess to be happy, and to shout "Glory to God." From which, I suppose, I thought that the only way to give glory to God. And so desired to enter the kingdom that I might also "get happy" and give glory to God, as in my childish way thinking it the duty of all. And they told me I could, if I would which threw the burden of the works for entrance in the Kindom of God—a necessary first step—upon me; which caused me many a sigh and effort. But what an awful mistake I found this to be? for Peter declared this was a burden or yoke that neither our fathers, nor we are able to bear." Act 15:10. Still a righteousness wrought by works was necessary to this entrance. But Jesus said to the people "except your righteousness shall exceed the righteousness of the Scribes and Pharisees you shall in no case enter the Kingdom."

And what mortal could exceed the righteousness of Saul—"a Pharisee of the Pharisees—who, as touching the law, was blameless?" Also that of the good young man who had kept all these things of the law from his youth up? While the truth is the law by Moses was never given to put away, but to search out and condemn sin; as ministration of condemnation and death that brought all the world—as found alike exceeding sinful—guilty before God; and that

the righteousness of God by faith in Jesus Christ—by grace imputed to his people, and that far exceeded that of the Pharisees—might come unto and upon all who believed. And in which case alone God could remain just and justify them to an entrance into this kingdom, whence alone any could give glory to God; as without this faith it is impossible to approach, please or glorify God; and when all the work done in this faith does glorify him.

Therefore faith is the absolutely essential principle, not only by grace through which one is eternally justified and saved, but also through which such saved may glorify God's name. And this faith as made or given personally, is by measure, and step by step it discloses its treasure, and especially how it exceeds that of the Pharisees, or a legal righteousness, in that it embraces the grace and truth that came by Jesus Christ; and thus is revealed from faith to faith the work of God in salvation; and all to the glory of his name.

And one in personal possession must hold fast this profession to render this glory due. And to hold fast is not to waver or doubt, but to believe God implicitly; and that though seeing his promises afar off, as to time, must still embrace them, as persuaded they will be accomplished, as believing, without the shadow of disturbing distrust, that God is able and will fulfill them, however contrary to nature, or even as seeming contradictory to his own words, as in the case of the offering up Isaac by his father. For this profession in full assurance, or as without the sign of wavering from distrust, is great, very great praise, giving proportional glory to God. Ps. 50:23. In this one goes out at God's word regardless of consequences.

Jesus said to do the work of God was to believe on whom he had sent. To believe on Jesus Christ as whom he sent, is to give glory to God for all the work and benefits therefrom that Christ accomplished. Also Jesus said to his disciples that to go forth and bear much fruit, or gospel works done in faith, was to glorify the Father.

Then to love, honor, fear and obey the Lord is to glorify his name. And not only a wise apostle, but also the grace of God that makes us what, where and who we are, as to our hopes of heaven, commands us that "Whatsoever we do, do all to the glory of God." For the graces and benefits of salvation, whether for time or eternity, are of God; hence demanding all praise and glory to his name.

So not as I first thought, or that one must necessarily profess to be "happy in the Lord" to give glory to God; nor is it confined to "big meetings" in public demonstration. Jesus gave glory to God in all his works; and not only as he was in this world, so shall his people be; but he said, If any would be my disciple, let him deny himself, take up his cross and follow me. P.

WILL DRUNKARDS ENTER HEAVEN.

A friend asked me if I thought any drunkard would inherit the kingdom of heaven, or be saved? I asked him if he would enjoy a place or state called heaven where there are drunkards, or liars, or whoremongers, or blasphemers, or unclean persons? It is unpleasant enough to have drunkards here. They annoy sober-minded people on earth, where we live together only a few years, and in different society. How much more unpleasant if on perfect equality the sober and the drunken should be joined together? Nothing that molests or offends shall enter heaven. Every one that enters heaven must be born again, or of incorruptible seed, before entering heaven.

I have no question or doubt in my mind that some that have been drunkards, or adulterers, or coveteous, or theives will be saved, or enter heaven; but they will not enter heaven in that character. Heaven begins here. He that is not right before or when he dies will not be right in the resurrection.

Do you hold that it matters not how much one may hunger and thirst after righteousness, if he is not one of the elect he will never be saved. No, I believe that every one that hungers and thirsts after righteousness will be saved, and the fact that one does hunger and thirsts after righteousness will be saved, and the fact that one does hunger and thirst after righteousness is good proof that he is one of God's elect. One does not hunger and thirst after righteousness to become one of the elect, or for any selfish end or aim, but because he hates sin and desires holiness.

D o you believe that every one that has the will to be saved will be saved? Yes. Whosoever will let him come. Ho every one that thirsts come ye to the waters.

Do you think that one can thirst for righteousness; or love and thirst for wickedness, just as he pleases—that the same mind or nature that loves holiness can love sin, and that if he that loves sin will just make up his mind to hate sin he can do so, that it is just left with the creature to decide the whole matter as a free agent, or to do that which he will not do. Do you think that God left each man to decide for himself—that God would do violence to the freedom of the human will if he did not leave man just to act on his own responsibility. Do you believe that God so made man that he is bound to leave man to decide his own fate, and that he would not allow himself to foreknow what man would do—until man decides to believe, and when God saw that he would live a godly life, or rather has lived a godly life, then he elected him to salvation?

Do you not believe that there were some such as the prophets and apostles elected in the olden time, but that in this enlightened age, when men are so much better than they used to be, and know so much more, that now every body

is elected, and it is left to each one to improve the spark of grace in him, and that if each one will do the best he can they all will be saved.

Some people say the world is getting worse, waxing worse and worse, but you do not believe that, do you? Do y u not think mankind are far better than they were in former times? Why do not they love souls now far more than they use to do, and look at the money they are spending to save the heathen? See what sacrifies they are making, and how mankind love each other? P. D. G.

CONTENTMENT. WHAT IS IT?

Be content with such things as ye have, is a scriptural injunction. This does not declare what we are disposed to do. What need would there be of telling us to do the things that we naturally and invariably do? The scriptures enjoin the doing of things which are right in themselves, and the wise things for us, but not such things as we by nature are disposed to do.

We are not so thankful for what we do have as we think we would be for other things which we want. One feels if I had so and so then I would be satisfied. This means I am not content with what I have now.

I question if any one that knows his own heart is as content, as thankful, as he would like to be with what he now has, or already has. We want so and so, this, that and the other thing, and think if we just had such and such things then we would be content and be thankful. If we should obtain such things we would find ourselves as far or farther from being content as we are now, and so we would learn that a man's happiness consisteth not in the abundance of the things which he possesseth. But that is not a lesson that is learaed in one day, nor one year, nor is there any graduation in this school. The alumni of this institution do not inhabit this earth. Paul came into this blessed state when he wrote, I have learned in whatever state I am, therewith to be content. But he owned no worldly goods—he had nothing. The school through which he passed was the school of tribulation. Who wishes to take lessons in that school?

What is it to be content wit such things as ye have? It is not to want other things of a worldly sort in a coveteous way—not to murmur at providence—or to take an improper course to obtain any thing—not to neglect that which you should do to obtain it—nor to do that which the Lord's word forbids to obtain it—nor to desire it against the will of God, but to refer the matter to the will of God, and he willing to do those things which are in obedience to his word, and to be thankful for such things as you have, to feel that they are the gift of God to you, and are a supply of your need.

Seek first—above all else—the Kingdom of God and his righteousness, and all needed things, pro-

per things for you to have, will be added. If I am seekins first of all the Kingdom of God his righteousness is so precious to me that, in comparison with it, the things of the world are but dung and dross, and I will not desire them much, and it will require but little to satisfy me. God's humble poor, rich in faith, are the happiest people in this world. They are content with their lot. They know they brought nothing into this world, and they do not want to carry anything out, and feel what they have while here is far better than they deserve, and they are thankful. P. D. G.

WHO SHALL ABIDE?

"Every plant which my heavenly Father hath not planted shall be rooted up," Matt. 15 : 13.

The teachings of Jesus always offended the Pharisees, or always is offensive to all that desire to establish their own righteousnes.

In the uply of Jesus to the disciples who said to him, knowest thou that the Pharisees were offended at this saying? What saying? He said it is not that which goeth into a man's mouth that defileth him, but that which cometh out. Why? Because that which cometh out of the man proceeds from the heart of man, and the heart of man being deceitful above all things, and desperately wicked, and who can knnow it? sendeth forth evil thoughts, murders, adultery, fornication, thefts, etc., and these things defile a man. When a man becomes drunken with wine or strong drink, and commits crimes that he would not commit if sober, it is that which comes out of him, or what he has done that he is punished for. These things were in him before, and the druukeness was the fitting occasion to bring them out. Would it not be better for them to not come out? Would it not be better for both him and others also? Yes. It is what comes out that defiles. Then if it did not come out would it defile?

But there are more ways than one of being drunken. The deceitfulness of riches, or the cares of this life, may make one drunken. The leaven of the Pharisees makes them drunk.

Did you ever notice a man drunk with intoxicating drink? See how wise, smart and great he thinks himself to be. Well a man drunk with false doctrine or self righteousness thinks he is wiser, smarter, stronger and better than others, especially better than one who feels that he is a sinner! and the things that come out of his heart defile him. While God's humble poor feel they are vile and needy, and abhor themselves, and they are sober minded. Jesus said, beware of the leaven of the Pharisees by which he meant their doctrine.

It matters not what a man pretends or claims to be. Every plant which the Father hath not planted shall be rooted up. These men professed to be righteous. They were religious in their way: but it was not God's way. They should be plucked up and cast away. The

ax is laid at the root of the tree. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

The Lord's field is holy ground. None can stand there in his own shoes. Those that the Lord plants in his vineyard bear fruit unto holiness, and God is glorified in them. The church is God's husbandry, God's building.

We know that naturally every tree brings forth according to its own kind. We know also that the tree does not make itself good. Make the tree good and its fruit will be good. P. D. G.

Elder George Robbins' post office is changed from Dardens, N. C., to Spring Hope, N. C.

UNION MEETINGS.

The Skewarkey Union is appointed to hold it next session with the church at Smithwicks Creek, Friday, Saturday, and 5th Sunday in March.

The Contentnea with the church at Nahunta 8aturday and 5th Sunday in March.

The Black Creek with the church at Scotts, Saturday and 5th Sunday in March.

The Smithfield Union at same time with the church at Hannah's Creek.

RESOLUTION.

WHEREAS: Through adversity our house of worship in Montgomery Alabama has been sold from us to secure the payment of a Mortgage upon it, amounting to nearly ($1000.00) One Thousand Dollars, which we are not able to pay; therefore,

RESOLVED: That we form ourselves into a committee of the whole church, including all friends who will assist us in that capacity, to solicit aid in money to pay this debt, and that we will all do what we can in this persevering effort to thus redeem our house, praying the Lord, who will hear the prayer of the destitute, to bless and give us favor with our kind and generous neighbors and brethren.

Adopted by the church in conference, December 31st, 1901, and officially signed.

W. H. COLEMAN Clerk,
12 N. Perry street.

ELD. D. BARTLEY,
Mod. pro tem.
755 South Perry St.

DEAR BROTHER GOLD:—The Old School or Primitive Baptist church of this city requests you to publish their above act in the LANDMARK as soon as you can, trusting that their brethren in Christ will feel it in their hearts to help them in their distress. They have paid on their church house and lot nearly $2500.00, but were absolutely unable to pay off the mortgage, for which it is now sold. They are a lovely little band of about twenty, sound in faith and walking in the truth as it is in Christ. Great will be their relief and gratitude to the Lord and their friends, when their valuable house of worship is redeemed, and none can molest or make them afraid. Send all donations to either the Clerk or me, as above.

In tribulation your brother,
D. BARTLEY.

DEAR BROTHER GOLD:—I wish every Old Baptist preacher who reads this to mail me a postal stating whether or not they endorse

the introduction of instrumental music in our churches, and whether in their judgment such a thing is a departure from the faith, and if so, should it be made a test of fellowship?

Yours for the welfare of Zion,

H. J. REDD.

Riverview, Ala., Jan. 9, 1902.

APPOINTMENTS.

HENRY TAYLOR.

Freedom.....Jan. 21
Bear Creek.....22
Liberty Hill.....23
Jones Hill.....24
Jerusalem.....25, 26
Tyson's School House.....27
Bethany.....28
Lawyer Springs.....29
High Ridge.....30
Mountain Springs.....31
Liberty, February.....1
High Hill.....2
Union Grove.....3
Watson.....4
Crooked Creek.....5
Clark's Grove.....6
Meadow Creek.....7
Bear Creek.....8
Salisbury.....9
Pleasant Hill.....11

Conveyance needed when off the R. R.

J. T. STEWART AND J. E. ADAMS.

Hannah's Creek....Sat. and Sun., 18, 19 Jan
Rehoboth.....20
Clemant.....21
Smithfield.....22
Union.....23
Bethel.....24
Little Creek.....25
Clayton.....Sun. and at night, 26

E. E. LUNDY.

Nashville.....3rd Sunday in Jan
Sapony.....Monday
Mill Branch.....Tuesday
Pleasant Hill.....Wednesday
Williams.....Thursday
Lawrence.....Friday
Deep Creek.....Saturday
Kehukee.....4th Sunday
Mt. Zion.....Monday
Conoho.....Tuesday
Red Banks.....Wednesday
Farmville, Wed. night after 4th Sun. in Jan
White Oak.....Thursday
Wilson.....at night
Wilmington.....Friday night
L H Horn's.....1st Sun in Feb
Sheffield S. H.....Thursday
Moorehead.....at night
Straits.....Sat. and 2nd Sun
Davis' Shore.....at night
Nelson's Bay.....Monday night
Hunting Quarter.....Tues. and Wed
Portsmouth.....Thurs. and Fri

Will some brother at Red Banks meet him at Greenville Tuesday evening after 4th Sunday in January?

Also, will some one meet him at Newbern Thursday morning after 1st Sunday in February?

T. N. WALTON.

Mt. Zion.....Tues. after 1st Sun. in Feb
Shiloh.....Wednesday
Brother H. S. Bass'.....Thursday

Elder W. H Shields may be with him.

T. C. HART.

Raleigh.....Sat. and 4th Sun. in Jan
Durham.....Monday night
Mt. Lebanon.....Tuesday
South Lowell.....at night
Surl.....Wednesday
Samp Creek.....Thursday
Dutchville.....Friday
Stems.....at night
Clarksville.....Sat. and 1st Sun. in Feb
Oxford.....Monday and Tuesday
Mr. Wayne Horner's.....Wednesday night
Mr. John C. Cannady's.....Thursday
Tar River.....Sat. and 2nd Sun
Shiloh.....Monday and Tuesday
Stories' Creek.....Wednesday and Thursday
Ebenezer.....Friday
Roxboro.....Sat. and 3rd Sun
Durham.....Monday night
Raleigh.....Tuesday
Clayton.....Wednesday
Pine Level.....Thursday
Goldsboro.....Friday

Conveyance needed.

J. W. FLINCHUM.

Clear Spring.....Fri. before 1st Sun. in Feb
Pine Ridge.....Saturday
Saints' Delight.....Sunday
Abbott's Creek.....Monday
Bunker Hill.....Tuesday
Cross Roads.....Wednesday
Sardis.....Thursday
Pleasantville.....Friday
Shiloh.....Saturday
Buffalo.....2nd Sunday

J. T. STEWART.

Smithfield.....Sat. and 1st Sun in Feb
Wilson.....Sunday night and Monday
Falls.....Tuesday
Tarboro.....at night
Little Creek.....Wednesday
Robersonville.....at night
Flat Swamp.....Thursday
Skewarkey.....Sat. and 2nd Sun
Spring Green.....Monday
Robersonville.....at night
Benson.....Tuesday night
Raleigh.....Sat. and 3rd Sun
Durham.....at night

J. D. DRAUGHN.

Raleigh.....Mon. night after 3rd Sun. in Jan
Clayton.....Tuesday
Salem.....Wednesday
Healthy Plains.....Thursday
Sandy Grove.....Friday
Peach Tree.....Saturday
Nashville.....4th Sunday
Sappony.....Monday
Mill Branch Tuesday.....Tuesday
Falls.....Wednesday
Williams.....Thursday
Lawrence's.....Friday
Deep Creek.....Sat. and 1st Sun. in Feb
Kehukee.....Monday
Conoho.....Tuesday
Hamilton.....Wednesday
Spring Green.....Thursday
Flat Swamp.....Friday
Bear Grass.....Saturday
Briery Swamp.....2nd Sunday

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

OBITUARIES.

PERCY HAM.

Sister Percy Ham, whose father and mother were Burwell and Sallie Edmondson, was born April the 10th, 1814, and died October 7th, 1901, aged 87 years, 5 months and 27 days—a ripe old age. She was married at about 16 years of age to Erastus Ham, and was the mother of 14 children, 6 of them still living.

She was received into the church at Nahunta, Wayne county, N. C, about 1855, and remained a devoted and exemplary member of that church until her departure.

Sister Ham was, through her gifted pen, well known to many readers of the LANDMARK. Her deep and profound knowledge of the bible, her rich Christian experience, and her brightness of gift, fitted her for conversation. Rarely has it been my lot to listen to any more gifted in conversation. The doctrine of the Lord Jesus was her theme, and with great zeal coupled with knowledge, did she contend for the faith once delivered to the saints. Now and then as the Lord raises up one to judge in Israel, do we see such lifting the banner, and proclaiming the law that rules in Zion. With great clearness of mind and prudence in counsel did she declare the law in Zion, and shout for the battle. She earnestly contended for the word of the Lord, and meekly bowed to that word. One had no room to doubt her faithfulness in Zion.

What a judge of preaching she was, and how wonderfully did she hold up the hands of him that was weak and give drink to him that was thirsty! What an open, clear, easily read, living epistle, known of all, was sister Ham! How does the Lord shine in such characters! In many ways he speaks, but not more clearly perhaps than in the life of such beloved ones.

Her patience I learn had its perfect work in her last days. Her love and submission were so bright! She said the Lord told her in her last sickness that she belonged to him. The rays of light shining in her face during that time were gloriously bright.

When they attempted to relieve her she would say to them, "Let me alone. Let me go to him" It is far better to depart and be with Christ. Her last words utter-

ed were, "Let me go, let me go." As one in a desert who, hungry and faint, espies the fruitful Canaan, and having the witness it is for him, eagerly desires to depart and be there. Sweetly and peacefully, gentle and loving as an infant in its mother's arms, she fell asleep in the smile of him who is the feast of the soul.

Her children loved and honored her to an uncommon degree. She loved her children and prayed for them.

May they fondly cherish her memory, and walk in the footsteps of that faith that guided and adorned the walk of their mother.

The Lord spoke often to her in spirit. God poured upon her the spirit of understanding in the fear of the Lord. Now she has gone where vision has turned into sight, and faith into fruition.

P. D. GOLD.

WESLEY PITTMAN.

Brother Wesley Pittman was born November 1, 1812, in Edgecombe county, N. C., and died in the same county March 23, 1900, at the advanced age of 87 years, 4 months and 22 days.

He was united in marriage to Christian Edwards October 17, 1837, with whom he lived in the full enjoyment of the married state about thirty-three years, when they were separated by her death, July 2nd, 1871. Of this union there were born to him nine children—two sons and seven daughters—of whom two daughters and one son survive.

At the age of twelve years he suffered an attack of rheumatism, which made him a cripple the remainder of his life, and he used crutches. The necessary great pressure of the left hand to the crutch in swinging himself along caused a hard lump to come on the forefinger just where it joined the hand. This he called a corn, but later, when his strength had so much failed him that he had to lay his crutches aside and take to an invalid's chair, this supposed corn proved to be a cancer. The great pain that this caused him grew more and more intense during a period of two years, when death relieved the suffering body and liberated the noble and blessed spirit.

The God whom he had so long and so faithfully trusted did not fail him in the day of affliction, nor forsake him in the hour of death, and the power, love and righteousness of that God—the unsearchable riches of his dear Son, and salvation by grace, were his theme till the last.

He was baptized by Elder John H. Daniel the 3rd Sunday in July, 1857, and at his death had been a consistent member of the Primitive or Old School Baptist church at Williams for upwards of forty years.

We believe that a more industrious man than he never lived, for although he suffered great bodily affliction all his life, he was never idle; and when his rheumatic limb had disabled him for active labor in the field, he found employment in summer when the farm work was over in teaching the poor children of the neighborhood to read and write. And in the fall, when the ripened crops required the labor of his pupils to harvest them, he would devote his time to the making of weavers' sleys. These he made from reeds, which he cut into pieces about four inches in length, and then split them into small pieces of uniform size, which he nicely polished and secured at the ends between strips of wood by means of waxed thread. His application to this tedious but honorable work proved a real blessing to the community during the destitute period of the war between the States; for while he demanded from those who were able to pay it a small sum for these sleys as a means of support to his own family, the widows and the wives of the poor soldiers had them without price. And in the use of these their children were clothed, and cloth woven of which garments were made and forwarded to their husbands on the field of strife.

During all the dark and destitute years of the war he encouraged, counselled and substantially aided the widows and orphans, and his noble courage and patient industry was a wholesome example to all.

For several years before died he would ride eight miles to attend his church at their regular meetings, though he could not walk a step. He could ride on his buggy to church and we would take him on a chair and carry him into the house, and after preaching take him back to his buggy. I often felt like it was a blessed privilege to wait on such a dear brother and father in Israel as brother Pittman. He was faithful to the end.

He was very prompt to attend his meetings. If anything should come up in conference to necessitate his speaking, what he said was well said, and to the point

We believe our dear brother has fought

a good fight and finished his course, and kept the faith, and that a crown of righteousness was was laid up for him by that God whom he so devotedly loved. He died a firm believer in salvation by grace through faith, and that as the unmerited gift of God.

Written at the request of the church at Williams. W. W VICK.

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.

SILAS H. DURAND.

Southampton, Bucks county, Pa.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.
November 18, 1901.

NOTICE.

I have in possession a valuable remedy for the cur of cancers and having made many cures of cancer with it and knowing their are many sufferers of cancer seeking a cure I now propose to publish it. It is done by means of a plaster, taking out the cancer and bringing its roots into absorption and killing their growth and removing the cause of cancerous nature. An and all afflicted with cancer are requested to write me and give description of case.

All inquiring letters will be promptly answered, Address H. W. Williams, Sincerity, N. C.

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Zion's Landmark.

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—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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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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 communica ions, 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.

EXPERIENCE.

It was eighteen and eighty four,
I found myself in trouble;
It was twelve long months or more
My sorrows seemed to double.

It seems there was a heavy load,
Not far above my head,
That soon would cast me overboard
And crush my soul to death.

It seemed that I was all alone,
The worst of all creation;
And without strength except my own
Would die without redemption.

Unto the Lord I sought for rest,
Wretched and undone;
Without one plea of righteousnnss,
Or power of my own,

In earnest then I tried to pray
Have mercy on me Lord;
And take from me this load of sin
That I have carried long.

I knew he said come unto me
All that are heavy laden;
I felt like that applied to me,
Though I was not forgiven.

At length it was so very plain,
One night though in a dream;
That my load of sin was gone
A light around me shown.

I received the light so very plain
It seemed it showed from heaven,
In love and mercy seemed to say,
Your sins are all forgiven.

It seemed that I could not believe
For doubts and fears came in;
Until the Lord my soul relieved,
By showing the light again.

I prayed to him with all my heart,
For fear I was deceived.
If he would show the light once more;
I surely would believe.

And all at once the light was shown,
I slapped my hands and tried.
To shout aloud and thank the Lord
And I awakened wide.

I knew that I had been asleep,
Felt calm and serene
When something seemed as if to speak,
You have only had a dream.

Though I did not feel the same
My load of sin was gone,
I did not know from whence it came,
Nor whither it had gone.

Again, when I was all alone
What wondrous love was singing,
I believe that I was shown
The Lord of my salvation.

The room was filled with joy and peace
And love that I can't mention,
My heart was filled with thankfulness,
I felt my sins forgiven.

I felt then like I'd never doubt,
Nor ever have a fear,
Or ever know a sorrow
Or ever shed a tear,

But those moments passed away
And I was in the dark,
Though I feel from day to day
That's a christian's life in part.

But if I have the saving grace
I shall never fall
So in His name I'll ever trust.
Though vilest of them all.

Though I feel so imperfect
And do so much that's wrong,
I fear at times the Lord has never
Claimed me as His own,

Again I feel the presence
Of Jesus and His love,
'Tis then my way is open clear
To that blessed world above.

Then happy days and joyful hour
When deaths cold wave is passed
And I shall meet those gone before
Where songs of praise shall last.

You see I am ignorant and unlearned,
And weak in every way,
But God who gave the breath I draw
Knows what I am each day.

I felt that I would like to be
A member of the church,
But thought that one so vile as me
Was not received as such.

For proof I asked the Savior dear
If right for me to join,
That the water might cleanse
Which had been muddy long.

So when meeting time came on
There was nothing in the way
The water was as crystal clear.
It was a lovely day,

And I went and told a part,
I could not tell it all,
And was baptized on Sun-morn,
By Eld. John C. Hall.

—EMMA SPARKS.

Roanoke City, Va.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—Enclosed please find one dollar and a half, for which give me credit on your paper. I am well pleased with it and cannot well do without it in my old and crippled condition. It is a great comfort to me, especially the editorials. They are firm, positive and good, on all disputed points, predestination, common salvation and feet-washing. I cannot see why we should disagree on those points. Predestination means predestination, no limit or unlimit attached to it, just the same as grace, eternal salvation. There are so many commands pertaining to our walk and deportment in this life. Thou shalt not go up and down among my people as a tale-bearer. How many are guilty of violating this command, giving themselves and their churches trouble. No doubt many churches have been obliterated or spewed out by a violation of this one command. The Lord's message to the seven churches of Asia that if they did not settle their trouble he would remove the candlestick from them and spew them out, and he did not tell the churches if they could not settle their trouble to call in counsel from sister churches. Settle your troubles within the pale of your own churches. I have given you the keys and you are a sovereign within yourselves.

Brother Gold, excuse this long letter. I could write all day upon these disputed questions, my own imperfections and the mismanagement of our churches gives me more trouble than all things else. May God bless you in the future as he has in the past, enable you to so conduct your paper as to honor God and his cause and give comfort to his children on earth. Hoping I am your brother in Christ.

T. J. BURKS.

Comanche, Texas.

DEAR BRO GOLD:—I feel sorry that I did not send on my remittance sooner but times are hard with me. I could not do without the dear old LANDMARK, as that is all the Primitive Baptist preaching I ever hear or get. There is no church nearer than Cotton Creek and that is near thirty-five miles, and I never was there. My father, James H. Boroughs was one of the first subscribers to the LANDMARK when it first commenced publication, so you see I have been a reader of the dear old LANDMARK a long time. And now father has gone to his happy home I want to keep it paid up as long as I can pay for it. I get very hungry sometimes for the voice and songs of the spring time. It seems like my winters are so long, but oh when the spring time comes and the winter clouds are all gone it seems like my summer would last all the year, but at this time it seems as though my harp was hung upon the willow.

Sometimes I can feel and have a little glimpse and foretaste of my acceptance with Christ, and then all is well.

I am the only Primitive Baptist

at this place that I know of. There is everything else here but them. Shall I always live by myself, and no one of my faith to talk to? I ask an interest in your prayers.

MARY E. SANFORD.

Roberdell, N. C.

EXPERIENCE.

BROTHER GOLD:—I am old—not able to go and try to preach to the glory of God and comfort of the brethren and sisters, as I have tried to do for about forty five years, and now as I have been requested by some of the brethren to write out my experience for publication in the LANDMARK I know of no better way to glorify God than to comply with their request. I am willing for everybody to know how I was made to be a witness to the truth of the scriptures. As far back as I can recollect I was told by my oldest brother that people died, and that good people went to Heaven, and bad ones to hell. From that time on until I was about 18 years old the fear of death and hell would seize upon my mind when there was any danger of getting killed, and when any one was taken sick or died in the neighborhood. When about eighteen years of age the last sister I had was taken sick and died. She was in great distress on her death bed, wanted grace and then died. The fear af death and hell seized upon my mind. I commenced trying to pray and read the scriptures. It was not long before I dreamed I was down beside the branch on my father's farm burning brush between sunset and dark. I quit work and looked up in the sky, and saw a place like unto the seven stars. Right there a door opened and I saw Jesus it seemed to me sitting in an arm chair. I leaped up over the brush heap that was on fire and fell flat on my face and Jesus said to me, "Come unto me, all ye that labor and are heavy laden and I will give you rest." I awoke with the tears in my eyes. This dream gave me comfort for awhile, but I soon concluded it was nothing but a dream and that it would not do to put much confidence in a dream. After this I had a great many dreams that scared me. The fright that the death of my sister brought upon me gradually wore off, and I became lukewarm, did not read and pray as much as I had done. Two of my frightful dreams I will mention. I dreamed I was in an old sedge grass field alone, and the grass was on fire burning in a ring and I in the ring, and the fire making for me. I ran as fast as I could and tried to jump over the fire and my coat skirts caught on fire. I awoke in the act of pulling off my coat. Again I dreamed of getting in a fight with the devil and cursing him, and when I cursed him he got the better of me. It came in my mind to ask God to make him turn me loose, and I did it, and he left me in an instant.

By reading the scriptures I found Election to be the bible doctrine in some sense. I thought the Primitive Baptists were mistaken in the way they preached about Predestination and Election. I thought it should be conditional. I argued and contended that I did not see the use of preaching if it was like Primitive Baptists preached. I reasoned upon it in this way. Peter said, "Elect, according to the foreknowledge of God." I would say God foreknew all things. He foreknew who would do good, repent and believe the gospel, and them he chose to be his elect." Thinking I had the power to do these things, not knowing at that time that I was contradicting the scriptures, and

knew not what the Gospel was, I read the scriptures and tried to pray with the eyes of my understanding blinded, until I got to thinking I was good, and that God would not be a just God if he did not save me. While in this blind condition I got in conversation with an old darkey and said that God could not make a man a christian, unless the man was willing to be one. The old negro reproved me and said, "Job, you ought not to say so, He can do it, but he won't do it. Right at that time I was not ready and willing to be a christian.

I had a desire to take some pleasure in worldly amusements. It seemed to me then as it does now, that it was not right to mix worldly amusements with religion in Christ's name. So I concluded I would put off trying to be religious until I had taken some worldly pleasure. My hope of having any pleasure in worldly amusements was soon taken away. I was bro't into trouble by some words of scripture being put in my mind recorded in Psalms 50:16-21. Those words that were put in my mind made me feel that I had classed myself with the wicked, and had made out God to be such a one as myself. What I said to the old darkey, seemed to me to be the most abominable words that ever escaped my lips. I wanted to ask God to forgive me, but was afraid, because the scriptures saith the prayers of the wicked are an abomination in his sight. I was killed to my conditional plan of Salvation, but had no hope that I was an Elect. I was in great trouble. While in this trouble the words of Paul came in my mind, I obtained favor because I did it through ignorance in unbelief. I went to work right under the law thinking that if I prayed and read the scriptures all would be well with me, but the more I felt to be condemned. It seemed to me to hell I must go, and I was afraid to go to sleep at night for fear I might awake in hell. While ploughing one day it seemed to me the devil was after me, saying to me, "Curse God and die." I thought when I got out to the end of the row I would get over the fence in the woods out of sight of the hands that were working in the field, and try to pray to God if there was no mercy for me, be pleased to give me peace of mind while he suffered me to live in this world; something seemeed to say, God is able to save you from hell. I then thought I would give my soul's salvation up to God, and I would not be troubled about it any more as I had been. In an instant these wards came, "I would thou wert either cold or hot. I will spew thee out of my mouth." Rev. 3: 15, 16. I was convinced as quick as thought that conclusion would not do, that I must be concerned about my soul's salvation. I commenced praising God, told the negro boy that was plowing in the field with me to praise God. I was three miles from home and took my horse out of the plow, jumped on him and went home calling on all creation to praise God, and telling every one I saw to praise him. I felt that God had made me willing to be a christian and had said to me, He was able to save me from hell and that I ought to praise him for it. I could not see at that time how God could be just and save me. My mother was scared fearing I was going to die. I said to her, Mother, you need not be scared, I can't die until my time comes, I've got to preach. The neighbors came in that night to see me and I talked to them some and said let's pray. In my prayer I commenced cursing the devil say-

ing repeatedly damn the devil to hell until I was about out of breath and wound up saying, Glory to God on high By that time they had gotten me on a bed on the floor. I felt good. Report went out that I had gone crazy, and it worried me to think that people would think what I had done in the way of praising God originated from a derangement of the mind. I did all I could to keep from appearing crazy, but could not help being despondent. While in this condition I went to hear my father preach the 2d Sunday in April 1845. This was the text. "The Lord shut him in." Gen. 7: 16. Under his preaching that day I saw how God could be just and save me from hell. I I received a hope that I was an Elect, embraced in the Covenant of Grace, could claim the promise of the Gospel, felt that Jesus was my Savoir. Oh! the joy is inexpressible, full of Grace and Glory. Glory to God on high. I offered to the church Saturday before 4th, Sunday in July 1845. I could tell nothing much of what I had experienced, being overcome with joy; was received and baptised the next day by my father Elder Josiah Smith.

My experience after joining the Church. After joining the church the impreseion that I had to preach was not so strong, and I did not want to try as long as I could have peace of mind without it. I sought a wife; went to see the young lady that I thought the most of, proposed marriage, and we were married, November 11th, 1845. She was the grand-daughter of Elder Jabez Weeks. Some two or three years after I joined the church I felt it to be my duty to wash my brethren's feet. It bore on my mind so strong, that I named it to the church in conference. My father was pastor of the church, made a talk on it, said he was not satisfied whether the feet washing took place at the Sacramental supper, or some other supper that they made for Jesus. My father gave it as his opinion that the most proper place was at a Brother's or Sister's house, when they went home with one another. Some of the Brethren went home with me, and we washed one another's feet at my house. I felt comforted. I was taking at that time, The Primitive Baptist paper, edited by Elder Burwell Temple I read the experiences of the Brethren and Sisters and concluded that I would write out my experience for publication, not thinking that if I did it before trying to preach, that I would get myself in trouble, got along pretty well in writing my experience, until it got to what I said to my mother, I had to preach. I got in great trouble, nothing of this world was of any satisfaction to me. I thought if any one had any sympathy for me it would be my wife. I spoke to her of my troubles. She said pshaw, talk about preaching, and you have never gone to prayer in your family. I had often thought I had an excuse for not doing of it. I believe now that the Lord moved upon my wife to take away my excuse, for I had not told her what my excuse was. I could not sleep of nights. In the night while my wife and children were asleep, I took what I had written of my experience and burned it up, lay down again and tried to sleep, but could not, got up again with these thoughts in my mind, I would get my Bible and pray to God that the book may open to some words that will show me what my duty is. The book opened to the words, Take it and eat it up. It will make thy belly bitter, but it shall be in thy

mouth sweet as honey. Rev. 10th, and 9th. If there had been a little congregation gathered at my house that night I would have tried to preached to them. I felt it like fire in my bones. I prayed in secret for my wife that night that God would have mercy on her for Christ,s sake, save her, and show her what her duty was towards me. About day break she was up before I was, something that she was not in the habit of doing. As the weather was cold she had a fire made, the two little children were up, everything was quiet, my excuse taken away and I went to pray in my family. My wife and children seemed more lovely than ever, every thing seemed lovely. One night while under the strong impression that I must preach, I became helpless in my feet and hands, my wife was scared rubbing me with camphor. While in that condition I thought of all the Primitive Baptist preachers that I knew. I wanted them to come and take me and carry me wherever they went to preach, and let me tell to sinners around, just like you see me, helpless, you will have to see and feel yourselves helpless, under the Wrath of God, and the curses and condemnation of the Law, and that there is no way of deliverance, only through and by believing in the Lord Jesus Christ, as your Savior. As soon as these impressions had passed through my mind I was all right, my wife unbeknowing to me had sent for my father and brother, before they came, I was up and could walk about where I pleased. After this I felt my imperfections so strong I thought I might be deceived about the whole matter and had better go and tell the church I was deceived, and have my name taken off the church book. I talked with my father about it, he said go long Job, do your duty, and leave the rest to God. So I commenced trying to talk in public. All my aim at first was trying to prove to the world that the Primitive Baptists were the people of God, preaching and contending for the faith and doctrine of Christ and the Apostles. On one occasion I miscontrued a passage of scripture, my father followed after me, and corrected me. I thought that if I had been moved upon by the good Spirit to make that talk, I would not have made that mistake. I concluded I would quit trying to preach. It soon came in my mind that I had neglected to preach Jesus Christ and Him Crucified. Quick as thought came these words. I do remember my faults this day. I never wanted to preach so bad in all my life. My wife and I were going to quarterly meeting at Hadnots Creek, Carteret County, N. C. We fixed off as soon as we could Saturday morning, rode 23 miles, when we got there they had'nt commenced preaching. My father was pastor, when we got in the house he said to me Job, if there is anything on your mind to talk about go forward. I took a text that made me feel like preaching Jesus Christ and Him Crucified, Genesis 41st, Chapter 9th, verse.

JOB SMITH,

Loco, Onslow Co., N. C.

DEAR BROTHER GOLD :—By the request of some very dear brethren and sisters in the bounds of the Bear Creek Association I will write a few lines for your paper, hoping the same may be beneficial to the dear brethren and sisters and kind friends that I met at the Bear Creek Association, in Union county N. C., Oct. 5, 6, 7. I left my home in Cleveland county on

Friday at 2 o'clock, and arrived at Monroe the same night in company with brother S. C. Jones. We were met by brother J. J. Hill and conveyed out two miles to his house where we were well cared for. The next morning brother Hill conveyed us to the Association where we arrived just in time to hear the first prayer. The introductory sermon was delivered by Elder A. G. Morton, and the Association was organized by Elder J. F. Mills Moderator, and S. A. Helms Clerk. I met at this association the following Elders, S. C. Little, J. E. Williams, J. F. Mills, A. G. Morton, Jesse Brown, Robert Helms and W. T. Broadway from Abbott's Creek Association. I just now cannot find language to express my feelings on meeting with such a lovely body of Baptist brethren and sisters. I felt very much like I had met with a people that were full of love toward me, a poor, unworthy creature. This was my first visit to the Bear Creek Association. Elder Broadway and myself were called for at the stand to try to preach to a large congregation of people. Brother Broadway preached the same doctrine that I had been trying to preach for twenty seven years. I was glad to meet with such a brother as I found brother Broadway to be. On Sunday W. T. Broadway S. C. Little and H. Taylor preached where we met the largest congregation of people I ever saw together. Elder Broadway spoke first to the people, and preached in accordence with the divine teaching of the Bible, and it seemed to me that the Dear child of grace was feasting on food divine. Then came Elder S. C. Little and preached from the text preach the word, and if I know any thing about sound preaching this old, gray headed Brother whom I had never met before came loaded with Bible truths, and he was not afraid to tell it declaring himself to have no compromise to make with others who stood in opposition to him in doctrine. The grace plan of redemption was well shown up in the two foregoing discourses. Then we had one hour intermission, in which time it seemed all enjoyed themselves in eating and social conversation. Then the people were called to the stand by singing, when the poor unworthy writer appeared bef re the large multitude of people, and tried to preach from Acts. 5: 20. This closed the Sunday service. Brother Broadway and myself went to spend the night with A. J. Dees, a very dear brother, who, together with his companion did all that was necessary to make us comfortable. We here tried to preach again, and on Monday morning we returned to the meeting house, the Association resumed her business. Elders Broadway and Little were requested to preach at the stand, while the association was in session in the house. The association completed her work and adjourned in time to hear some preaching. When preaching was over a hymn was sung and the parting hand was given, and thus closed another session of the old Bear Creek Association. The arrangement being made beforehand for me to travel the week following the Association with Elder Broadway on his appointments we set out on our way in company with Brother James Godwin whom we spent the night with at his home. Next day we went to Jerusalem church in Anson Co. where we tried to preach. From this point we were conducted by a kind friend to Brother Thomas Tyson's where we spent the night. Next day we went a short distance to a school house where we tried to

preach again, then were conducted to Mr. Joseph Honeycutt's where we tried to preach at nieht, spending the night. Next day we were conducted to Betheny church by a young brother who had a short time before joined the church, but had not been baptised. We again tried to preach at this church and by the young brother's request the writer led him down into the water and baptised him.

I had been with brother Broadway nine days and heard him preach eleven times. He is an able minister, and an excellent man to travel with, and may God bless him with light and liberty to preach the Gospel of the Son of God. Brother Broadway went on to fill his appointment at Liberty church, While brother S. C. Jones and 1 took the train for home. 1 arrived at home and found my family well and enjoying good health for which 1 am thankful to God. Now to the many good brethren and sisters whom 1 had the privilege to meet, 1 can say that 1 greatly enjoyed my visit among you, and do very much appreciate your kindness to me, and 1 hope to visit you again some time. 1 find so many clinging to and contending for the faith once delivered to the Saints that it makes me rejoice in heart to see the tears flowing down the cheeks of God's dear children when they hea· the glorious gospel of the power of God preached, and now dear brethren and sisters may the God of all Grace be with you in all your godly deliberation, is the prayer of your humble brother I hope, and servent in the gospel.

H. TAYLOR.

Lattimore, N. C.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

DEAR BROTHER GOLD :—Please find enclosed sister Spark's experience written by herself in poetry. I regard the story truly told and ask you to please publish it. I am serving Roanoke city church, and believe the Lord blesses my labor. In one year he has added some seventeen or twenty to the church. There are manifestly stones that build up this church. A visit from you would be regarded as a blessing sent from the Lord.

These brethren and sisters are a lovely body of sound Baptists and one feels better for having been with them. I love them already and pray that the Lord's banner may remain in their midst. Yours Fraternally, J. C. HURST.

Pulaski City, Va.,

DEAR BROTHER GOLD :—I am impressed to write upon a pleasant dream I had of late. We know the arminian world raises many objections to the filthy dreamer revelations etc., but when we can take God's own word as the highest standard authority that there is reality in them, we are content and satisfied to know it must be so. We believe the christian has foolish dreams and also spiritual dreams or revelations just as he has foolish thoughts and spiritual thoughts; and that he is enabled by the spirit of the Lord to distinguish between the two. When I awoke from this dream I had some very deep, sweet meditations and reflections, which were very refreshing to my poor soul, of which I also wish to write somewhat upon. Friday night before the first Sunday in September I retired as usual and there seemed to be a silent breathing of prayer within me, and it was something like this : "Oh, Lord, help us to thank thee for the many blessings that we receive at thy hands day

by day, and hast watched over us and kept us through the night. Continue to bestow upon us such blessings as we stand in need of. Forgive our sins ; lead us not into temptation, but deliver us from evil. Heal us from our many infirmities. Oh, Lord lead us by the still waters and cause us to lie down in green pastures. Increase our knowledge of thy word, and our understanding of thy wisdom. Show unto us the beauty of thy holiness and glories of thy kingdom. Restore unto us the joys of thy salvation. etc." Thus I passed quietly and calmly into slumber land. In this dream I and my eldest little daughter were traveling in a strange land among strangers, and the way we were traveling was a very narrow patch which led through cultivated fields and many rough places to right and left. At last we came to a turn in the path. Here I discovered that this way led into an old lonely field and desolated waste places. My mind was then to turn back and retrace our steps. We wended our way back and the evening shades began to lengthen before us, telling us that nightfall was close at hand. As we walked along the path we were in became a little broader and a little smoother. I began to think and turn about in my mind that we must soon seek shelter for the night. We had not as yet passed by a single house of residence, but looking to the right we saw a goodly dwelling place and we turned in. In this house was only one lonely man preparing food for the morrow he said. I asked him that we might shelter under his roof during the night. He told me that we could lodge with him, but as to food we could get none till morning. And I said you are a bachelor and he admitted that he was. I remarked to him that as for myself I could get along without food, but my little girl must have some. So we left him to seek a better abode. As we left we got into the same smooth way again. As we went along I was bemoaning the empty, listless state of the batchelor. As we traced our steps along the path became so smooth and it broadened just a little as we made our way. The sun had just hid his face behind the western hills. The landscapes on either side of this pathway presented a most beautiful picture. We espied in front of us a most lovely city with its palaces, whose handsome and exquisite castles extended and loomed up far above us. As we neared the city our path became as broad as a s street and we could behold those beautiful porches to these most comely mansions and could only gaze in utter amazement. As we came to the city in front of one of those palaces stood a group of ladies who seemed to be very happy and glad to meet us. After a pleasant greeting I began to converse with one which I knew to be an old maid who had just passed her teens, and I began to advise her to seek wedlock lest she would soon be too old and she seemed to agree with me. Here I awoke from my dream and my soul was filled with joy unspeakable to think the good Lord had been so kind to such a poor worm of the dust as I so as to answer my prayer and show unto me some of the beauties of His holiness and to give unto me a little glimpse of the glories of His Kingdom. My mind was greatly exercised for about half an hour upon my dream and a scripture that came to my mind. It was made plain to me that this narrow way that we were in was the way to life everlasting and to the ce-

lestial city. And when I turned my back upon those old lonely fields and desolated waste places I was made for Christ's sake to turn my back upon sin and all of its contaminating elements ; and as I journeyed along this narrow way I should give such wholesome advice as I thought I should have done to the bachelor and as I did to the old maid. The bachelor and old maid in this instance represent those who have a good hope in Christ but for various reasons they will not openly confess Him, or in other words will not marry Him, and thus they fail to reap the goodly fruits and peaceful joys of His militant Kingdom. They also figurate the two and a half tribes of Israel on the east side of Jordan. This pathway which was very narrow at the beginning, by degrees became as hard as a street, that was my knowledge of His Word and understanding of His wisdom should be gradually increased. The beautiful city was only a faint shadow or type of His Holy City wherein are the joys of His salvation.

As I was meditating and my cup of joy being full this scripture came to me with great force, "As the shadow of a great rock in a weary land," and it was reported to me several times, and I said Lord, what can it mean? and instantly I exclaimed Jesus! Jesus! Oh, blessed Jesus!! Here my cup of joy ran over and tears of joy flowed down my cheeks as rivers of water. I had many soul-stirring reflections upon this scripture at this time; indeed my mind has been so constantly filled with thoughts upon this subject it seems that I am forced to write to get relief. This scripture may be found by reference to Isiah 32—2. I was made to feel to know that this great rock was Jesus himself, and the shadow was His spirit, His love and the Holy Ghost, and the weary land was myself and every child of God. If I am wrong here I wish to be corrected. Methinks I could see a way-worn traveler in the midst of some far desert or waste of land, beneath Him were the scorching sands, parching and blistering his feet at each step; above Him was the blazing, burning sun sending almost rays of fire upon his head; he looks to the right, to the left and in front and he beholds only a broad expanse of sand with its drifting waves making his way more and more difficult; there is no friendly tree with its green foliage to shelter him from the heat; no lowly shrub under which he can recline and repose himself, yet he presses on under the most trying ordeals. At last he sees in the distance a great rock standing grandly and stately out casting its shadow forth. The sight of this causes his heart to leap for joy for he realizes that he may soon rest and refresh himself beneath its shade. Oh, weary pilgrim, did you ever feel that you were in this desert land? Did you ever feel that you were a stranger in a strange land having no continuing city here, but seeking another country? Did you ever feel that men had separated you from their company, cast your name out as evil, and you have not a friend in the world, much less in heaven? Did you ever feel that God had hid His face behind the thick clouds. That all was darkness and blackness within and that mourning and weeping on account of your sins was your daily lot? Did you ever feel that you were so heavy laden and burdened with cares and afflictions both of body and mind that you were made to exclaim as Job did, and say: "Oh

my soul is weary of this life, If so, dear friend, take courage and leap for joy, for this is a true sign that you are that weary land or a child of God. Could you ever see by an eye of faith that this great rock in a weary land was Christ in you the hope of glory, the rock of your salvation, the anchor of the soul both sure and steadfast? Should you ever view this rock as your all and in all your justification, your redemption and your sanctification? Did it ever cause your heart to melt in fervent affection towards the brethren, to love your neighbor as yourself and to be in perfect peace with all mankind? Did you ever behold this rock as the way, the King's grand and glorious highway, a way which no fowl has known, and which the vulture's eye hath not seen; where the lion's whelps have not trodden it, nor the fierce lions passed by? If so, dear soul, it denotes that you are in the shadow of this great rock and reposing beneath its shade and you are made to say though I pass through the waters He will be with me; and through the rivers they shall not overflow me; through the fiery flames they shall not consume me. That great wisdom has decreed that we should sojourn in this weary land for a little season, yet how long seems the day, and how weary the night. Though there is weeping through the night joy cometh in the morning.

"Till late I heard the Savior say,
Come hither soul I am the way"

Yours in Affection,
T. F. SMITH,

Fremont, N. C., Oct. 1, 1901.

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.

E. A BURTON:—Beloved sister, reconciled to God by the death of his Son, and having received the atonement through the exceeding greatness of the power of the Holy Ghost in your soul when you were made a new creature in Christ, it is solidly in evidence that you shall be saved by the life of Jesus:

This, as you see above, is the fifteenth day of the twelfth month, or the last month of the present year. It reminds me of one of Watts' hymns:

"Time! what an empty vapor tis!
And days how swift they are,
Swift as an Indian's arrow flies,
Or like a shooting star.

The present months just appear,
Then slide away in haste,
That we can never say, They're here,
But only say, They've past.

Our life is ever on the wing,
And death is ever nigh;
The moment when our lives begin
We all begin to die.

Yet mighty God, our fleeting days,
Thy lasting favors share,
Yet with the bounties of thy grace
Thou loadst the rolling year.

'Tis sovereign mercy finds us food,
And we are clothed with love;
While grace stands pointing out the road
That leads our souls above."

But these same first words of this letter, also have reminded me of the words of the prophet Ezekiel, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the Priest, the son of Buzi, in the land of the Chaldeans by the river Chebar, and the hand of the Lord was there upon me." All this you see is positive and how emphatic word is that word "expressly?" And this word he uses

repeatedly when speaking of the dealings of the Lord with him. But he is also very emphatic as to the time and place where he had received messages from God. Still further he is emphatic in the assertion that the heavens were opened to him and that he saw visions of God. Thus what Christ said to Peter was true of Ezekiel: Blessed art thou Simon Bar—Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Visions of God;" A knowledge of Christ through the effectual working of the Holy Spirit in his soul. Thereby the witness of the Holy Ghost, and his sweet persuasive power that ever accompanies his testimony, Ezekiel knew the word of the Lord to him, as it wrought in him the full assurance of faith, fully persuading him. But how is it with us, my best of sisters? Have we any of the emphatic knowledge that Ezekiel had? Greatly did I fear, this morning that I did not possess much heavenly knowledge. I felt empty, base, and vile, and not able to perform the task that I had purposely reserved for my work, at least part of my work on this day of the Lord, the day that he eternally predetermined should be set apart in an especial manner to his worship and service. I cannot tell you how ignorant I felt. In this condition I took your letter and carefully read it, and was agreeably surprised at the effect it had on me, as, when I first read it, I read it in a quiet non-emotional frame of mind admitting all that it said to be true. Not so, however, this morning. It melted my heart and suffused my eyes with tears. Besides this your several expositions of the word of God were right instructive, and sweetly comforting. I will refer to two of them. "Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "Walk in the light of your fire, and in the sparks that you have kindled." These truths you expound as a master-workman expoundeth them, fully demonstrating to my feeble understanding that there was a time and a place where the heavens of God's eternal love and mercy were opened to you and you saw visions of God, even Jesus as your savior and the Lord your righteousness. You knew all this was from God expressly for you, and joy and love filled your soul. All this I fully admitted was true of you as well as it was of Ezekiel.

But what of myself? I answer that your application of certain truths as fit for me has helped me to gather hope that it is also well with me in the eternal mind of God, and well with me in the gracious revelation of the mind in my soul by the Holy Ghost, the spirit of truth, who alone manifests the elect of God in this world. There was a time and a place when the word of the Lord came expressly to A. N. Johnson convicting him that he was a sinner, who had no claim on the mercy of God, but which wonderfully inclined him to incessantly cry to God to show mercy to him and to pardon his many sins, and there was a time and place, when sovereign grace waved her banner of love, rich, eternal and free, in my soul, and I arose, as Naphtali of old giving forth words of praise to my dear redeeming Lord. Blessed Jesus. He kissed my filth away,

DR. A. N. JOHNSON.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

DEAR BROTHER GOLD:—Please find enclosed $1,50 for a year's subscription to the LANDMARK. I look forward with a great deal of pleasure to the coming of each number of the LANDMARK. I have been a subscriber ever since the first number was published thirty-five years ago, have never missed a number.

I am now eighty eight years old, have been preaching fifty-five years, am now pastor of a church which I have been serving for fifty three years.

My eyes have grown very weak, cannot see to read but very little, am not willing however to give up the LANDMARK. I hope your old subscribers will pay up and have a great many new ones for 1902, so you can continue the publication of your great and good book, ZIONS LANDMARK. I am now visiting my daughter in Eatonton. Grandfather insists on my stating that I wrote the letter for him.

ELD. D. L. HITCHCOCK.

REMARKS.

What a gifted, faithful, precious preacher our dear brother Hitchcock is. A few years ago I had the pleasure of stopping with him in Macon, Ga., conversing with him, sleeping on the same bed with him and hearing him preach the glorious doctrine of Jesus. Thank the Lord for such a gift, such a man, and such faithfulness and usefulness. Preaching to one church fifty-three years, how wonderful.

While his eyes are dim his spirtual understanding is still bright, for Jesus his wisdom is the same yesterday, today and forever.

P. D. G.

The Lord is my shepherd; I shall not want.

DEAR BROTHER GOLD:—Christmas is gone and behold a new year cometh, and how thankful we should feel to think that we are spared to see one more new year. All of my family are still living and well. Oh! I don't feel able to praise God enough for his goodness and mercy towards me. I don't feel that I deserve such great blessings as He bestows upon me. I did not go to the union meeting at Strawbery. It is ten miles from here and the weather was rough. I would be so glad if I could hear you preach. The nearest church to me is Sugar Tree, and that is about eight miles, so I don't get to hear much preaching, but it is very comforting to have the good old LANDMARK to read. I have been a subscriber about seven years. It would be like giving up a good friend to have to give it up. I will close.

Your little sister in hope of eternal life.

GILLA A. HINES,

Sandy River, Va.,

E. A. BURTON:—It is now six a. m., this lovely morning, cool and refreshing, of the first day of the week, of the glorious gospel of the blessed God and Savior Jesus Christ, which was typified by the eighth day of the ceremonial dispensation, and I feel to heartily greet you as a comely daughter of Jerusalem, comely from the fact that Christ is in you, the hope of glory, an evidence of the riches of the mystery of the reign of the grace of God amongst us Gentiles. Aye, I see clearly that the one altogether lovely, the chiefest amongst ten thousand of thousand of beautiful ones has passed over his comeliness to you.

Suffer my beloved sister, if I am indeed a brother to a person so wonderfully arrayed in the beau-

ties of Jesus. Allow me now to try and tell you why I thus greet you in the name of the Lord this morning. I received your letter yesterday at about 8:30 a. m., the usual time that our mail is delivered. I retired to my private office to read it, and before I knew it, (as it were) my heart was melted in love to you, and my eyes blind with tears, as I said to myself, (for I felt it in fresh power,) that is me, even poor me, that is talking. The two wonderful portions of your letter that thus affected and refreshed me, and revived hope in my benighted heart, was: "Many times in by-gone days have I sought these same bushes to secure me from the eyes of the world while I poured out my soul's complaint to God, and seeing that they were barren, for in those days they were young, and if they bear fruit at all, it was imperfect, I felt the full force of the figure as it appeared to me."

"In August 1898, when I hope the Lord revealed to me that he was mine, and I was his, and after I had gone into the watery grave, on my return home, I sought the the fig bushes under which to return thanks for his wonderful love and great mercy to me. Looking up I saw that the bushes were bowed low with ripe fruit. However simple this may seem to you, my poor heart did leap with joy and thanksgiving."

It is these portions of your letter, as we see our face in a looking glass that has shown me my own face. The first portion is the holy law of God applied of the Holy Ghost in our hearts, by which is the knowledge of sin and of the holiness of God, who will not abate or rescind one jot of that law until all of it is fulfilled. Aye, it sounded in my heart, cut it down, why cumbereth it the ground. Aye, too, it brought me to say:

"And if my soul were sent to hell,
Thy righteous law approves it well;"
But still underneath this load,
I could not restrain the cry, or prayer,
from coming forth,

Yet save a trembling sinner Lord,
Whose hope still hovering round thy word;
Would light on some sweet promise there
Some sure support against despair.

And when that sure support against despair, a sweet promise of Jesus, a fruit of the spirit of grace in my heart, did appear, my poor heart did leap for joy and was filled with a song of praise to God. Then was it fulfilled in me, as I love to see that it was fulfilled in you. Then shall the lame man leap as an hart, and the dumb sing, for in the wilderness shall waters break out, and streams in the desert. Yes, dearly beloved and sweetly pleasant sister, that sight of the fruit on the fig trees was and is an assurance that it is true of you. Ye have not chosen me, but I have chosen you, and ordained you, that you shall go and bring forth fruit, and that your fruit should remain. The fruit mentioned is first apparent in the hidden man of the heart in the adornment of a meek and quiet spirit, which afterwards buds and blossoms forth in our walking in the light of the gospel, having our conversation in heaven. What but these great facts of the effect of the grace of God in your heart, could have induced you to write to me this last letter, which is another of your best letters? For myself, I cannot attribute it to anything else than the grace of God, and the fruits of that grace in your heart and conversation. The sayings of Christ, the head over all things to his people, about the barren fig tree, is often seized by the Holy Spirit to bring home to

the hearts of many of his people that they are sinners, while on the other hand, the fruit on the fig tree, the yea and amen promises of God in Christ Jesus our Lord, are seized by Him to purge away the reviving of sin that the entrance of the law caused in our hearts.

Well and truly did one of our brethren sing;
The law commands and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do his will.

The law discovers guilt and sin,
And shows how vile our hearts have been;
Only the gospel can express
Forgiving love and cleansing grace.

What curses does the law denounce,
Against the man that fails but once;
But in the gospel Christ appears
Pardoning the guilt of numerous years.

My soul no more attempt to draw,
Thy life and comfort from the law;
Fly to the hope the gospel gives
The soul that trusts the promise lives.

That was trust indeed, when your heart leaped with joy and thanksgiving, which you have testified in your daily walk, conduct, and conversation since that memorable time.

But this is not all the good things of your letter. The whole letter abounds with the instruction of the wisdom of God even that wisdom which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And most especially does, "without partiality and without hypocrisy," appear in your letter, your words give a due meed of praise to the many gifts in the church that you heard preach Christ and him crucified, while at the same time you fear that you have in some way desecrated the day that preaches, on its every return, a a resurrected, a personally seen, and ascended, and ever-glorified and exalted Savior that with interceding breath maintains the cause of his people in the personal presence of his Father in heaven, our heavenly Father, whose sacred name we hallow, when we worship his divine Son. But, my sister, I do not feel to say that you desecrated the day by returning home under the sweet pressure of mother love. There are many works of necessity that we are not prohibited from doing on the Lord's day.

But I do not know what caused you to write the following, which I quote from your letter, unless it was the very Spirit of truth itself. It did refresh me, and gave me a backward look of hope that it was truly the voice of God in my soul. It was wonderfully sweet to my taste, although I did not understand it. It was the first taste I had of the gospel of Christ. It is contained in Elder Roberson's text of Sunday morning. The words are: "As the shadow of a great rock in a weary land." You say," At present nothing would give me so much pleasure as to be able to write that sermon to you just as he preached it, and although the beauty of it is still with me, I find not the words with which to express it." The text being of the Holy Ghost, made in part most precious to me, your words awoke in my soul that preciousness again. The sermon must have been as sweet to you as the applied words were to me. Thus the letter which you so meekly and humbly deprecate by saying, (which I do not admit,) that its twelve pages are not worth one page of my letters, in a triple sense shows you to be my sister in Christ, and pleasant sister in the reigning, sovereign grace of God. Most heartily do I thank you for your work of faith and labor of love in writing this last letter. Yours to serve in gospel bonds. DR. R. N. JOHNSON,

ZION'S LANDMARK

"Remove not the anci nt Landmark which thy fathers have set."

P. D GOLD ... .Wilson, N. C
P. G. LESTER.....Floyd, Va.
R ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXV..... .....No. 6

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EDITORIAL.

THOUGHTS OF SALVATION.

As I come once more upon the threshold of a new year, and look back upon the scenes of the one just closed I must confess that tho' ample opportunity for improvement seems to have existed, yet they are but reminiscent of the preceding years of my pilgrimage and painfully impress me with an assurance that I shall not attain to that degree of useful service enjoyed by my fathers and those whom they served, but shall continue to realize that my best estate is altogether vanity, and that in me, that is in my flesh dwells no good thing. During the years in which I have seen afflictions and met with conflicting forces and consequent tribulation I have desired to do that which would be acceptable unto God, and have thought at certain opportune times I surely would, but I have found the opportunity for doing it seemed far greater than the ability with which to do. I have sometimes felt that to will was present with me, but to perform that which is good I have not found. I read of a growth in grace, but I have not found it to be that one in the flesh grows in goodness or becomes better in the flesh as the years go by. I feel the need of a betterment of my nature, but do not feel to have any assurance of such a change in this life. In the department of life along the way I have come I do not feel to say that I have every time followed the better course, that I have done the best that I knew, nor the best that, I could, and yet some how or other I failed to do, or to refrain from doing otherwise than I did. I do not regard my failure as an excuse, but feel to confess the justice of God had he been pleased to deal with me as a cumberer of the ground, and yet it might have been otherwise with me in the accomplishment of the end designed by Him who holds our times in his hands and works all things after the counsel of his own will, for in my very failure to do the things even that I would I have been more forcibly impressed with the necessity for the divine appointment of him who hath wrought all our works in us. I do not understand that the Lord does not require in his people a strict observance of and conformation to the principles of righteous living, nor that he is pleased with a life which does not show forth the fruits of righteousness, but it is certain that he will not accept

for righteousness nor the fruits thereof, of anything which does not have it's inception and perfection predicated upon th- life and obedience of his Son. God's people are required to live as becometh holiness, but when one would come before him and present his practice in life as the holiness, or as the cause for it, and as grounds for his acceptance with him, the covenant of grace in which Jesus has the preeminence precludes the very tho't of such work.

All that is or could be reasonably required of the children of God must have its origin with them, and in that which constitutes them his children. As they are from above their life must be from thence and the impulses of that life and the effect of those impulses must necessarily be traceable to the same source. It does not seem possible that divinity could be acceptably worshipped by any virtue which is not itself of divine conception. It is therefore that Jesus said: "without me ye can do nothing" There is a growth with respect to the children of God, but not in what seems to be the most abundant part of their peculiar makeup. This growth seems to me to consist in the enlargement of ones conception as to his real and true relation to God in the covenant of grace, and the sufferings of Jesus in the development of that covenant and of his sufferings in being made partaker of its benefits and of the manifold promises of God, in which that one is made partaker of the divine nature, in which nature is revealed the developement of the fulness of Christ in what we term the experience of one who has passed from death unto life, wherein he eats the flesh and drinks the blood of the Son of man. Learning obedience by the things which he suffers. But this does not comfort me unless I can feel assured there is such a growth with respect to me. In fact I often am made to tremble and fear when I think what a wonderful thing it is to be thus exercised, especially when the question as to whether I have really so learned Christ arises in my heart. Sometimes the thought seems presumptuous in one so vile and full of sin as I am to claim such a mysteriously divine revelation to an infinitely wise, perfect and holy God, and yet again I find it in me to thus hope. Truly the mystery of Godliness is great, and in none greater than in me, in point of salvation, for I was a great sinner, and am to-day as dependent on him for grace and strength as when I was first given to hope in his mercy, and surely there is no one who has requited his mercies more ungraciously than I have, and yet the Lord's goodness and mercies have not failed toward me, and with loving kindness has he extended unto me the golden sceptre of divine favor, a name and place among his humble poor, and the enjoyment of their fellowship and love, and to feel the sweetness of that blessed hope by which they are saved.

It is only when I am given the mind to review that I obtain any

degree of certainty as to the present or hope for the future. It seems to me to feel that I am a sinner means nothing if the sufferings which Jesus endured to put away sin do not come into that feeling bringing the sweet assurance of that gracious putting away of our sins. Condemnation because of sin carries no real conviction to the condemned one that he is a sinner, if justification is not presently revealed in and by Jesus Christ, and in all such cases it must follow in the line of revelation that this sorrowful sinner is himself fully justified by the blood of Jesus, and made perfect through his sufferings. Not perfect as feeling to be free from sin in the flesh, but in the efficacy of the cleansing blood of Jesus to feel perfectly free from all the consequences of sin.

Only in the revelation of Jesus as the strength of Israel do his people feel really and truly their utter weakness. It is, therefore, that when they are weak then are they strong. If I have never seen Jesus as the embodiment and perfection of all good works, I have never truly and fully felt that I could do nothing, therefore it is when I see his works that I deplore mine, and abase them. I desire to be found in his righteousness, having his works wrought in me, and imputed to me as my works and for my justification in salvation. And when these exercises are mine, there is to me, and in me and for me, a growth in grace and in the knowledge of our Lord Jesus Christ, which growth is imputed to me, and as it grows in me even so do I grow in it, and as it is to me even so am I in it, and I must then be living as becometh holiness. The primary idea of our religion does not consist in what we are, nor what we expect to be, but in what Jesus is and was and ever shall be to us, and that as he is so shall we ever be in him and with him.

Fundamental salvation as the effect of human ability and good works, at best can be but theoretical, even with those who claim it. The people of God have learned that there is nothing good in the flesh, and when one claims human agency and merit, it is conclusive evidence to them that he has never known the depravity of his nature as a child of wrath. Whatever good might be found in creatures Jesus would lack just that much being perfect. But "being perfect he became the author of eternal salvation to all them that obey him," and one of the first principles of that obedience is a full and free acknowledgement of his blessed perfection.

To claim salvation other than by grace would be to leave Jesus out altogether. Upon what principle would one proceed to praise Jesus for that of which he is not the author and finisher?

One might say: If salvation is altogether by grace and his people can do nothing to merit it, according to what rule are the commandments of Jesus enjoined? Jesus says, "If ye love me, keep my commandments." Therefore it is

according to the rule or law of love that they are enjoined and kept. "Could not one who does not love Jesus keep his commandments?" If so, according to what law? Not by the law of grace, for that says, "If ye love me." Not by the law of love, for love is itself the fulfillment of the law of grace. Not by the law of Moses, for that hangs upon the law of love. Love is the fulfilling of the law of Moses and the fulfillment of grace and truth, which come by Jesus Christ. That which is itself the satisfaction of the law requiring service to God for salvation, could not possibly require that satisfaction of anything else, therefore the law of the love of God does not require such service of men whether they do or do not love the Lord. The service of God is the effect of salvation and not the cause for it. The service of God is the service of love. To love God truly is to serve him truly, and to truly serve him is to truly love him

The worship of God is spiritual, and he seeks such to worship him as worship in spirit and in truth, and this worship is in love. There are certain peculiar privileges in the service of love, but there are no perquisites attached to this service. "If there are no rewards attached to the service of God, wherefore should one serve him?" Having the love of God shed abroad in the heart by the Holy Ghost which is given unto us, is not that enough and a sufficiency wherefore for everlasting love, service and salvation? In the keeping of the commandments there is great reward. No higher privilege is accorded to sinners saved by grace than to find in their hearts the delight in the law of God which is after the inward man, the hidden man of the heart, which delight is an impulse of divine nature, making melody in the heart with psalm and hymn and spiritual song, singing with grace in the heart unto the Lord. It is a privilege of divine granting to love God, and in that love the one in whose heart it burns esteems the service of God also a blessed privilege.

But how shall I know that this divine favor is accorded unto me? It seems to me that in the gracious accommodations of the covenant of redemption to the needs of the children of God, it is ordained that to love one begotten of God is to love God, as he who loveth God loveth him that s begotten of him. Therefore it seems to me that to love the brethren sufficeth to love God, and by this we know we have passed from death unto life. As love is of God and the children of God in this love serve him, it follows that as they also live unto him it must be in this love that they thus live, and as they are to love one another with a pure heart fervently, it must be in this love that they thus come and in it they live unto one another. Therefore he that is found l ving his brother is also found living unto him and with him and for him.

If I did not feel to love the chil-

dren of God, and did not delight to be with them and in some humble way to show to them my love and fellowship for them and with them, I should surely be without a well-grounded hope for salvation either for time or eternity.

P. G. L.

To come to onself forces a deep and searching scrutiny. We are inclined to play off, be diverted by trifles, suffer illusions to fritter away our time, as we loiter as truants until a sore famine overtakes us, and we fail to find bread, and starvation is imminent. This compels us to seek for bread as Jo-Joseph's brethren who are forced to go to Egypt for corn, little thinking of the humbling confession they must make, and of the wonderful revelation of their brother Joseph: or as the mighty famine that causes us to remember our father's house, and we starving with hunger must needs retrace our steps, repent, confess our sins, and implore mercy, and find the richest fullness specially prepared for such unworthies as we are.

P. D. G.

ELDER GOLD:—Will you please request the Baptists in Spokane, Whitman and Adams counties to write to me at St. John, Wis.? It seems that there should be enough in that much territory to have church privileges.

(Signs of the Times, Primitive Monitor, and Messenger of Peace please copy.)

T. E. ATTEBERY.

UNION MEETINGS.

The Toisnot Union is appointed to be held with the church at Toisnot (in Elm City,) Saturday and 5th Sunday in March.

The Mill Branch Union is to be held with the church at Mill Branch on Saturday and 5th Sunday in March.

APPOINTMENTS.

J. T STEWART and J. E. ADAMS.

Durham.....3rd Sunday night in Feb
Ross.....Monday
Dutchville.....Tuesday
Camp Creek.....Wednesday
Tar River.....Thursday
Surl.....Friday
Flat River.....Saturday
Roxboro.....4th Sunday
Wheelers.....Monday
Prospect Hill.....Tuesday
Lynch's Creek.....Wednesday
Harmony.....Thursday
McRay's.....Friday
Burlington.....Sat. and 1st Sun. in March
Conveyance needed.

J. D. DRAUGHN.

Great Swamp....,Mon after 2nd Sun in Feb
Tarboro.....Tuesday
Old Sparta.....Wednesday
Town Creek.....Thursday
Pleasant Hill.....Friday
Upper Town Creek.....Sat. and 3rd Sun
Mill Branch.....Monday
Elm City.....Tuesday
Wilson.....Wednesday
Moore's.....Thursday
White Oak.....Friday
Meadow.....Sat. and 4th Sun
Autrey's Creek.....Monday
Tyson's.....Tuesday
Farmville.....Wednesday
Mewborn's.....Thursday
Nahunta.....Friday
Memorial.....Sat and 1st Sun in March
Chapel.....Monday
Cross Roads.....Tuesday
Union.....Wednesday
Smithfield.....Thursday
Helena.....Friday
Surl.....Saturday
Roxboro.....2nd Sunday
O'Brien's school house.....Monday
Hurdle's Mills.....Tuesday
Wheeler's.....Wednesday
Prospect Hill.....Thursday
Lynch's Creek.....Friday
McRays.....Sat. and 3rd Sun
He will need conveyance.

OBITUARIES.

MARGARET ANN CROMWELL.

Margaret Ann, daughter of Newsome and Martha McDowell Cromwell, was born in Edgecombe county, N. C., on September 3rd, 1830, died at her residence in the town of Tarboro on the 15th day of November 1901, making her stay on earth 71 years 2 months and 12 days. She was united in marriage to Col. Elisha Cromwell on the first day of February 1848. There sprang two children from this union, Mrs. Martha Elizabeth Daniel and Elisha Cromwell, both of whom survive to mourn their irreparable loss,and also to join with them in their bereavement and sorrow, one granddaughter and her husband, Mr. and Mrs. T. W. Thrash.

Sister Cromwell was well and favorably known throughout her native county, and adjoining counties, as a woman of strong and irreproachable character, and throughout her long and eventful life enjoyed the confidence and esteem of a large circle of relatives, acquaintances and friends. Although raised in affluence, she was neither austere nor haughty towards those less fortunately situated, but kind, courteous and considerate towards all with whom she came in contact To the poor and needy she was a friend indeed, for to such she administered with a liberality becoming her high station in life, dispensing charity not with ostentation, but with a heart overflowing with "milk of human kindness."

But it was as a believer in and follower of the meek and lowly Lamb of God that commands our highest admiration and profoundest love. While her convictions for sin were strong and pungent, yet her deliverance from the curse and condemnation of the law was not such as to enable her to see clearly the difference between the covenant of works and the covenant of grace. Such is often the case with many of God's dear children. This was a source of no little trouble and annoyance to her for several months, for she loved the people of God and greatly desired to become a member of this church here on earth. But being beset with many doubts and fears, coupled with a deep feeling of her unworthiness the door of the church seemed to be barred against her. While thus harrassed and tormented and feeling there was something she ought to do, though she could not tell what it was, Elder William Woodard visited the church at Tarboro and proclaimed what Jesus had done for his people, preaching from this portion of the word of God, "He taketh away the first that he may establish the second." Heb. 10, 9. Under this sermon the Lord opened the eyes of her understanding and enabled her to behold and to appropriate to herself the finished work of a crucified and risen Redeemer. Her soul was set free from all legal entanglements, and she was brought out into the glorious life, light and liberty of the sons of God. Being dead to the law by the body of Christ, she could now be married to another,even to him who is raised from the dead,that she might bring forth fruit unto God. So joyful was she over this sermon she could not allow Elder Woodard to return home without declaring to him what a great blessing it was to her.

Thus leaving Moses now dead and buried by the hand of the Lord in the valley of Moab, she became a follower of her spiritual Joshua,the Lord Jesus Christ, and being drawn by the silken tie and golden cord of his love, her Redeemer set before her an open door into the fellowship of his organized church, into which she was baptised by Elder P. D. Gold, on the first Sunday in April 1890.

Having become a member of the church at Tarboro, her chief concern now was to so live that all might take knowledge of her that she had been with Jesus and learned of him. To this high calling were all her efforts directed, and right well did she show forth the praise of her Redeemer in her daily walk and conversation. She manifested her love for her Savior and her brethren by her punctual attendance on the church meetings and ordinances, except providential hindrances interposed, and at all times was ready and willing to administer of her carnal things to the necessities of the church.

Brief services were held at the residence of our sister by Elder Wm. Woodard, who offered up a feeling prayer; after which he made a few remarks well calculated to comfort her sorrowing family,relatives and friends. At the church Elder P. D. Gold, her beloved pastor, addressed a large concourse of people in his usual clear, forcible and encouraging manner, using as a

text: Heb. 2: 14, 15. 'For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same: That through death he might destroy him that had the power of death, that is the devil: And deliver them who through fear of death were all their lifetime subject to bondage" From thence, devout men and loving friends carried her to her burial at the family burying ground four miles south of Tarboro where all that was mortal of our dear sister was laid to rest, till the Lord himself shall descend from heaven with a shout, with the voice of an archangel and the trump of God, who shall change her vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." May we all have grace and faith to say. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

J. S. WOODARD.

JOHN WATKINS MOORE.

The subject of this notice was born in Wilson county, N. C., September 5, 1828 and departed this life October 23, 1901, from the effect of a stroke of paralysis. He was taken at ten o'clock a. m. and died the day following "Blessed are they that die in the Lord." It is not unto death everlasting, but only a blessed sleep and for the glory of God, and his Son who will wake them. Then let us, his friends and bereaved relatives, endeavor with the ability God may give to emulate those noble virtues, and resigning ourselves to the will of Him who doeth all things well, look forward to the coming day when Jesus shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He professed a hope in Christ, and came before the church at Upper Town Creek, and was received in full fellowship, and was baptised by Brother Jesse Baker, August 21, 1870, where he remained until his death. He has been a faithful deacon at Upper Town Creek for about twenty years He was united in marriage to Mary Jane the only daughter of William and Mary Jane Taylor. Unto them were born five sons and one daughter, of whom there are three still living He was again united in marriage in 1868 to Mary Susan, daughter of Thomas and Laurainy Ethredge. Unto them were born five sons and six daughters, of whom there are eight living. He also had thirty-five grand-children, of whom twenty eight are still living, and and three great-great grandchildren, of whom two are living.

May the good Lord bless the bereaved wife and children, and at last gather them together in his kingdom, where there will be no more parting. He was a devoted husband, a kind and affectionate father, but remember, dear loved ones, our earthly loss is his eternal gain.

Written by request of his wife.

A friend, E. W. H.

HENRY MARTIN WILLIAMS.

DEAR BROTHER GOLD:—By request of the family some time since, I attempt to write an obituary notice of the death of Henry Martin Williams, of Davidson Co., N. C., who was born June 28, 1832, was married to Laura Ann Sharp September 30, 1860 They were blessed to raise three children—two sons and one daughter, the sons both members of the church at Pine, Davidson county, N. C, where their father held his membership for about fifteen years before his death. The daughter is a lover of the true faith and doctrine that her devoted father loved so much and manifested by his walk that he was what he professed to be. His sorrowing wife being also a member of the same church, amidst all their grief they are a highly favored family. Their deceased husband and father has left them a good example of love for everything that is good and honorable. He was an industrious farmer, had accumulated a good living, and left plenty for his wife and children to live upon with care during their lifetime, if spent like their father spent his.

Brother Williams was afflicted for several years with heart trouble. Often he would speak to his wife of his suffering and his expected death, and on the 8th day of Jan., 1901, he was out in his field, came to the house about 2 o'clock complaining of pain at his heart. His suffering was so great he could get no rest nor ease. His wife did all she could to relieve him She called their son-in-law, who was plowing near the house, but with all they could do his time had come that he should go to him that called him from all his labors. Before 3 o'clock the breath left him. No physician could be called, no friends came until he was dead. O, what a shock! No

one can imagine it only those who have experienced the like.

The church has lost a good member, the family a good husband and father, the neighborhood a good neighbor, and especially the poor, whom he could never turn away empty. Such men are worthy of remembrance. Their works do follow them. We grieve for them, but we must remember that they are the Lord's, and when he will he calls them home.

The writer served that church in his weakness, but I hope in the spirit of the Lord, about 19 years before Brother Williams' death. I often think of his living appearance. but I shall see him no more in this life. We can but hope to meet him where parting will be no more.

JAS. A. BURCH.

Married, January 19, 1902, at La Grange, N. C., Mr. J. H. West and Miss Ida Estelle Hardy, by P. D. Gold.

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.
November 18 1901

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

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.

SILAS H. DURAND.
Southampton. Bucks county, Pa.

GILLIAM'S ACADEMY,

FOR BOTH SEXES.

The 25th session will open, the Lord willing, October 30th, and continue 20 weeks—5 school months,

The Principal has an experience of more than twenty years in teaching.

Neat, suitable and well-furnished buildings; musical instruments good; beautiful and healthy location, away from temptations found in towns and cities; good water; daily mails except Sunday.

Literary tuition per month $2, and business course $1 per month extra. Instrumental music $2 per month.

Board, including lights and washing, only $7 per month, payable in advance.

At opening of session from railroad. and at close of session to railroad, conveyance gratis.

Liberal patronage by our denomination, the Primitive Baptist, is especially desired.

For circulars and testimonials, address

JOHN W, GILLIAM,
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CURES CANCER, BLOOD POISON, EATING SORES, ULCERS, COSTS NOTHING TO TRY.

B. B. B. (Botanic Blood Balm) is now recognized as a certain and sure cure for Eczema, Itching Skin, Humors, Scabs, Scales, Watery Blisters, Pimples, Aching Bones or Joints, Boils, Carbuncles, Prickling Pain in the Skin, Old Eating Sores, Elcers, etc. Botanic Blood Balm taken internally, cures the worst and most deep-seated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Botanic Blood Balm is the only cure, to stay cured, for these awful, annoying skin troubles. Other remedies may relieve, but B. B. B. actually cures, heals every sore, and gives the rich glow of health to the skin. B. B. B. builds up the broken-down body and maks the blood red and nourishing. Over 3000 voluntary testimonials of cures by Botanic Blood Balm (B. B. B.). Druggist, $1. Trial treatment free and prepaid by writing Blood Balm Co., Atlanta Ga. Describe trouble, and free medical advice given until cured.

IT STANDS AT THE HEAD.

Bell's Medical Compound.

Has been in use now for nearly 20 years, during which time it has cured scores of people who had about given up in despair.

IT HAS NO EQUAL for the cure of all throat and lung diseases, such as sore throat, colds, coughs, consumption, and la grippe. It is composed of several of the very best remedies known to medical science. No expense is spared to make it the best that science can produce. If you have tried every other remedy without success, give Bell's Medical Compound a trial and you will bless the day you saw this notice. It has cured scores of cases where everything else has failed, and it will cure you if you will but try it.

Price 50c per bottle, or $4 per dozen, cash with order. No less than one-half doz. sold at dozen rates.

Special offer.—We want a goed agent at each post office, and in order to secure them at once we will, for a limited time, send one dozen bottles for $3.50 cash with order. Give full shipping directions. Address all orders to

J. A. BELL,
(Jan15-2m) Wampee, S. C.

NOTICE.

I have in possession a valuable remedy for the cure of cancers and having made many cures of cancer with it and knowing their are many sufferers of cancer seeking a cure I now propose to publish it. It is done by means of a plaster, taking out the cancer and bringing its roots into absorption and killing their growth and removing the cause of cancerous nature. Any and all afflicted with cancer are requested to write me and give description of case.

All inquiring letters will be promptly answered, Address H. W. Williams, Sincerity, N. C.

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10 C YO' T..LATME.T FREE.

Have made Dropsy and its complications a specialty for twenty years with the most wonderful success. Have cured many thousands [illegible]

[illegible] WOODS,
Box 1., [illegible] Ga.

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each .....Per doz $6.50
Gilt Morocco, single copy, 85c .... " " 9.00
" Morocco, single copy $1.15 ..... " " 11.00

There is much improvement in the printing and binding. Do not send postage stamps

Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

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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.

PRICE--$1 50 A YEAR

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 communica ions, 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.

"FOLLOW ME."
Matt 4:19.

Both Peter and Andrew went fishing one day,
And as they were casting their net in the sea,
The Saviour of sinners came passing that way,
And gently commanded them, saying, "Follow thou me."

And Zebedee's sons, both Andrew and John,
Were fishermen, too, in the Sea of Galilee.
And as they with their father were mending their seins,
Jesus also called them, saying, "Follow thou me."

So Andrew and Peter and James and John,
To the call of their master did quickly respond,
Forsook all and followed their Saviour and friend,
And soon became prominent fishers of men.

We could yet speak of Matthew, Phillip, Thomas and all,
Who from their occupation the Saviour did call,
Who went after Jesus, His disciples to be,
At the bidding of their Master, saying, "Follow thou me."

And now my dear brethren and sisters too,
Remember that Jesus is calling you,
If any of you my disciples would be,
Let him take up his cross and "Come after me."

Now, if to the church by impressions you are lead,
I will say there your soul may be fed,
'Tis the small still voice of Jesus to thee,
Saying take up your cross and "Follow thou me."

And if you feel little, unworthy and poor
And fearful to venture, yet anxious to go,
He tells you He is rich, and His merey is free,
So come, little children, and "Follow thou me."

And if in the water you still wish to go,
Remember that Jesus, when He was below,
Has been there before you, and tells you that He
Only asks you, dear children, to "Follow thou me."

And as at the table of communion you kneel,
And cannot express the emotion you feel,
He tells you My body was broken for thee,
Then eat for My sake, and "Follow thou me."

And as from the cup you would sip of the wine,
An emblem of the juice of the true living vine,
Which for you was shed on Calvary so free,
Then drink ye all of it in remembrance of me.

And if you wish to bow in humiliation,
Bow low enough to wash an humble brother's feet,
Remember that Jesus did in the example lead,
And bids you do likewise and "Follow thou me."

And if the world hates you and holds you in scorn
And turns away from you with an enemy's frown,
Fear not, little flock, the kingdom's for thee.
So be not dismayed, but follow thou me.

And as you look forward to the dark dismal tomb,
And are dreading to enter its silence and gloom,
Remember that Jesus has lain there for thee,
And bids you in mercy, Come follow thou me.

And when the cold messenger of death shall come,
To call you away to your heavenly home,
Its terrors are all conquered, says Jesus, for thee,
And again bids you in triumph, Come, follow thou me.

Over all these things in triumph and victory I arise,

And ascend again to glory and to mansions in the skies;
And here I have a place prepared for you with me,
So hail the day with gladness when thou shalt follow me.

All glory be to God, and praise in highest strains,
To him who won the victory and now in heaven reigns;
May we all prove faithful and walk the narrow way,
In glorious anticipation of a future brighter day.

A. M. DENNY.

Dale, Surry county, N. C.

Dear Elder Gold and the readers of the Landmark:

I have been requested by different ones to give my view of the first chapter of Ezekiel,and should this come before the public, I hope all who read it will be enabled to bear with my weakness, as I am not accustomed to writing for publication.

"Now it came to pass." Ezekiel there goes on to tell what came to pass, and what he saw, and where he was when he saw the vision. He was among the captives by the river of Chebar, and the hand of the Lord was there upon him. The hand of the Lord shows it was the work of the Lord. "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber out of the midst of the fire." Ezekiel 1:4. Bear in mind that this was infolded, and it infolded itself, showing that Ezekiel had nothing to do but look and see, and he has here recorded what he saw And he also says, "That the heavens were opened and I saw visions of God.".

In the fifth verse he speaks of the four living creatures, "And this was their appearance; they had the likeness of a man. And every one had four faces,and every one had four wings, and their feet were straight feet; and the sole of their feet was like the sole of a calf's feet." The Lord spoke to the prophet and showed him things to come, and was preparing him to speak to the house of Israel. And the Lord told Ezekiel to warn the people, whether they would hear or whether they would forbear, and he warned them from the mouth of the Lord. Then the warning was from the Lord and not the warning of man.

We will now go back to the living creatures. These living creatures had four faces and four wings and had the likeness of man. Now here we understand, are those living creatures, Matthew, Mark, Luke and John. We find these four all writing and testifying of the same thing, and that was of the conception, birth and life of Christ. And the Spirit of Jesus was in them, and that was a living Spirit, and therefore they were living creatures, called of the Lord to testify to the wonderful truth of Jesus,and yet they had the likeness of a man, each one having four faces. "Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces." Now the prophet saw this when he looked, and one wheel upon the earth by the living creatures with his four faces, they four had the face of a man,and the face of a lion on the right side.The man face proved they were men,and the lion face represents Christ. And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And here was the King of Kings and the Lord of Lords upon the

throne, and no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon, and it was needful for this book to be opened. After the search in heaven and in earth and under the earth none was found worthy to loose the seals and to look thereon. The Father's will was written in the book, and His will must be done. "I will do all my pleasure." And John was found weeping because no man was found worthy. And one of the elders saith unto him. "Weep not.,' "Behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book and to loose the seven seals thereof."

The face of the lion represents the power and great strength, binding and casting out and casting down and putting down the works of the devil at his will and pleasure. All things are put under him in subjection, and, at his will and pleasure will be subdued, and we see by the eye of faith the fulfillment of the just law of God. Then we can read and receive the promises for ourselves. Then we can shout for joy and say, "Bless the Lord, O, my soul." Here is the Lion of the tribe of Juda, prevailing for us. And in the midst of all his great strength, the face of the ox is seen denoting humility—a burden-bearer. He bore all the sins of his people and carried them all the days of old. Then the face of the eagle was seen, and as the eagle sails in the air above man, so does the wisdom of the just soar above the wisdom of man in nature. The natural man discerneth not the things of the Spirit, neither can he know them, because they are spiritually discerned.

"Thus were their faces and their wings stretched upward: two wings of every one were joined one to an other, and two covered their bodies." The four first books in the New Testament are joined together, all speaking of the same things, and as two wings covered their bodies, so are the divine truths in these four books covered up from the world of mankind and revealed to the generation of Jesus Christ. "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Then it must come by revelation.

"And they went every one straightforward; whither the Spirit was to go they went." These living creatures that the Prophet saw, we find, were led by the Spirit, then we find the holy book telling us, "God is a Spirit, and they that worship him must worship him in spirit and in truth'.' And Ezekiel said, "The heavens opened, and I saw visions of God." "As for the likeness of the living creatures, their appearance was like burning coals of fire and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth like lightning." The burning coals of fire here denote the consumption of man. All of his works are burnt up.

"This our God is a consuming fire." The Lord killeth and the Lord maketh alive, he casteth down and he raiseth up.

These living creatures were like the appearance of lamps. A lamp is a vessel with a wick for giving light. There is no light in the lamp, nor in the wick, but it is needful to have the lamp, the wick and the oil, and then to be lighted, and the light will shine, so Jesus came a bright and shining light. And these living creatures were like the appearance of lamps. It went up and down among the liv

ing creatures. The Prophet called them living creatures, for they testified of a living way of Jesus, and "In him was life; and the life was the light of men." John 1:4. We hear David saying, "Thy word is a lamp to my feet and a light to my pathway."

O, poor one, when you could not see your way, and everything was dark, and you felt to be lost, then Jesus came to you a bright and shing light and enabled you to see your way out of the wilderness of sin. He lives for us, he died for us; so this glorious light goes up and down. Jesus went down into the earth and rose a conqueror over death, hell and the grave and the four living creatures testify of all his ups and downs in this world of sin and sorrow.

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces." The appearance of the wheels and their work was like unto the color of a beryl, and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel." The Prophet here gives a description of the wheels and their work. Their work was like the color of a beryl—a jewel—a precious stone. "The stone the builders have rejected is now become the head of the corner." Now we understand the wheel in the middle of a wheel to be the Father and the Son. "And in all of the days of the prophets and kings, and before the earth was, I was there."

"And these living creatures all had one likeness," and every one of the redeemed of the Lord will have one likeness. They will be fashioned like Jesus—O, glorious thought!—the thought of being like Jesus when we leave this world of troubles here below. O, dear family of God, remember that this world will soon close to us, and we will sleep in the arms of Jesus, and as time has rolled on by this Almighty wheel, and we were rolled into the church militant, so will we be rolled into tne church triumphant. I hope I have written this from pure impression of mind, and perhaps I have not quoted the scriptures correctly, and if so bear with my imperfections if you can.

Now as concerning the vision of the Prophet, he saw the four living creatures with their four faces, four wings, and one wheel on the earth, and it was the Spirit in the wheels, and withersoever the Spirit went they went, and their work was as a wheel in the middle of a wheel—the Father in the Son is the wheel in the middle of a wheel, and the four first writers of the New Testament testify of the work of the Father and they were called living creatures. The Spirit of this great and Almighty wheel was in them. Well might the Prophet say, "It was cried in my hearing 'O, wheel."

"As for their wings, they were so high they were dreadful, and their rings were full of eyes round about them four." This testifies that the Lord saw the end from the beginning and so this almighty wheel is full of eyes. Nothing can be hidden from him.

And the four living creatures' feet were like a calf's foot dividing the hoof. Dividing the law from the gospel or flesh from the Spirit, and thus showing the rings to be full of eyes. O, these are parts of his wonderful works, and how little a part do I know.

P. W. Willard.

Dear Brothers and Sisters:—I feel impressed to write but feel too unworthy, but with the good

Lord's help I will do the best I can. I was thinking this morning that I will not write. I am too vile and sinful, but while I was thinking so, these words came in my mind with the greatest force, "Do what God likes you do; Seek after righteousness and you shall be filled." Oh God, show me my faults and let me know the way I must go. Our good Lord commands us to do as we wish to be done by, that is my heart s desire to good and not evil all the days of my life. Oh, dear brethren and sisters, may God bless you all throughout the land, and poor sinners too, is my sincere prayer for one and all, and I want you all to pray for me. Before I joined the church I thought if I had religion I would be happy all the time. Oh, I am sadly mistaken. It feels like my troubles and trials and tribulations had just begun. But, Oh, may the God of heaven help me to bear them- I am willing to do what my Master requires me to do. I am willing to go where he commands. While I am writing these words it comes forcibly to my mind, "Seek to serve the Lord and practice what you know." The good Lord has been shown to me from my early youth 'till this day. When I was a little girl ten years old I had a serious dream about the Lord that put me to wonder. I was burdened in my poor heart thinking if I died where would I go. I would call on the Lord to have mercy on my soul. I would be playing with little girls and they would ask me what was the matter: I would say I feel bad, for the burden lay so deep in my heart it killed my joy. I did not want any one to see it, so I would go on vile and sinful again. Then the Lord would show me something else, then I would be burdened again. About two years ago the Lord took strong hold on me. I dreamed Jesus came to me and shook my hand. He said to me "Be good if you want to be saved, and everything shall be added unto you." From that night to this I have been begging the good Lord for mercy, 'till I found him precious to my soul. My burden was so heavy I felt like it was more than I could bear. I gave up and thought I was lost. I asked Jesus to take me, I had done all I could do. When I spoke these words I opened my eyes and Jesus was sitting on a high ladder coming down to take me. That burden was gone. This was one night. I was trying to rest, but no rest for me. I was a wretched soul 'till Jesus came, then my joys came so greatly that I can't express it. I got off my bed and clapped my hands for joy, praising and thanking God on the heights.

Dear brethren and sisters, please don't be wearied. I feel I must tell you all what a sweet dream I had last night. I dreamed my daughter Bettie and I were in the largest church house I ever saw in my life, and we were all alone in the midst of it, but there was nothing said. I thought that was the prettiest house I ever saw. I thought everything was still, so I looked before me and saw the prettiest thing I had ever seen in my life. It shone like ice does in the sunshine. I was wondering what that was, when a voice spoke to me and said, "That is the plan of salvation for you to follow," and said, "Be ye therefore followers of Jesus Christ." The minute that was spoken to me I awoke from sleep. I lay and wondered what the good Lord had done for me. I slumbered again, and dreamed of being in that pretty church house. That same voice spoke to me again saying, "You are ready to wear

the white garment." Brethren, sisters and friends, that was a joyful time with me, to think the good Lord had shown me my work I had to do.

May God bless all who love the Lord and those that do not love Him for He is worthy to be loved.

We have some sweet gospel preached to us at Clayton by Elders Gardner and Simpson. May God bless both of them while on earth and save their souls after death, is my prayer. They feel like brothers to me, indeed they have told my feelings in so many places.

I must close, hoping you will all excuse all my mistakes and may God bless you all until we meet.

Grace 'tis a blessed thing,
It makes us willing to pray and sing.
I feel that God is my dear friend,
We will surely love Him to the end.
Jesus died upon the cross,
To save his children from being lost.
He opens their eyes so they can see,
He makes them happy where'er they be.
If we trust God while we live
The greatest pleasure he will give.
We will humbly bow on our knees,
God will show us what He please.
I feel sad and all alone,
But rich in grace I have been shown,
Like one alone I feel to be,
O, is there any one like me.
If on earth we meet no more,
I hope we'll meet on a happier shore.
The truth to you I try to tell,
So brethren and sisters, I bid farewell.

Your sister, I hope, in Jesus.

H. E. GREEN.

Clayton, N. C., Jan 13, 1902.

DEAR BROTHER GOLD:—I feel tonight like I want to write to you but do not know how to commence, nor do I feel worthy to make the attempt. But I was so carried away with your preaching today I feel that I want you to know it. That was a sweet sermon to me. I have been feasting on it ever since I heard it. You had such a rich text. I have read the History of Joseph and his brethren several times and I most always shed tears before I get through with it. Poor old Jacob! I can witness with him so much when he said all these things are against me. I do so often get there my self. But Oh what love Joseph had for his brethren, and how rejoiced the poor old Father was when he heard that Joseph was alive. Is not that enough for us brother Gold, when we can feel that we know that our Redeemer liveth? But I do get so low sometimes that I feel that he is clean gone forever. But today while you were preaching I felt that I could say Oh Jesus my Saviour I know thou art mine, I know that my Redeemer liveth, and the Lord is my Shepherd I shall not want. My dear brother I can't stay in that frame of mind long, it is just a few minutes of praise I enjoy, but I want to be thankful and hope that I am that it is no worse with me than it is. Some people say that we ought not to praise the preacher too much, and I do my self say so, but I hope that it is not the preacher that I give the honor and praise, but that blessed spirit of our Lord and Savious that I see manifested so plainly in a true minister of God. When one preaches to me I love to tell him so, and I feel that we ought to do so and if he is a true Servant of God it will not puff him up so easily, and if does the Lord is able to bring him down as he did Zaccheus. I feel that it is our duty to encourage the poor preacher all we can in the right way, we can go too far with anything naturally. Would it not be very discouraging to you brother Gold to come to the Falls or any of the churches that you serve and preach for them twelve months or longer and not a single member come to you and tell you that you had preached to them? I feel like it would , imagine they have a very heavy burden to carry and we should help them along

with their burden all we could. I often feel like when I see our dear Pastor brother Fly go up in the stand to preach oh that I could help him carry his burden, and have tried to pray for him many times when it looked like he had all that he could carry, and going along with his head bowed down, but I havenoticed that then is the time that he preaches the most able sermons: the Lord is with him then and shows his power through him. I have not a single doubt but he is a chosen vessel of God qualified and sent out to preach the unseearchable riches of Christ, and we should love him and all others sent of the Lord for the work's sake.

My dear brother, if I am not decieved I saw that great power in you today while you were preaching, it seemed that I could see the very light of Christ in your dear aged face. And oh how I love that blessed Spirit where we I see it more than tongue or pen can tell. I hope

I love him because he first love me. And his commandment is that we should love one another as he has loved us. Greater love hath no man than thas, that at man lay down his life for his friends. My brother I have a little hope that I am one of those little ones that he laid down his life for, and if I am one I am just as safe as can be for his promises are sure. He is the greatest friend I have ever found,

I sometimes can put my whole trust in him, and then again it seems that my Faith is so weak and every thing is so dark and gloomy before me that I almost give up in despair. But whenever

I feel that Christ is near then I have all that I need. His presence is worth more to me than eveything else in the world.

Brother Gold, I commenced this letter last saturday night but did not finish it, and came to the conclusion that I would not send it.

But it continues to bear on my mind for the last two or three days to send it, and I hope the Lord is in the matter, I hope to hear you preach again soon, and may the Lord continue to be with you and bless you and may you live long yet and be able by the power of God to preach Christ and him crucified to his people as long as you should live. And when he is done with you here, I feel that he will take you to a better world than this, where all your troubles and trials will be over, there will you sing praise to him forever and forever. Blessed thought, Brother Gold I hope that you will throw a mantle of Charity over all my imprefections, and pray for me that I may live more to the honor and glory of my Lord.

Your very little sister, if one at all, MATTIE LUPER.

Sharpsburg N. C, Jan. 16 1902.

DEAR BROTHER GOLD:—From some cause I feel inclined to write a few lines which if you think true you can publish if you desire.

My mind all day has been drawn out towards the poor and afflicted ones in Christ and I feel I would love to lay what little I have if anything at the Apostles' feet instead of trying to keep back this part of the price of the land. The question is often presented me what can I write that any one will enjoy? and feeling as I do to night I am bound to say I can do nothing without the aid of one who is above self.

But I desire the aid of him who does not fail neither does he ever become discouraged and has said by the prophet "The Isles shall wait for his law."

Again it is written, "The law of

the Lord is perfect converting the soul, making wise the simple" and I believe his law has converted my soul to the extent that I have seen what he says do we had better do, and what he says not do we had better let alone: and if he says do, He will surely make us wise and able however simple we may be.

The Lord can make us wise as serpents and harmless as doves just when and where he pleases so we are left without excuse in everything. Paul says, "Thou art inexcusable O man whosoever thou art that repliest against God."

The subject of my discourse (if I could confine my words) would be the "Trial of our Faith" but as all know who are acquainted with me I am not one that can stick to a subject like some of the brethren. I have often thought in a comparetive sense some preachers are like some guns that shoot so close or throw all the shot so near together if they hit the meat they almost mangle it up so it is hardly worth marketing. On the other hand I have noticed others scatter so they often miss the target (or meat) but if they do hit the meat enough to kill it looks very nice and is more desirable than it is so mangled.

But none of us are our own judges and I guess it is the best that we are not for we would hardly ever find ourselves guilty but after saying and doing what God forbids would go free.

But the Lord brings every work into judgment with every secret thing whether it be good or bad, and while the chastensings of God are often sent upon us we feel we can see so many things we have done wrong in, we wonder why it is not worse. We as parents chastise our children because we love them and to show them what we would have them do and what we would have them not do. But it is not always the case when a poor child of grace is afflicted and suffers loss that he or she has been doing wrong. For we are informed in the scriptures in many instances that they suffered in many ways that their faith might be tried and that God's work might be made manifest: As in the case of the blind man mentioned in John 9th chapter, the disciples asked Jesus who had sinned this man or his parents that he was born blind, but Jesus answered them that neither he nor his parents, but that God's name should be glorified in him, and so in many other cases such as Job, we have no account that he did anything to kindle God's wrath and that he gave satan power to afflict him, but it was only to manifest the power of God in Job in giving him power and faith to endure, for we are taught in all this Job sinned not nor charged God foolishly. In this Job's faith was tried and as he said he would come forth as gold, we find he did; the latter end of his life was more blessed than ever, none were so fair as Job's daughters and his possessions doubled, so we find he told the truth when he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God whom I shall behold for myself, not another." Job was prepared to see that God would heal up all his diseases and give him power to come forth as pure gold tried in the fire. God has chosen his people in the furnace of affliction and what do we m an by this, some might ask? We just mean that they were chosen in Him whose sufferings were greater than all others combined Jesus divinly speaking is the furnace of affliction but His sufferings are ended and ere long it will be

so with all His chosen ones, and I would love to say to all who may read this, that in as much as we find that all things work together for good to the chosen or those who have this faith, the thing we would love to do is to heed the admonition of the Apostle and see whether or not we are in the faith. Now I think according to the scriptures God's people have in substance the same experience, and while some have more evidences than others they only have what they need. We will notice along the line a little and see as we have mentioned Job. We will mention next the Hebrew children. We find the decree of the King was such that unless they worshipped according to that decree they must be cast into the firy furnace that was heated seven times hotter than it was wont to be, and when commanded by the King concerning this they answered as God's people would now, they did not know what they were going to do, so they said, "Oh King, we are not careful to answer thee in this matter, but if it be so our God is able to deliver us and He will deliver us out of the hands of the King."

So at the sounding of the musical instruments they failed to worship according to the King's decree and consequently they were bound and cast into the furnace, but to the astonishment of the King he sees them loose and one among them looking like unto the son of God. So we find they came forth without the smell of fire on their garments. In the presence of Jesus there is fullness of joy and at his right hand are pleasures for evermore. So we find this was for the trial of their faith.

We pass on a little further and we find Daniel was not willing to worship according to the decree of Darius and after he was waited on and told plainly what would be the consequence if he did not, we find him still praying three times a day with his eyes turned toward Jeruselem, so when this was reported to the King it seemed that he wanted to forgive or release him but the law of the Medes and Persians was so important it must be carried out, so poor Daniel was cast into the den of lions, but it was nothing but a Heaven to Daniel and worked out for him a far more exceeding weight of glory, but how about the others who were cast in without this living faith? We are taught they were torn in pieces, but Daniel believed in his God and therefore received no harm. So we find this was to try the faith that God had given Daniel. We notice on a little further in the gospel day after the law and the prophets had ceased for they were until John. So we find John possessed by this same faith preaching Jesus and Baptising sinners and in the end dies in prison by the wicked hand of Herod who was so zealous he had rather have John beheaded than to tell a lie, but John lost nothing, he had finished his course and a most glorious one indeed it was for among other things he baptised His own savior. Oh but says some he doubted after then, even so would we, shut up in prison for doing what God had commanded us, but when he made his last inquiry that we had any account of regarding his Savior Jesus who so lovingly said to his messengers go show John again those which you do see and hear &c., I must conclude this proved a message of peace to poor imprisoned John and I can almost see him inside the prison walls saying its enough.

So we find his faith was tried

and we fail to find where he ever appealed unto Herod or asked to be released by man. We notice on a little further and we find it was the case with one and all of the chosen ones who preached Jesus, they were stoned, sawn asunder, and murdered in one way or another, but we fail to find where one's faith ever failed however severe the trials they were called to pass through, and why did they not fail and give up under such distress? It is assured in Jesus' words to Peter, "I have prayed for thee that thy faith fail not."

So in conclusion I want to say as the apostle did to his brethren, "Think it not strange concerning the fiery trials which are to try you as though some strange thing had happened unto you," for God is faithful who will not suffer you to be tempted above that you are able to bear but will with the temptation make a way for your escape.

I know not what awaits me and I am glad I do not, but I believe God has delivered, He doth deliver, and I believe He will yet deliver all who put their trust in Him and I desire to be found clothed in his righteousness which is by faith.

Now I know notwithstanding the length of this letter I have but hinted at some things I desired. Brother Gold, I wish you would write sometime if it could be your mind regarding the trial of our faith, you are so wonderfully gifted with the pen, and I do so much admire the fatherly care you show to such wayward children as I feel to be, both in your writing and preaching. What can be better than to preach Jesus and Him crucified? Yours in hope,

W. A. SIMPKINS.

Raleigh, N. C.

ELDER M. B. WILLIFORD—DEAR BROTHER:—For near three years it has been in my mind to write to you some thoughts I have on Rev. 22: 1, 2. When this scripture first opened up to me I felt to be alone in my views but afterwards I heard that you had advanced the same views and had met with some opposition. This drew you very near to me and made me want to write to you and this week that impression has come back afresh and I will now try to give you a sketch of what I see.

This river differs from all other rivers in that it is pure. The expression is not that it is a river of pure water but the river itself is pure. Because of this the water that flows through it must be pure for defiled water could not flow through a pure river. This river is Christ the Lord. He is pure in all His life, in every word He spake and in every act he did, yes even every thought of his was pure. This is why his righteousness is said to be white, without spot or blemish &c. This is clearly demonstrated in the voice from heaven which said, "This is my beloved Son in whom I am well pleased." The Father could not have been pleased in him only from the special cause that he was perfectly pure and clean in every part of his life, even in the deepest humiliation or upon the mount of glorification. None of these things could defile him by making him murmur at the burden on the one side nor to think more highly of himself than he ought to think on the otherside. We call this the river of grace.

The water that flows through this river is the water of life. None can partake of it and die for there is no death in it. Those who accuse us predestinarians of preaching that the waters of death

as well as the water of life flow through this river are either very ignorant of what we preach or they want to misrepresent us. We leave them entirely in the hands of our God who so graciously gives us this water and proceed with the exposition of the word before us. This water is salvation. It proceedeth out of the throne of God and of the Lamb and is as clear as crystal. The very source is pure and as it never gets outside of the holy city there is nothing to defile it. This water rises, flows and is always in the kingdom of God. This is one cause of the perfect safety of those who drink of this water. Did it go out of this city there might be some possible way to defile it, but no, this river and all that is connected with it is in the city. Babylon had a river flowing through it from side to side and when the enemy came and laid seige against it there was nothing to hinder him from going in and spoiling the city. Our glorious Lord has better provided for his little ones and so arranged that not one drop of this water shall ever go beyond the sacred walls of this holy city. These walls are of fire and will consume every one who might try to approach unto this river only the inhabitants of the city and they come and drink and live forever.

This city is given to us here in time and we call it the church of the living God. It is our dwelling place, our blessed abode. It has a street, the way that God has prepared for us to walk in and not be taken in the snares of the devil. David felt the great blessedness of this pathway when he said, He hath established my goings. There he saw that the holy Lord had so provided for him that the devil with all his subtilty could never beset him in that way that he should ever over throw him. This street runs in every part of this city and in all ages of the world it is the same. Just as the city was from everlasting to everlasting so is the street of the city.

In the midst of the street of it, and on either side of the river, the tree of life, which bear twelve fruits, yielded her fruit every month. Thus it reads to leave out the supplied words and as these words change the meaning of the text I shall take the liberty to leave them out and not feel that I have taken anythi g from the scriptures either.

The text shows us the church of our Lord Jesus Christ mystically, mysteriously yet surely standing with the Lord in eternity before the world began. There she is on that side of the river. She is seen here in the midst of the street of the river or in time, and she appears on that side yonder unto which we hope to come in the blessed righteousness of our Husband. Isn't this glorious to behold? Here Christ and his bride are brought together in one. He has promised her that she shall be called by a new name, and that he will name his name upon her. In the book of Jeremiah he is called the Lord our righteousness and she is called the Lord our righteousness See how beautifully he brings his promises in her and she in them. This tree of life spoken of in this place is the church of the living God. The feminine pronoun is used, and that rightly so, because it expresses exactly what is meant. She yields her fruit, is the meaning of the word. All her fruit is in her Husband, for all that she is or has is in him. It is called the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, meekness, faith, patience and such like things. This is the fruit

that she gives, and that of which every child of grace eats and in which they rejoice. We bear and eat this fruit as we are lovably associated together in the Lord, and as we feel his Holy Spirit bearing us up in him. Therefore she is said to yield this fruit. As being joined to Christ, her living head, she is called the Tree of Life. Thus she takes his name. In Isaiah she is spoken of as "The trees of righteousness, the planting of the Lord." Peter calls them "Lively Stones." All these show how she is blessed in the life of her husband, which he has so graciously given for her and to her. For no other reason could she be called by his name. She is clothed in his righteousness and brings forth his fruit. This is why she is acceptable to the Father and why he recognizes her, saying, "Thou art all fair my love, there is no spot in thee."

There is but one kind of fruit yielded, and therefore the word "Manner' changes the meaning of the text. All the fruit spoken of as the fruit of the Spirit is one fruit. It is such fruit as the church must have to subsist upon, and this is what the Lord has provided for her to bear and, in his name, she bears this fruit. She yielded it every month. Some brother has said that that represented our monthly meetings. Suppose this were true, no church would have any right to meet oftener than monthly, and each church would be compelled to meet that often. Some of our churches meet every Sunday, and some of them only once in three months. Then how would it be with those little ones who are so situated that they do not have the opportunity to meet at all? We see that this will not do. The apostles met together on the first day of the week, and at first they met daily. This tells us that that will not do. We get things by tradition, and let tradition take charge of us. Some of our brethren want only two days' meeting except at Associations and union meetings, when they will consent to three. All this is tradition and began long since the apostles' days. When we shall meet and how often, or how long we should continue together, is not given in the scriptures, and no one has a right to dictate to a church how often nor when her meetings shall be.

This is not the meaning of the text. The church is yielding her fruit every day, or continually. "Every month" makes up all the time, for the year is made up of months. Thus hers is a continual yielding, and a continual eating as well. Sometimes they eat the bread of tears and sorrow, but they eat as do no other people. There is no other tree that bears fruit as does this tree of the Lord which he has planted and of which he is the Husbandman. This every one who has been blessed to eat her fruit knows.

Her leaves are the righteousness of her Husband in which she shines forth, and in which she becomes the salt of the earth and heals the nations.

I hope that I have said enough for you to know where I stand on this matter, and if it is of any comfort to you the Lord be praised.

Your brother in hope,

L. H. HARDY.

Rutherfordville, N C.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. 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 XXXV..... .....No. 7

WILSON, N. C., FEB. 15, 1902.

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EDITORIAL.

WHAT SORT OF A CHOICE?

A friend requests my view of Josh. 24:15, "And if it seem evil to you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served which were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the Lord."

Joshua reviews God's dealing with his people in this chapter, reminding them that he brought them from idolatry. He brought them from the gods which their fathers served on the other side of the flood. Abraham was an idolater beyond the great river, the flood. God called him fr m these false gods. Then the God of heaven showed his power over and above these false gods by calling Abraham out of that land of pollution. Also the God of heaven had shown his power over the gods of Egypt by pouring out his plagues on the gods of Egypt, completely showing that he is above all false gods. Surely no greater proof of God's superiority over all these false gods than the calling out of his people from their dominion, and destroying their power could be demanded: nor could any greater proof of his power over and above the false gods of the Amorites be asked for than the fact that the Israelites had complete possession cf their lands and homes. If the gods of the Amorites or Canaanites had no power to defend their worshippers, but the God of heaven had given the lands of these Canaanites into the hands of Israel, then the God of heaven is above all these false gods

But men show what is their nature by what they worship. If men worship a god that has eyes but sees not, or has ears and hears not, then it proves that such worshippers are deaf and blind.

Did it seem evil to these Israelites to serve the God of heaven and earth? Had they not proved that it seemed evil to them? Their adolatry, rebellion, murmuring, &c., in the wilderness had proven this. The fact that they sought after false gods showed this. No man can serve two masters, God and mammon, or the world with its contents. No man could serve false gods unless it seem evil to him to serve the Lord God. No man can choose between serving the Lord God and serving false gods—that is, the same mind that serves the

true God could not choose to serve a false god, and no man who chooses to serve a false god could with the same mind serve the true God, because there is no affinity between the true God and false gods, no resemblance. The mind that serves a false god is a corrupt mind—while the mind that serves the true God is a holy, spiritual mind. With this spiritual mind one could not choose to serve a false god. That mind whispers, whom have I in heaven but thee, and there s none on earth I desire beside thee.

But if it seem evil to you to serve the Lord, then you can choose this day, right now, between false gods. You can choose to serve the gods your fathers served on the other side of the flood, or you can serve the gods of these Amorites in whose land ye dwell The mind that would choose one false god could choose another false god. You can choose between two or more evils, if it seem evil to you to do right. If you have no love for right, no desire to serve the true God, see no beauty in him or his service, then you can choose among evil things that which suits you.

A choice between two or more objects or things implies there is something desirable to the mind in each one, but there is more desirable in one than in the other. If one has no desire or mind at all towards an object, but it appears evil to him, or hateful and repulsive, then he has no choice for that thing. It is only a mind that has no desire to serve the Lord that chooses between false gods. Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season; as soon as that mind came into him, or when it did come, he instantly chose to serve the Lord. It was good to him to do this—not evil. As soon as Mary knew Jesus she chose that good part which would never be taken away from her. This good mind that loves the Lord never chooses evil.

The free agent or free willer, as he is called, willingly chooses what he does, and therefore it seems right to him. The evil-minded man cannot choose good, nor can the spiritual minded man choose evil. Each acts freely, willingly, or from choice. The Lord's people are willing in the day of the Lord's power in the beauties of holiness. The wicked love evil and hate the good, and will not come to the light because their deeds are evil. That which seems right to a man he will do. Ye are of your father the devil, and his lusts ye will do.

Preachers and teachers that quote only a part of this text of scripture, "Choose you this day whom you will serve," with the intent to prove that a corrupt man can choose to serve the Lord, deal deceitfully with the word of the Lord, which is a great sin. Men think they can so expound the word of God as to make it acceptable to the carnal mind. What folly!

Joshua says, As for me and my house, we will serve the Lord.

Joshua represents Christ, who with his seed or offspring shall serve the Lord God. That is a spiritual seed or house that serves the Lord. It does not matter how sore may be the opposition, that seed shall serve him.

P. D. G.

"UNKNOWN FRIEND AND WELL-WISHER."

Some two or three weeks since I received a letter without date or post office, leaving me without a clue to the name of the writer; and as to locality, but for the outward post-mark of "Mount Airy, N. C." Which letter, after telling me he, or she, knew me only through the LANDMARK, and saying how he had enjoyed, been instructed, edified and comforted by my writings therein, and especially some of my letters had been so consoling, &c., that he wanted me to accept the enclosed bill—one dollar—as a token of his appreciation, &c., calling it "a mite," and wishing it more; which led me to conclude it was given "of his penury," so to speak, or was the sacrifice of pure, unfeigned love for Jesus' sake, which immediately sent it away up in weight, value and appreciation; and so also my gratitude in proportion; insomuch that I want this well-wisher to know, not only that I received it, but also accepted this "mite" as a "more than they all" who have given me of their abundance, and return thanks accordingly, and publicly through the LANDMARK as the only medium through which I can reach Well-Wisher. Also, who said in conclusion, that esteeming me an humble, devoted child of God, he begged me to remember him—or her, as the case may be—when before the throne of God. I give his expressions in substance, that Well-Wisher may know I refer to his letter and gift.

And since others from a distance, and more from close around home, have made me such presents, which at the time so humbles me, and so overcomes me with grateful emotions, and at the same time there is such a conflict with my natural pride, and the thought that it is given for Jesus' sake, and I must receive it on his credit, who perhaps has not stood for me, as it were, that I scarcely thanked them at all, or rather did not properly express them, that I would include all these with yourself in thanksgiving to you all, and to the Lord for having put it into your hearts. Moreover, as several from a distance want to know about my personal temporal affairs—how I get along, &c., I will include this also, and answer all in one letter.

Then let me thank those too who are thus concerned and wish me well, and want to know whether I lack. I do certainly appreciate this kindly care for me. And those larger gifts touched me deeply, but none more so than this dollar and that of "a few stamps to help you along with postage" from several different sisters and a brother in

Texas; besides, these touched and stirred a chord the others missed—a chord untouched save by the hand of unfeigned love making a self-sacrifice for Jesus' sake; and as hiding their own name as ascribing all the work and honor to Jesus: and that as believing the Spirit of Jesus was in me: and the sweet secret vibrations linger ever in my heart, proclaiming me worthy to be remembered—to be helped—to be cared for—to be loved for his dear name's sake. Yet awful is the thought that will intrude, what if mistaken, and I have not his Spirit, in which case I am none of his?

Often under the pressure of this fear have I mentally exclaimed, If I only knew I was just what they esteem me to be, how satisfied and happy I would be! And I think if they knew me as I know myself would they—could they love me as to be so good to me. Yet, I know the Lord does know me just as I am better than I know myself, and it is he who puts it into their hearts to be so kind and helpful to me. Then I magnify the Lord and bless the Lord and praise God for the rich treasures of grace, given in Christ for just such a poor undeserving, unclean sinner as I. God's mercy and grace must take all the honor and glory. I know it is by this grace that I am what I am, and who and where I am; and that the Lord's goodness more abundantly abounding to me through his people has no other foundation. And thus I who have almost nothing of this world's goods, have houses and lands, homes. mothers, brothers and sisters, and all necessary temporal things. And a most precious thing is, all this from those who know me best and is without money and without price—yes, it is beyond price. I was saying to Sister Heard, with whom I have lived for more than the last two years, and to whom I often tell my affairs—had she noticed that for a long time past I had not expressed a want or need of any article of clothing but what almost immediately some one sends me as a present that article? "Yes," she said, "You will never need."

About a month since, by the persistent solicitations of Sister E. T. Morton - brother Heard's sister in the flesh—I came here to her commodious, luxurious home for the winter. She wanted it indefinite, but brother H. said for the winter only. So that my address now is Gray's Station, Jones county, Ga.

So to those dear sisters who want to know if I lack temporal comforts, I answer no, not one; and that without money or price.

Am I "ever persecuted?" Yes, certainly; but I bear it silently, trying to live such down in trying to live right. Jesus said as he was in this world, so his disciples—the servant is not greater than his Lord. He suffered persecutions—his good work in healing was said to be through the prince of devils. But what if they are oppressing the oppressed? adding sorrow to a heart already sorrowed overmuch? And as done to the least one—as I,

if one at all—Jesus should take it to himself?

Hoping the readers will excuse this obtruding of myself—whom I generally leave out, or try—and to whom I have thus refered in making one letter do for several, and as reaching the unknown, I will promise to do so no more. May God bless those refered to as manifesting an interest in my temporal welfare with all good things in this life, and satisfy them with his own likeness in that to come. P.

Remark:—I am glad the brethren and friends remember dear sister Phillips. She is poor in this world's goods, but she is worthy. P. D. G.

CONTROVERSIES.

I have been observing the controversies which have been and are still being carried on among our people in different sections of the country, and think I can see at least one scriptural feature in them, and that is they prove beyond question that the Primitive Baptists are the people typified by the ancient Israel of our God. Now if this be true, and that which was written afore time was written for our learning, that we through patience and comfort of the scriptures might have hope, it seems to me that as bad as some things are in themselves we ought to receive hope in some way from them. By a careful examination of the history of Israel we may find who it was that originated these wars, bitings and devourings in that day, and by looking steadily into the type we may see who it is that is disturbing the peace of Israel to-day. And if we will but note the outcome of these wars we may easily determine the end of these. Offences must come, but woe unto that man by whom they come. Therefore no one should allow himself to be over assured that they do not come by him. There seems to be a disposition in some brethren to put words in the mouths of others, and then to contend that they correctly quoted them. Why not give the exact language used and thus obviate this contention and allow the author to either define or retract. No man can afford to be otherwise than just and fair with himself, and being thus he can but be just with his brethren. If in any sense whatever there must be a false representation of this or that it certainly would be better for me that some one else should have the job. And where such is in no sense necessary I should still be willing and desirous that he should act rather than myself. If any would depart from the living God let it be the sons of belial and not the sons of God.

Should we not as wise men study the history of the past and let its lessons as an ever present monitor teach us how we ought to behave ourselves in the house of God? Is it true of us as of a fool brayed in a mortar and yet will his foolishness not depart from him? Should we not regard the victories of peace as more glorious than

those of war? What do we see as the inevitable result of war? A victorious army full of pride and vain glory, and a devastated country full of destruction and misery. Do we not know that our discords and disruptions but serve to insatiate the desire of our enemies? Would they not rejoice to greet us on the shores of the rivers of Babylon, where they might derisively require of us a song, saying: Sing us one of the songs of Zion? How should we sing one of the Lord's songs in a strange land?

Well and truly has the Lord said: "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." As Israel lived in the valley of the shadow of death, with but a dim outline of the light of the coming day, in which we now live, we ought to have in our hearts the spirit of long forbearance, pity and mercy toward them, as did the God of their fathers, but instead of that, can we on the contrary stand in the full light of the glorious sunshine of this blessed gospel day and claim for ourselves such special and gracious considerations? We must accept the truth of our God concerning the lack of the most common place knowledge and consideration of his people Israel, but when we are called upon to live up in ante-type is it possible that we must witness the humiliating spectacle of seeing ourselves outranked in point of knowledge and consideration by such dull and stupid beasts as the ox or the ass? Shall we bring ourselves to stand before aliens and strangers and beside the barren waste of the wilderness, while the humble ox stands peacefully in the presence of his owner and the ass quietly beside his master's crib? While the Lord gave man dominion over the beasts of the field, and fowls of the air, and the creeping things upon the earth, yet his people are in some respects inferior to them, and are directed to consider some of them and learn of them.

The ox learns to know his owner by being brought by him into subjection to him, and this subjection brings with it confidence and trust in his owner, and by the yoke and the goad he learns obedience, and humbly and faithfully renders obedient service acceptably to his owner.

There is no beast that renders more willing, ready, faithful, obedient service to his owner than the humble ox. His service is not voluntary, nor is it because of or for consideration not even of his daily provender, but he serves in the mind and according to the will of his owner. He recognizes the dominion and power of his owner and in some sense that his daily bread is from him, and yet it could not be said that he serves him therefore, but his service is purely that of obedience. It is enough for the ox to know his owner and therefore he serves him. "This is life eternal, that they might know thee, the only true

God, and Jesus Christ whom thou hast sent." Job says: "I know that my redeemer liveth," and Paul says: "I know whom I have believed." This was enough for the Patriarch and the Apostle and ought to be enough for me. Doth God take care of oxen? Yes, and for our sakes were these things written, for whom he takes the most special and gracious care, keeping us even as the apple of his eye, if indeed we are his. Does it not seem that we have little faith indeed when to know him who has bought us with a price, even with his own precious blood, does not seem to suffice, does not bring confidence, rest and peace? Well did the Lord say: "O, ye of little faith."

The ox is used to represent the ministers of the gospel in a special and precious sense, and the question is, Do we come up to the requirement of the figure? Are we not truly and justly rebuked by it? "Ye do err through your teachers." The ox knoweth his owner, but my people doth not know. Have these hills been truly digged with the mattock? Are not all hills thus digged for the sending forth of oxen and for the treading of the lesser cattle? If the going forth of the oxen is not sound and orderly, what kind of treading may be expected of the lesser cattle? Hath not the Lord placed the gifts in the building as it hath pleased him, and are we not admonished to each one abide in his calling wherein he was called? Is it not true that though these gifts are all of the same spirit, that there is a sense in which they differ? and that though they differ, yet they are and must be harmonious, "for the Lord is not the author of confusion, but of peace, as in all the churches of the saint." In this variety of gifts is fully and gloriously reflected the faith or doctrine which was once delivered unto the saints, in which is seen and maintained the salvation which is common to all the saints, for which each and every one should earnestly contend, because there is salvation in the faith even as there is faith in the salvation. And as it was and is and ever shall be the faith once delivered unto the saints, it has been and is and ever will be the same and only faith found in them, and is the victory that overcometh the world, because it is born of God. How certainly sure is this salvation—this faith—this doctrine, in the simplicity of which, by the revelation of Jesus Christ, the children of God in their experience stand in the presence of their God, and rejoice in his sovereignty, his fore-knowledge, his predestination, his election, and his justifying and saving grace; and in these things they know him, and trust in him, and worship, adore and bless him; and in the steadfastness of their confidence in him they wait for his law, and expect of him a perfect fulfillment of his will and purpose and pleasure.

In the gospel the sword is made to serve as a pruning hook and the spear as a plow-share, therefore if

we are serving in the gospel we are not to learn war any more, but we are to seek peace and pursue it, and to let the peace of God that passeth all understanding dwell richly in our hearts, giving attention to things which make for peace and things which accompany salvation, and tend to edification, that we may be found in him and to the praise of the glory of his grace. P. G. L.

MY DESIRE.

It is my desire to write only that which is the truth, and which therefore will stand the test of ages. The Lord hates those that sow discord among brethren. A writer who wants to be considered smart —who is sensational, or that desires to make himself notorious, or that plunges the readers of his views into needless controversies, that desires to get up new things, is hurtful to the cause of truth.

There are no new things in the gospel in the world's notion of new things. The world wants things that never have been. The gospel is new in the sense that it is perfect, yet is older than the law, older than time.

The things that edify the body of Christ are the same things that have been preached from the days of Christ on earth. Man needs to be made new—or born again. When old things are passed away, and as a new creature created in Christ Jesus unto good works, which God from everlasting ordained that we should walk in them, we desire the same things that were preached and written of old.

My desire is to write none other things than the prophets, Jesus and the apostles said should come to pass. P. D. G.

How wonderfully beautiful is Israel of old as a type of the kingdom of heaven. The type is not marred, but remains to this day in all its glory, though Israel is decayed, and faded, and scattered in consequence of their transgression. Even though all transgress against God's word, yet that word abides faithful. It is not bound, but is true as of old. Man's sins cannot vitiate God's word, nor frustrate his purpose.

P. D. G.

UNION MEETING.

Dear Brother Gold:—Please publish in the Landmark that the next country Line Union meeting is appointed to be held with the church at Roxboro, beginning Saturday before the 5th Sunday in March.

Done by order of the church in conference.

Eld. J. J. Hall, mod.
G. T. Burch, Church Clk.

The Staunton River Union is appointed to be held with the church at Union Friday, Saturday and 5th Sunday in March.

Elder W. J. Stephenson will collect subscriptions for the Landmark while traveling. Other brethren are requested to do the same thing. P. D. G.

OBITUARIES

JOHN B. MCKINEY

The subject of this notice was the son of Jas. A McKiney and his wife Alzada, of Caswell county, N C., and a great grandson of Elder John Stadler, was born June 14th, 1886, and died August 22 d, 1901, making his stay on earth only 15 years 2 months and 8 days. His death was a very sad one, his father having died in 1888, leaving his mother and 2 children. John was her main stay for an earthly support, and just as he was getting old enough to care for them he is suddenly cut down, the disease was a complicated case of typhoid fever which he only survived about six days John was a good boy, bright, dutiful and industrious. He seemed to take an unusual interest in divine worship His mother thinks she saw evidences of divine impression on his youthful mind for sometime before he was called away from earth. So we mourn not as those who have no hope. But trust the bud that appeared on earth for a short time has bloomed in the Paradise of God where the wicked cease from troubling, and the weary are at rest. So we should not wish him back again but say dear child with God remain. May this sad dispensation serve to draw the affections of the bereaved ones from earthly things to those things which are above. And may they realize that God is a father to the fatherless and a husband to the widow.

Y I CHANDLER.

MRS FRANCES W. SIMMONS.

Frances W. Simmons was born Sept. 9th 1827, and died July 4th 1901 making her time on earth nearly 74 years. She was the daughter of Wiley and Lucy Burke, all of Caswell county, N C. She was married to Elisha Simmons Dec 4th 1845. in the same year she professed a hope in Christ and was baptized by Elder John Stadler, in the fellowships of the church at Abor To them were born 9 children, 3 preceeded her to the grave. Her husband died in 1865, leaving her a widow for 36 years and though having a large family and small means she succeeded by patient industry and faithful effort in raising her children so that they honor their parents and have rose up and call her blessed. She was modest, quiet and meek doubtless a good wife and a kind painstaking mother, a kind friend and neighbor, a lover of peace and morality and faithful in her religious duties. yet felt that she was a sinner and full of imperfections. She lingered for some time and felt the time of her departure was at hand and when the summons came she passed quietly and peacefully away. So we feel assured she has fully entered that rest that remains for the people o God, where sin and sorrow, pain and death are felt and feard no more. After some words by the writer intended for the comfort of the bereaved one's she was kindly laid to rest in the family burying ground to await the resurrection morn when these bodies will come forth in the likeness of Jesus and ever be with the Lord May God's blessing rest upon the bereaved children to the extent of her prayers for them that thus they may be found walking in her footsteps taking heed to her kindly admonitions and at last meet her where parting will be no more

Sister Simmons was greatly blest in some respects. all of her children were of the same faith with her and five of them members of the same bhurch.

Y I. CHANDLER.

Fitch, N. C.

DANIEL BROOM

ELDER P D. GOLD—Dear Sir: I have sustained the loss of two dear children, which seems to be more than I can bear. I send an account of their death. which you may publish in ZION'S LANDMARK.

The oldest of my children, Daniel Broom, had a dream or vision two days before his death, which I desire you to give me your views on and publish in connection with the obituary.

Daniel Broom was born the 28th day of July 1881. and died August 7th, 1899, of heart failure, making him 18 years and 10 days of age.

Daniel was a good. obedient boy, and loved to read the bible, and would often say he did not believe in Sunday schools, and that they were not authorized by the bible. During the winter of 1897-98 he was sick with chills and fever. He was lying in a room adjoining the fire place room, and the dim light of the few coals yet burning shone with a dim light through the partition door. I had retired for the night, and he called me and said, Mother, come in here and see this bright light. I

raised up and told him I could not see any light. He insisted that I go in his room and look I got up and went and sat on the side of his bed, and could see no light except the light from the fire-place. He said everything was clear and the light was so bright in the room he pointed to the stairway and said he could see away up the stairway. I remained with him and after 3 or 4 minutes he said it was all gone and that he could then see the dim flickering light which shone from the coals in the fire-place. He continued to read the bible, and would say the Sunday school could not be according to the bible.

During the summer of 1899 he had a spell of malarial fever and had partially recovered and was so as to be up for about two weeks. but still complained of his stomach. He was taken worse on Sunday morning before day, August 6, 1899. The doctor said he was suffering with heart trouble. He called for water after midnight, but would not consent for me to to go get fresh water, I remained up with him until three o'clock and then lay down He apparently went to sleep, and I then went to sleep myself, and awoke about day break. He seemed to still be resting well I got out of the room as easy as possible and went to the spring for a bucket of water. When I returned he was standing in the door and smiled pleasantly at me I asked him if he wanted some water and he said no, he did not want any water, but wanted me to go back in the house with him. We sat down, and he said he had such a beautiful dream and wanted to tell it to me; he dreamed that he was in a beautiful level road which was as white as snow, and near the road was a river of beautiful clear water, and the road had the most beautiful shade trees on both sides that he had ever seen, and the adjoining lands were covered with beautiful grass. On the bank of the river was a man seated in a chair, dressed in white, and further down was a dam like to a mill dam, and the water was passing over it without a ripple or a bubble; and further down still was a bridge He heard a noise like an approaching train; it came nearer and nearer, and passed by him, but he could not see it, although he felt the wind of it as it passed; but further on down was an old looking building that resembled an old cotton gin. He said it appeared that there was nothing done there, and it was broken and rickety, and didn't seem to have a beautiful, enticing appearance. He then turned another way and could see flowers that were wilted and old, and an enclosure of old pailings, but as he went on the flowers and scene grew more beautiful and he finally reached a fine enclosure with beautiful flowers and a large white house with a long porch filled with people dressed in white, and who apparently were enjoying themselves. He said there were more than could be seated and that I was among the number, but dressed different from all the rest, though I had on something white. He passed on and came to an orchard, but the trees bore no fruit When he had nearly passed through the orchard he found a tree that bore apples He gathered some of them and started to eat one, and observed that it was one part decayed and the other side sound. He said I called him. He turned and saw me and another woman standing together. He said I asked him, Why are you eating this fruit without asking for it? After this he did not seem to see any more trouble, although the doctor said he was real sick. On Monday, the 7th, the doctor returned, and after an examination said there did not seem to be much the matter with him and his condition was an unusual one. He died that night about half past ten o'clock. HIS MOTHER

Long's Store N. C., Jan. 6, 1902

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &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.

SILAS H. DURAND,
Southampton, Bucks county, Pa.

APPOINTMENTS.

J. D. DRAUGHN.

Memorial.... ..Sat and 1st Sun in March
Chapel .... Monday
Cross Roads..... ... .Tuesday
Union .... .Wednesday
Smith 'eld..... ....Thursday
Helena ....Friday
Surl ... .Saturday
Roxboro ... . 2nd Sunday
O'Brien's school house..... ....Monday
Hurdle's Mills.... ....Tuesday
Wheeler's .... .Wednesday
Prospect Hill .....Thursday
Lynch's Creek..... ....Friday
McRays ..... .Sat. and 3rd Sun

He will need conveyance.

J. E. ADAMS.

Sandy Creek, Tues. and Wed after
.. .. .1st Sun. in March
Mr. Alfred Jones or Mr Curtis will please meet him at on Monday at Liberty.
Mt abor ....Thursday
Rock Hill ... . Sat. and 2nd Sun
Pleasant Hill..... Monday
Suggs' Creek ....Tuesday
White Oak Springs.....Wednesday
Cotton's Creek.... .. ..Thursday
Bear Creek.....Sat. and 3rd Sun
Broadway, ... Tues. and Wed. after

J. D. VASS.

Durham..... 3rd Sun. in Feb
Raleigh..... .....Monday
Clayton ....Tuesday
Salem ....Wednesday
Beaulah..... .....Thursday
Memorial .....Friday
Aycock's... .....Sat. and 4th Sun
Nahunta..... .....Monday
Mewborn's.... .....Tuesday
La Grange..... Wednesday
Sandy Bottom..... .....Thursday
Haskins' Chapel... .....Friday
Beaver Dam.....Saturday
Sand Hill ..... .1st Sun. in March
Muddy Creek... ..... .Monday
Fountain .....Tuesday
Cypress Grove .....Wednesday
Maple Hill ....Thursday
So th West.....Friday
Yopps.....Saturday
Wilmington.....2nd Sunday
Goldsboro.....Tuesday
Chapel.....Wednesday
Cross Roads ..... Thursday
Union ....Friday
Smithfield.....Saturday
Hannah's Creek... ..... .3rd Sunday

W. J STEPHENSON.

Muddy Creek..... Sat. and 4th Sun. in Feb
Sand Hill ....Monday
Bulaville .... .Tuesday
S. H near Bro Eli Bryan's.....Wednesday
Cypress Creek.....Thursday
Maple Hill.....Sat. and 1st Sun. in March
Harris Creek S. H.....Monday
South West..... .....Tuesday
Bay ....Wednesday
Stump Sound ....Thursday
Brother Eliza Hobbs'.... .. .Friday
Yopps.... .....Saturday and 2nd Sun
Ward's Will..... ....Monday
Cowhead ....Tuesday
North East..... .... Wednesday
White Oak.....Thursday
Hadnott's Creek..... . ...Friday
Newport..... Sat. and 3rd Sun

Brother Stephen Cavanaugh will please meet brother Stephenson at Wallas Friday evening before the 4th Sunday in February.

J. S. LEWIS and N, T OAKS.

Brother Joe Lovelace's, Sat night before the 4th Sunday in March.
Mt Arrarat ....4th Sunday
Sugar Tree .... Monday
North Fork .... Tuesday
Snow Creek .... .Wednesday
Bethel . ...Thursday

Conveyance needed.

E. E. LUNDY.

Concord.. .... Mon After 3rd Sun. in March
Stump S'd....Tues. after 4th Sun. in March
Yopps ....Wednesday
Wardswill ....Thursday
North East ....Friday
White Oak.....Sat. and 5th Sun
Haskins' Chapel ..... Monday
Beaver Dam..... .. .. Tuesday
Sand Hill ....Wednesday
Muddy Creek ....Thursday
Maple Hill .... Friday
South West.....Sat. and 1st Sun. in April
Bay..... .... .Monday

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa. November 18, 1901.

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each	Per doz	$6.50
Gilt Morocco, single copy, 85c	" "	9.00
" Morocco, single copy $1.15	" "	11.00

There is much improvement in the printing and binding. Do not send postage stamps

Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

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Zion's Landmark.

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—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, Cor. Editress, Macon, Ga.

PRICE--$1 50 A YEAR

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 communica ions, 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:—In compliance with the wishes of many I send you a poem written by my young sister, who was baptized into the fellowship of Mt. Lebanon church the first Sunday in October. When she arose from the water a halo of glory seemed to o'erspread her face, and she sang aloud praises to God as she came out, feeling, she said, that if she held her peace the rocks would cry out. That night she arose from her bed at 2 o'clock and wrote these lines as they seemed to be given her. We have enjoyed them, and feel that others will if you see fit to publish them.

Brother Gold, I am still a sinner, groping much of my time in spiritual darkness, unworthy, I feel, to ask an interest in your prayers, which I so much desire. I am growing older, but not better. Love to your family.

Your unworthy sister,

LUCY LEATHERS.

South Lowell, N. C., Nov. 24, 1901.

MY BAPTISMAL DAY.

Forth from desert parched and dry
  Streams sprang in wondrous praise;
I could not, could not, but rejoice
  In rich redeeming grace.
A beauteous light around me shown
  And beamed in silvery splendor
Surely I walked not then alone.
  But with a shepherd tender.

Long had I cried for one bright ray,
  His glory might I see;
It came upon this glorious day,
  All far too good for me,
The heavens beamed with brighter hue,
  They sang songs of praise;
The forests echoed, "True, so true,
  This great redeeming grace.

The waters rippled naught but peace,
  As from their depths I came;
I felt that joy would never cease—
  I could but praise his name;
All burden in the waters left—
  A fountain sprang within;
For me I felt the rock was cleft,
  Felt pardoned all my sin.

Oh, lovely day! most glorious day!
  I saw the King in beauty;
A land I viewed, 'twas far away,
  When I discharged my duty.
My joy ere this had been so small,
  My sufferings without measure,
This day did compensate for all—
  What joy, and peace, and pleasure!

The wolf and lamb together lay,
  The leopard with the kid;
The lion left off voracity—
  All by a child were led,
This poor faint heart the power was given
  To pulsate notes of praise,
And from the highest courts of heaven
  Rang forth redeeming grace,

Sing to the Lord! great things He's done—
  Through all the earth 'tis known.
"Jehovah is my strength and song,"
  In him I trust alone.
His promises he will fulfill,
  Let Israel all rejoice;
He's given them His holy will,
  He speaks, they know His voice.

Cursed by the law, bruised by the fall,
  But there's a blessed hope;
Remission has been made withal—
  This knowledge fills my cup.
Redeemed forever by his grace,
  Those whom he came to call;
Oh, can it be that one like me
  Is rescued from the fall?

No other help on earth I know—
  His riches doth abound,
And all God gave him here below
  Will by his grace be found.

There'll not a hoof be left behind,
  Not one will fail to come;
"My voice," says he, "my sheep doth know,
  And they will follow home."

Jehovah reigns, He's Israel's king,
  She well declares his glory,
And all His dear redeemed will sing
  And tell the wondrous story;
The story of salvation free,
  That's found in him alone,
This surely is enough for me—
  His blood doth all atone.

Let all within me bless his name,
  Let this old earth rejoice;
He'll rescue all for whom he came—
  For all will know his voice.
Cold wintry blasts must surely blow,
  It can't be always May;
'Twas like a heaven here below,
  On my baptismal day.

LIZZIE HOLDEN.

ELD. P. D. GOLD—Dear Brother, if I am worthy to claim such relationship with you: I send you this experience, written to me some few days ago by my son, which was much comfort to me, and it seemed to me I wanted to see it in print if you think it worthy of a place in your valuable paper, ZION'S LANDMARK; if not, throw it aside, and all will be well. Pray for me and mine.

Your unworthy little sister, if one at all,

MRS. LOUISA V. MONSEES.
Churchland, N. C.

DEAR MOTHER:—If God will be with me, I will try, in my weak way, to give a reason for my hope, if I have one. The first of my trouble was when I was ten years old. I was going along the road alone one day, and I thought if I could die before I was twelve years old that I would be saved, and I lay down in the road and begged the Lord to take my soul before I reached that age, that I might be saved. It seemed to me that I prayed and begged with all my heart, soul and body that I might die. After that time I never thought much about it, only at times, until after I was twelve. Then for the first time I saw, felt and realized that I was a sinner, and without the love and mercy of the Lord and Savior Jesus Christ my soul would land in hell, and there burn forever. I would try to pray, and all I could say was, "O, Lord, be merciful to me a sinner; have mercy, O Lord, on my poor soul." Although I tried often to pray, I got no relief. I don't mean to say I was in this condition all the time, it was a good deal of the time. Very often I would get in a crowd of people and try to cheer, but my heart within me was troubled. One night I remember very well, I went to sleep and saw a bright light moving through the air, and I awoke calling grandmother and tried to show it to her, but she said she did not see it. I had seen it often before, and I saw it so plainly that time I thought I could show it to her. But she said, "You are asleep," and pulled me about until the light disappeared. Then I lay down and went to sleep.

About the age of sixteen I got interested in reading. One day I asked father where to find the crucifixion of Christ, and he said I would find it in Matthew. I read it, but never found all I had heard preachers quote about it, so I began to doubt what they had said, and was somewhat troubled about it, but could not yet think they had lied, so I thought I would read the New Testament through. I began at the first and read every chance I got. After reading a part of the second book I found that more than one of the writers testified to the crucifixion. I soon learned it was me that was wrong. I kept on reading until I got through, but it seemed to me I was all mixed up. One passage would say, "By grace ye are saved through faith, and that not of yourselves; it is the gift of God, not of works,

lest any man should boast." And at another place said, "Show your faith without your works, and I will show you my faith by my works." So I could see no sense in them. I thought you were either saved by grace or works, one or the other. And why was it said faith without works is dead? And at another place. "If it is of works it is no more of grace; and if it is of grace it is no more of works." So I saw at once it was too much for me to solve, and after I got through I laid it aside for awhile. When I would go to preaching I would go up close, so as to hear every word the minister said, and would enjoy a part of what he said, but it was too deep for me. I could not understand how he got grace and works together.

When I was about 19 years of age I was in much trouble, and took to reading again. When ever I could slip the book out and read where no one saw me, I would read in day time, and study and try to pray at night. One night I lay down thinking about my sins, and I saw or viewed the ugliest looking creature that I had ever seen, and it seemed that his power was weighting me down; and I viewed below me a bottomless pit, and as far down as I could see was utter darkness. I thought that his power was taking me to hell alive. All I could do was to beg the Lord for mercy. I said, "O Lord, let me live a little longer, and may-be I will repent of my sins." After I had suffered some time in that way I gradually got some easier, and I saw then that the Lord had spared me for some cause or other unknown to me. I was in a mourning condition for sometime after that, at times trying to pray, and at other times going on careless and unconcerned, not knowing what a day might bring forth. One day I went to my room to read, and I read until my eyes got weary and lay down across the bed, and a deep sleep came over me; and some time while I slept a bright light shone round about me, and shone into my heart. I began to think in my sleep, for I had not yet awakened, Is this religion? Is this what I have been begging and trying to pray to the Lord for, for so many long years? But it is so different from what I thought it would be. Then I awoke, still thinking about it. My first thought was to go down and tell it, but I so soon began to doubt, and thought it was only a dream, and I should not take it for religion. I became concerned after this about baptism, and thought I would be glad if I was a member of the church, but thought I was not fit to join, and if I joined I would act a hypocrite, and feared, because the bible said, "Woe unto you, pharisees and hypocrites." I was very much concerned, but could never understand that it was my duty. I only thought that I wanted to be with God's people. But after I left home and went out into the world I began to think I was going crazy, for I could see many things that I had done which it seemed to me if I had been in my right mind I would not have done. So I thought I would throw it all by and go with the rough people of the world and see if I could not get my mind to brighten up again, for I verily thought I was going crazy; and after I came to this conclusion I soon got so I could enjoy myself, and I thought now I would never be troubled about religion any more; for I believed in predestination. and if the good Lord had chosen me he would save me, and if he had not chosen me I would be lost, and it was not worth while for me to bother about it, for I had

from the beginning brought it all on myself, and I was living easy and enjoying myself.

In last October I got a letter from cousin Cynthia Williams telling me of such a good meeting at Pine, and asking me to tell her my experience and advising me to join the church and do my duty. Then my first thought was of the time I saw that light. But it seemed to me the church could not receive me, for I had been so wicked since that time, and I had never thought of it in that way—as to being my duty. I only thought before that I would love to be with them. From that time I got in so much trouble I could not rest. I would be at my work and begging the Lord to let me know if it was my duty to join the church and be baptized, but could not get any relief. One day I was thinking about my condition and trying to solve the mystery, and all these thoughts came to me —that I had been so hard against works. It may be after all that I had a work to do before I could ever feel that joy, peace and comfort which I had heard others speak of, and this scripture came in my mind, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure." I said, "Oh, Lord, if I have a work to do make it plain to me." Then these words came to me with much force and power, "Turn your back upon the world; take up thy cross and follow me, through evil as well as good reports." And it seemed to me that I would fall. I felt miserable—justly condemned before God—and thought I had trampled his mercies under my reet. All of this time I was in so much trouble I could not half do my work. Sometimes I would shed tears and try to choke them back to keep the other people from seeing me, for I was afraid if they saw me they would ask me what was the matter and I didn't want to tell about this to others.

One day—I don't think I ever will forget—it was Thursday before the fourth Sunday in November, 1901—I had decided if I never received a brighter evidence I would never join the church; but I could not help being troubled and cast down. I was studying and thinking, one scripture after another going through my mind, and these words came to me, "Shun not to declare the whole council." Immediately following, "Put on the whole armor of God." Other scriptures then would come and go, but these stuck fast to my mind. "Shun not to declare the whole council. Put on the whole armor of God." And I said, "Oh, Lord, what is it?" Then came these words, "You whom he hath called with a holy calling has quickened us and made us sit together in heavenly places in Christ Jesus the Lord." Then I felt happy. I felt like praising the Lord. I said, "Praise the Lord, O my soul, and all that is within me praise his holy name." Surely goodness and mercy have followed me all the days of my life, and I knew it not. So soon after this thought I began to doubt and fear. I was yet a sinner, and felt sinful, and it seemed to me that Christian people did not feel this way. But I felt it my duty to join the church of Christ, and "Put on the whole armor of God," and do yet feel it my duty, but I am so unworthy, and it seems to me if they knew me as I know myself, they could not fellowship me. I am yet in much trouble about the subject of baptism. I have written that you may judge for yourself. I will be glad if you will write me

some words of comfort. Pray for me.

Your unworthy son,

W. M. MONSEES.

Reidsville, N C., Dec. 29, 1901.

ELDER P. D. GOLD— My Dear Friend: While enclosing you C.R. &c., I will write you some of my feelings I have had serious thoughts about death and hereafter as far back as I can remember. I thought when a person died, there was no more of him. I never wanted to see my mother die, and thought I rather die myself. There were not any of my father's family members of any church, at that time, not being any Baptist near they took very little interest in other societies. My father professed a hope about 1873, but never connected himself with any church but was a strong believer in the Primitive Baptists; he lived to be 70 years of age. My mother had a hope for ten or fifteen years. She and my wife and her sister Sallie W. Cox, all related experienc- in your presence at A. C. Cox and were baptized in my pond the next day. Nearly all of my brothers and sisters belong to the Baptist church, except myself. I feel to be a wayward child, one alone. I feel sometimes I would give this world and all its pleasures if I were fit to be with them. I hope I love the Baptists and their doctrine. My door is always open to them. Mr. Gold, I very often dream of being in your presence and listening to your preaching I hope the Lord will bless you to come and preach for us again.

My wife often speaks of you, she is afflicted and has been for several years. I feel like I desire your prayers and all of God's children.

J. R. BRYANT

Remark.

I feel like friend Byrant, you are interested in the salvation of Jesus. All he requireth is to feel the need of him. This feeling he gives you. If the Lord will I desire to meet you again.

P. D. GOLD

Spring Garden, Va., Dec 11, 1901.

E. A. BURTON—Beloved daughter of the Lord God Almighty: That is a wonderful name to bestow on an heir of the dust of the earth, is it not? It claims that the Lord God Almighty is your Father. It does seem to be too great and good and high for us to believe it. But it is not too great, good and high for to be of God's workmanship; for he is a being of unlimited creative power, and exhaustless love. Alone through his wonderful doings can we be the composite beings that we are. He created us out of the dust of the earth; and now by regeneration makes us his sons and daughters. We had no hand in our creation, neither have we any hand of power in our regeneration. But to pass on. I have to tell you that yesterday afternoon was a day of joy to two of us here in Detroit; and since then, it has borne down upon my heart that I have been unlawfully striving for the mastery, which has brought to my heart the holy admonition of James, "Confess your faults one to another, and pray one for another, that ye may be healed." And in close relationship to this truth, and in company with it, this truth of God, spoken by Solomon, and paraphrased by Watts, wrought in my heart:

"Who is this fair one in distress,
That travels from the wilderness?
And pressed with sorrows and with sins,
On her beloved Lord she leans.
This is the spouse of Christ our God,
Bought with the treasure of his blood;
And her request and her complaint
Is but the voice of every saint.'

This sight of your standing before God melted my heart, and a breath came forth in my heart to God for you; and I hope that that sigh has been heard in heaven. Gladly, and humbly I hope, do I now see that the laurel wreath adorns your brow, while it is mine to say with one of old: "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 head: for yet my prayer also shall be in their calamities." The Lord lift up in your heart, by the gracious spirit of love and truth, both the health, the strength, and the light of his reconciled countenance. All distress and perplexity of mind will flee away before such a wonderful sunrise. Your victory, as it is a lamp to our feet and a light to our pathway, turns my mind to him who said, "I am the light of the world." His nativity and career were truly most wonderful. Never before, nor since, was a man born into this world whose birth was more lowly; and yet so moved the heart of God, and tuned the tongues of the elect angels, as his. After the angel said to the shepherds, "For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger," the windows of heaven suddenly opened wide and a vast multitude of the heavenly hosts poured forth praising God, and saying, "Glory to God in the highest, and on earth peace, and good will to ward men." Oh, that we too could "catch the flame" and sing:

"Hark! what sweet music, what a song,
Sounds from the bright celestial throng!
Sweet song, whose melting sounds impart
Joy to each raptured, listening heart.
Come, join the angels of the sky,
'Glory to God; who reigns on high!'
Let peace and love on earth abound,
While time revolves and years roll round."

If love and peace abounded in this world, it would almost captivate our hearts not to desire a better; and if love and peace reigned in all the churches of Christ, how it would cause our souls to catch the heavenly flame and sing aloud in Jesus' name. But, alas, this is not the case. There is hardly a blessing of God that flows from his heart to poor sinners, through his eternal Son, but what brethren in the Lord, in this day of the deep distress of Zion, wrangle over, striving for the mastery. In these angry wranglings the angelic song of joy seems to be forgotten: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." his is far from being after the pattern of the apostle Paul, who said, "For I determined not to know anything among you, save Jesus Christ and him crucified." To know him, then, is to know him as our personal Savior. This is the best knowledge obtainable beneath the sun; and it is a knowledge that will survive when the sun ceases to shine, and is annihilated. It, too, is obtainable only through the revealing power of the Father, of the Son, and of the Holy Ghost. But even this, as well as the time of the nativity of Christ, is disputed. But well-instructed Christians know, in measure, of their three-fold parentage. This I need not try to unfold to you who enjoy the company of your heavenly parents. But I do want to say some things about our blessed Savior. The phrase "this day" has been much on my mind of late. Chronologers do not agree as to the day and season of the year when Christ was born. There is not a month of the year but what has its advocates.

The 25th of December was arbitrarily established by the Latin, or Roman Catholic church, and greedily adopted by her Protestant harlot daughters. But there is no scriptural or historic truth that it was the day of his nativity, nor the season of the year in which he was born. The herding of sheep by night by the Judaean shepherds does not comport with winter. True it is that Jacob herded Laban's sheep and cattle in frost and sunshine, but that was when Israel was a nomad, a Syrian ready to perish, wandering from place to place, not having any sheepfolds built. But at the time of the nativity of Christ there were many sheepfolds in Judea, where the flocks were housed and protected from the storms and from the wolves during the night. Lightfoot, and that eminent servant of God, Gill, put the time of the nativity in the month Tizri, September and October. This puts it at the time of the feast of Tabernacles. Having this key my mind has settled on the eighth day, or the closing day of the ceremonies of that feast, as "this day," the day of the nativity of Christ, for the following reasons: Of the three great annual Jewish festivals, the closing ceremonies of the feast of Tabernacles pre-eminently set forth the joy and song of the events that actually took place at the birth of Christ.

Smith says: "In the evening (evening of the 8th day) both men and women assembled in the court of the women expressly to hold a rejoicing for the drawing of the water of Siloam. At the same time there was set up in the court two lofty stands, each supporting four great lamps. These lamps were lighted on each night of the festival." These flaming lamps forcibly set forth, though metaphorically, that as the writers of the first centuries preached in line with Primitive Baptist preaching of today, that Christ is the light of the world; that he was to redeem, and did redeem, and is the light that lighteth every man that cometh into this world of his redemption.

But I stop here to take another thing to help along my argument. It is not said in so many words that all the apostles were baptized by John the Baptist; but it is in the very letter of the word of God that he did baptise some of them; and as they, like the oxen that supported the great lever at the entrance to the temple, had the same faces, so they also, having the same mission, were, as the people that were made ready to receive the Lord, all baptized by John Baptist. Now the bearing of this on our argument is, that as the Lord Jesus Christ arose from the dead on "this day," the eighth day, the day after the legal Sabbath, and upon three several occasions showed himself to his disciples, taught them, and did eat with them, and also on that day poured down upon them the baptism of the Holy Ghost, the conclusion is that he was born on that day, the eighth day, the first day of the week, called by John in Revelation, the Lord's day. This then, if we are to keep any day more than another in the worship of God, is the day that we should keep. This frees us from the commandments of men, and gives us a day in which, in a special way, to rejoice and make melody in our hearts to the God and Rock of our salvation, while we do not besmirch our garments with the filth of Rome, which is the filth of paganism, in yuletide fleshly lusts and blarneying of God.

But enough this time; and if you find a drop of the dew of heaven

in this letter, or a word of edification, send it to that man of God, Elder Gold, for publication in ZION'S LANDMARK.

In love,

DR. A. N. JOHNSON.

73 Buchanan St., Detroit, Mich.

Detroit, Mich, Jan. 5 1902.

ELDER P. D. Gold—Dear Brother: My mind inclines me to write a few lines, and in them express the language of my soul, to the extent the dear Lord may give me light and liberty. The year now is fast drawing to a close, and I know when looking back over it I have been blessed, but I see that I have done many things I ought not to have done, and left undone many things that I should have done. I have a great desire to thank God as I should, and do thank him just as much as I know how. I know that I am dependent on him for every pure and perfect gift. We have been blessed with health which is one of the chief blessings alloted to mankind, for without it what is all the world to us. We have food and raiment, and we are yet permitted to worship God under our own vines and fig trees, none daring to molest us or make us afraid, are we not blessed, Yes! beyond measure, why grumble, Oh! greed of gain, why can't we be like little children, as our Lord has told us, and love one another. The sweetest sight to me is to see a family of children, sitting around the table, contented with what father and mother give them, and then see them dividing with one another, and I have noticed another thing, the smaller children are the better they agree, and when the big children come in oft times there is confusion. Brethren I desire to be at your feet, and to love you for Jesus sake, who died that we might live. A few weeks back, I had a beautiful view of the atonement. I saw by an eye of faith Jesus dying on the cross, received his agony and in his agony and death, dear brethren, I saw he purchased everyone, I saw that my soul was washed white in the precious blood of the spotless Lamb of God, Oh! dear brethren, my lips didn't utter a word, but I walked the yard and my heart and hands shouted praises to almighty God, Oh! I thought what manner of persons we should be in all manner of holy conversation, and practical Godliness. I am more often than otherwise cast down because I can't serve him as I know I ought. I have been blessed to attend three Associations this year, Kehukee, Contentnea and Black Creek. How I enjoyed being with and shaking the hand of so many of my dear kindred in Christ and I enjoyed most of the preaching, and especially did I enjoy a visit at the home of brethren Oscar and Frank Farmer, and Elds Wm. and James Woodward. I stayed three days and nights in Eld. Woodard's home, a home where love reigns supreme, Oh! can I ever forget this year, Oh! I love to go where Jesus is the theme of conversation, we should acknowledge him in all our ways. Dear Brethren one and all let us pray for one another, let us pray for sinners too, let us tell them of the Savior, tell them that he may be found beyond the watchman, let us pray that holy manna may be scattered all around.

Yours in love,

BETTIE Z. WHITLEY

Hobgood, Halifax Co., N. C.

DEAR BRETHREN AND SISTERS—And readers of the Landmark, together with the Editors of this paper called the Landmark, representing the ancient landmark which our fathers have set set ac-

cording to divine truth: It is with much weakness of this my feeble body that I make the attempt to write what I believe to be the dealings of the Lord with me, or a part of what I hope I have experienced in the pardon of my sins, and my call to the work of the ministry of the gospel of Jesus Christ, as I hope. I wrote a short sketch of my experience a few years ago, about the first of my call if I have ever been called. No doubt but some one has got the first part of my experie ce in their care yet, hope they may have, and see how near it will accord with what I am now about to write. I believe I was impressed to write then and also having a mind to write the remainder of my travel in the work. I have nothing good to say about myself, but that I am all unholy, all unclean, according to the nature of my flesh, but a sinner saved by grace, if saved. I must here state to you dear reader that I am of a poor parentage, my father was a cripple, my mother was sickly, and weak woman, both toiled hard to earn a living. During the confederate war or change of governments, I grew up without education. I do not remember of going to school but very little, and was married at an early age, and knew nothing but to labor hard for a living. One while in the field at work I saw my sinful nature, as I had never seen before, and it seemed as though something said to me, you must now die and go down into everlasting woe, and there remain forever. I then began to beg God to be merciful to me a poor sinner. I entreated for mercy both day and night. Oh! dear reader, I have seen the sun go down, and never did expect to see it ise any more, but thanks be to my Lord time moved on and the sun arose as ever before. I was trying to read the bible to see what I might do, but nothing could a poor lost sinner do, but beg for mercy. When I have to leave my folks then I have hitched my horse to the wagon, and driven off never expecting to see them any more. It seemed that something would happen to bring on my death, there was no escape for me, justice must be satisfied, finally one night while trying to read the testament every thing grew so dark and heavy on me my folks all in bed asleep I laid up the book, and give up all for lost undressed andlaydown by my wife to di , and in this state and shadow of death light sprang up, it seemed as though a light filled the room where I was, and rose with a new song in my mouth even praise to my blessed God for glory and peace on earth, and good will toward men. This dear reader was the love of God shed abroad in my heart, and if not deceived he pardoned me my many sins, for which I feel thankful. May God bless you who may have a mind to read this, the reason of my hope in Christ, though at times, it is but a vapor, and at times it seems sufficient though I were called to die. I enjoyed the peaceful presence of the glory of Christ for about the space of twelve hours, then it was that the dark clouds of doubts and fears run over me, and shut in the bright rays of the glorious presence of the love of Jesus. Here I began to pray a different prayer from what I prayed before. My prayer had never been that if I am deceived that God would undeceive me. I have commenced reading the testatment and bible for the grounds of the church, and I read two years with the impression to go to the church, finally I was convinced, and made willing to take up my cross and follow my Lord in the footsteps in which he bids his children to walk, and to observe the rules given in the new

testatment. I remained a member of Pine church in love and fellowship for several years. In a short time after I was recived in the fellowship of the church, I saw myself standing up in a vision, erected building elevated a little above the people that were standing around me, and holding a hymn-book in my hand, and lining the hymn, and singing with the people present, and saw the Holy Ghost come down from heaven in a bodily shape as the moon when she is full, and covered me from my head to my feet. In the space of four years from that time I was aroused from some cause. The scriptures were open to my mind, and as I hope to my understanding, and soon after I was taken very sick, had been so for about two weeks. One evening after my wife had done her day's work she came in the room where I was. I rose up to try to set up, though so weak I soon had to return to my bed, and when I lay down I was caught out of natural knowledge, and saw myself standing on the south side of a field. This field was full of fruit trees, each tree was bowed with its weight of fruit, this fruit was in the form of a walnut. These trees were neatly dressed, and to my left hand stood a golden carriage with a door in the right side, and with the first and second and third steps, the third step level with the floor, I was placed on the second step, then saw two sickles, one ran east, and the other ran west. This carriage moved centrally north through the field, the sickles reaped the fields, cut the fruit trees all down level with the earth, left nothing standing. When I came to my natural mind I rose from the bed, and told my wife that I would be obliged to die, and got up from the bed, and walked across the floor, and back to the bed. The last I know was when I lay down I was caught away and there I saw myself standing by the same field, which was bare. Everything was swept away. The enemy was coming up out of the earth in the form of a yellow jacket, they had stings. This was their weapon, and they were to hurt men. They were all in an arrow dart for me, and when they were in arm's length of me the angels from heaven surrounded me, and they could not touch me for the angels then came to relieve me, and as I spoke these words followed me saying, all flesh is but grass· The sun is no sooner risen than the grass withereth and the flower thereof falleth away, and to preach the everlasting gospel to a perishing generation. I felt the power of the Almighty God of heaven; my mind was so much aroused that I could not hold my peace, but talked so much the people thought me partly insane. I soon commenced trying to preach, and talk of the love of God, and for about two years, and got in so much fear and doubts that I about lost confidence in the whole of what I had believed, and thought that I was mistaken, and had committed a great sin, so I concluded to bury the thought of trying to speak in public again, and about this time saw as I hope in a vision of myself traveling a beautiful road, and became very much wearied, amd began to look for a place to stop and rest: but at first could not, after traveling some distance I discovered an old barn on the left hand side of the road, and turned and went in the old barn, and lay down and fell asleep. While sleeping the fowls of the air came and eat all the flesh off of my right leg from my knee. When I awoke I thought that I was ruined for life, and tried to see if I had strength to move, and found that I could move and got up and started out of

the old barn back in the road, and soon discovered the flesh accumalating on the bone, and had not got far when my right leg was whole as the other, and the further I got the brighter the road got. When I awoke from slumbers I considered what I had seen, and laid the bible aside and concluded that I was wrong, that the God of heaven had never called me as a servant. I did not read the bible but very little for about six years. The latter part of the sixth year I became in so much trouble that I could not rest day nor night. Finally, on a Sunday morning in the month of March, five years ago this last March past, I was in so much sorrow and anguish of heart I left the house and my wife and children to seek some lonesome place to try to pray to the Lord to be merciful to me a poor sinner, and knelt down and tried to pray, and felt that my prayers did not get as high as my head. I went to the second place and it was no better; I then went to the third place, and there was made to vow to the God of heaven, and I believe God revealed to me his love and kindness. I arose praising God, for the glory of the Lord filled the temple. I went to church and there confessed to the brethren and sisters my weakness and poverty. What was I that I could withstand God? I there commenced trying to preach and speak of the love and power of an unchangeable God, and have been trying to preach the everlasting gospel to a perishing and dying generation for the space of five years, now turned in the sixth, and feel to be nothing more than a poor sinner saved by grace.

So dear reader, to one and all who read this, I ask you to remember me at a throne of grace. I am now feeble in health and poor in spirit, though I feel thankful that it is as well with me as it is, and hope when my earthly body is returned to its mother dust, I myself may enjoy that heavenly union with my blessed Lord which I now hope to have a foretaste of.

Your brother in Christ, I hope, in bonds of love,

W. T. BROADWAY.

Cooleemee, Davie Co., N. C.

DEAR BROTHER GOLD:—I feel that I would like to thank you, if I knew how, for the publication of the letter written by sister Lula Ross. It was simply a way-bill of the road I am now and have been travelling for some time. She has one sister that can fellowship just such feelings as she describes. I feel to be destitute of feeling, hearing, and almost destitute of caring. I don't know how to tell just how I feel; it is not exactly carelessness, for if I didn't care why should I be troubled? I am a strange mystery to myself. I feel helpless, and know that the Ethiopian cannot change his skin, or the leopard his spots, and why should I expect anything good of such a mortal as I find myself to be? In vain I have tried to "find out God by searching," but "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." I have one great and glorious thought—when I remember that "He knoweth the way that I take." If the world was mine, surely I would give it all to feel certain (or I might say know) that "When he hath tried me, I shall come forth as gold." Just here the words of Paul come to my mind, when he wrote, "We are saved by hope. Things seen are not hoped for." But David wrote before that "The foolish shall not

stand in thy sight; thou hatest all the workers of iniquity.' Surely this embraces me, for I am full of foolishness, and "the thought of foolishness is sin."

It seems that the word of the Lord is full of things to condemn me, and I am blind to those sweet promises which I have formerly taken hold of and called my own. Now I wish I could just leave this matter with the Lord, knowing "He doeth all things well," and "worketh all things after the council of his own will." I think I believe that nothing we can do or say will change God's will or purpose, and if I do believe that, then why do I trouble about these things? If I am one of the Lord's people nothing can pluck me out of his hand, and if I am not, nothing can make me one. Some times when I am tempted, or when I yield to temptation, and my conscience rebukes me for it, satan comes up with such thoughts as the above to console me, and as soon as I have gotten out of the way he is the first man to condemn me. So I find that in my nature I am very much like satan, both being a mystery that I cannot fathom. It does seem that I would know him when I meet him, after being grievously vexed with him so often; but he comes in so many shapes and colors that I cannot know him only by trying the spirits.

Sister Ross has written a comforting letter to me. I have such confidence in her, and seeing she is stumbling along over the same rough road I am traveling, surely I may yet hope to bask again in the sunshine of his love.

"Depths of mercy, can there be,
Mercy still reserved for me."

The language of my heart is—

"Father, I stretch my hands to thee,
No other help I know;
If thou withdraw thyself from me,
Ah, whither shall I go."

Just as I had written the above these words came sweetly to my mind, "As a father pitieth his children, so the Lord pitieth them that fear him." Surely I am embraced in this, for I believe I fear God. I have thought that if I served the Lord in any way it was more through fear than it was through love. What sudden changes can take possession of us! Israel comes forward now and says, "It is enough," so I am almost sorry I have written this, but believing you will have patience witd me, and look over my imperfections, I will send it, or I think now I will.

Sister Wright died Friday, and we feel that our loss is her gain, for to depart and be with Christ is far better than to live here, where all is vanity and vexation of spirit.

May the Lord bless you with a heart to pray for the welfare of Zion. In love,

DELIA A. JARRELL.

Rocky Mt., N. C., Jan. 26, 1902

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

ZION'S LANDMARK

"Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G LESTER.....Floyd, Va.
R ANNA PHILLIPS.....Macon, Ga.

VOLUME XXXV..... .....No. 8

WILSON, N. C., MCH. 1, 1902.

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

EDITORIAL.

HOLINESS AND SANCTIFICATION.

Not long since I received the following letter from Danville, Va., which will speak for itself:

"I have an impression to write what the Lord in his goodness has done for me for the consideration of his people. There is so much said about holiness and sanctification that I want to write some of my experience. I am fully aware there are very many who hoot at the idea of one who claims so much; and I am fully aware there are some who do not understand what is meant by the terms. I do not think they mean we never do anything we regret, or make an error. But I do believe we can attain to a state wherein we feel no condemnation. It is written there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. And is it not the spirit that governs the man or woman? Whatever we do or say is received in some sort of spirit; and to the man that can discern, a thing is no sooner said than we know what manner of spirit actuated the speaker. If we will read the scriptures carefully and prayerfully, we will see there is a great deal said about holiness, sanctification and perfection. Now what do you suppose it is there for? Surely not to fill up the book. And as much as lieth in us, let us live according to its teaching. We, the Baptists, profess to believe that God has all power in earth and in heaven. He can do all his pleasure. He certainly has not commanded us to do more than he can enable us to do. The word says, "Be ye perfect as your Father in heaven is perfect." And it says he will give strength as our day. God has power over our flesh as well as our spirit, and it says if we ask we shall receive; but if we refuse and rebel we shall be devoured by the sword, for the mouth of the Lord hath spoken it. We only have peace and rest in obedience; and like David we can only use such things as we have proven. If we have not proved this thing, how can we use it or get any sweetness out of it? The word says we are to be satisfied with honey out of the rock. We should not sit down and say, 'I will get so and so if the Lord intends I shall have it.' If we want anything or need it, surely it is worth asking for; and we certainly would honor the Lord more to ask and receive, than to go around saying, 'I am so sinful the Lord thinks best not to give me what I need, lest I misuse it: so I will be satisfied—if I am to be saved I will be saved anyhow.'

"Now, sister Phillips, I want you to say if you can fellowship what I have written. I ask this of you because I think you surely are a child of God; and I believe you will deal honestly with me. If you find error you will please, in a Christ-like manner, tell me, for

Jesus' sake. When we were children we spoke and acted as such: now what does it mean by saying, 'When I was a man I put away childish things?' It surely does mean something. And if we cannot be free from sin, why does it tell us we are free? I believe these things are for the children of God. And he says, 'If we know how to give good gifts unto our children, how much more will he give the Holy Ghost to them that ask him.'

"I want to know the truth that I may live right and honor my Lord and Master. You can reply through the LANDMARK, as I take it.

"May the Lord abundantly bless you and enable you to rightly divide the word of truth.. I withhold my name for the present."

It seems to me that here is an honest enquirer after truth, and that he wants to know it that he may the better honor his Lord and Master is that that touched my heart and stirred my mind to action; for I too want the Lord honored.

I know that many of our brethren are so far from believing that a Christian can come to perfection, in any sense,in this life, that those who do are almost afraid to say so. But God is our Law-giver and Judge; before him we stand or fall as to what we believe and practice. Also, what the law saith, it saith to those under it: and none were ever under it but those born of the Spirit and are Spirit; hence, not the natural but the spiritual man alone is under the gospel law, and what it saith it saith to such, not as to servants of sin—not as to God's creatures under the old law, but to God's children; and who delight to love, honor and obey him as their Father. And that law, being timely—that ends with time, and hence pertains to them practically, and effects them only for "this present world" or life time. And it commands them to do nothing which he by given grace will not enable them to perform. Yet in order to which they should understand and discriminate between eternal and temporal salvation, the eternal is that wrought by Jesus Christ once for all, and saves to eternal life and inheritance; the other is that wrought by the child of God in gospel obedience, and saves to peace and communion in spirit with God and his children. Hence, to obey the gospel in daily walk is also to save from error and its rewards, and "every transgression and disobedience shall receive a just recompense of reward." Heb. 2:2.

And it is written also that this spiritual man by grace—through the spirit—in the name of Jesus—all synonymous, and answers to Christ strengthening him—can "do all things" commanded, even attain unto perfection, in a sense. Paul told such, "If ye live after the flesh ye shall die"—to this peace and communion referred to —"but if ye through the spirit do mortify the deeds of the flesh, ye shall live." Jesus said, "Wide is the gate and broad is the way that leads to destruction"—of this same peace, &c.—"and many there be who go in thereat: because strait is the gate and narrow is the way that leads to life"—the life to

which you die living after the flesh —"and few there be that find it." Then, here is life and death, in a sense, in the ballance of works: and if we may thus attain unto life by obedience, is it too much to say we may attain unto holiness, perfection, by the same? I think not. This holiness is a good thing, and the Lord says he will withhold no good thing from those who walk uprightly. Ps. 84:11.

Now to come directly to your question, or to what extent of per fection can one attain to by gospel obedience? But first as to sanctification: God chose his people to salvation "through sanctification of the spirit and belief of the truth." 2nd Thess. 2;13. And that not to set apart, but to cleanse; also to renew in the spirit of the mind. Then that every child of God is sanctified in spirit is an established truth.

Now as to obedience unto holiness: Paul said to brethren, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12:1 This holiness sprung from works, works done in body attained to this holiness. He says in another place, "Yield your members"—as feet and hands, indicating walk or works—"as instruments of righteousness unto God" —"servants of righteousness unto holiness." Rom. 6:19. Another says, "as obedient children"— "as he which hath called you is holy, so be ye holy, because it is written, Be ye holy, for I am holy." 1st Pet. 1:14. And Jesus says, "Be ye perfect even as your Father in heaven is perfect." Matth. 5:48. Now as you say, my brother, this was not written to fill the book, but as commands of the Lord, to be observed by his children: nor has he commanded to do that which they, enabled by grace, cannot do. When Jesus said, "as your Father in heaven is perfect," he did not mean as to nature, but as to works. His works are all perfect, complete, wanting nothing. If we render perfect obedience to law we stand perfect before that law, even as our Father in heaven before his works: for what can add to perfection? And thus we may obey every gospel law, and thus walk blameless before God in love; and when blameless there is no condemnation; and there is no condemnation to those only who are in Christ Jesus and walk not after the flesh, but after the spirit. Rom. 8;1. Then to attain unto this holiness one must be in Christ walking after the spirit. But now remember, it is the spiritual man who alone is under, and of whom alone the gospel law demands or commands, of whom I am speaking. Also that this perfection and holiness attained unto by pospel obedience is a legal perfection.

But this same man—the regenerated soul to whom by the order of God in creation the literal body belongs as his member—finds another law in his members warring against the law God has written in his mind, and "bringing me," he says, "into captivity to the law of sin which is in my members." This other law was that of the evil

spirit still abiding in his flesh: so that he as one, in a sense, with the body, could not do the things he would in body. Then asserting himself as separate, he says, "It is no more I that do it, but sin that dwelleth in me." So that while he as the separate new man might be holy, he as claiming complication with the body—not that it is sinful, but the abode of sin—I mean the literal body separate from lusts of the flesh—he must cry, "Oh, wretched man I am!" So Israel of old, when they had entered Canaan and found God had destroyed all those "ites" there as nations, but left some of each to contend with, they complained. But God told them should he drive them ALL out a worse enemy, wild beasts of prey, would take their place: which I think answers to spiritual pride, presumption, &c.; which in turn answers to these evil propensities and lusts left in the flesh. Truly it is better to meet these enemies of the land, these foes of one's own household, than these different species.

Then while in this mortal body —not partaker so much as abode of sin—we must grieve over evil there found: while at the same time, if having attained thereto, we may present our body holy, acceptable to God, which is our reasonable service in gospel obedience. For such are sanctified in spirit, and may turn, as it were, from this cry of wretchedness, and with joy exclaim, "So then with the mind—spirit of true desire—I myself serve the law of God; but with the flesh the law of sin." For this spiritual man was never under that law he found written in his members, nor the lusts of the flesh under the law of grace.

The freedom to which you refer and ask about was that from the law of sin and death; also that "wherein they were held," when born of God. Yet there is a gospel freedom from condemnation, when we obey.

God fed Israel from Egypt to Canaan, then commanded them to go to work for a living. "If ye be willing and obedient ye shall eat the fat of the land," he told them; otherwise, or rebellious, they should be devoured by the sword. When a little child, as just born of the spirit, God provided you with the sincere milk of the word without effort on your part. But when grown older you must put away childish things and ways and work for your living. A willing obedience from love is generally a perfect one; and by which you retain, as when a child, that perfection freeing from condemnation in which you stood blameless before your Father, or having lost it, regain this perfection by odedience; and which is legal as sprung from obedience to law.

I have written hurriedly, but hope my unknown brother may approve and let me hear from him again. P.

A gift is like a precious stone in the eye of him that hath it: whithe soever it turneth, it prospereth.

DO YOU REMEMBER YOUR PASTOR?

Pastors are to feed the flock of God which he hath purchased with his own blood. They are to take the oversight thereof, not by constraint, but willingly. It must be cheerful, willing labor, a labor of love, not for filthy lucre, or for money, or worldly gain; but of a ready mind, a mind that is wrought in them by the Holy Ghost. If one desire the office of a bishop—pastor—he desireth a good work, such a work as God has wrought in him.

A pastor bears a peculiar relation to the flock of God, and is a gift of God to them. It is God's chosen, redeemed and saved people he is to feed with the precious word of God. He is to love them, and to seek their peace, and God's glory. Who is sufficient for these things?

The flock or church of God also love their pastor and pray for him, and should also minister unto him of their worldly goods, as the Lord has prospered them: and they should do this of a ready mind, for God loves a cheerful giver. They that preach the gospel should live of the gospel. If the preacher or pastor does not love the church, the cause and the doctrine better than he loves money, then he has not the glory of God at heart. If the flock do not love the preacher and what he preaches better than they do their worldly goods, then they do not love the Lord Jesus as they should. Every time you hear a gospel sermon, so that you are fed, you are raised above the beggarly elements of this world, and above its corrupt things, and in heart you desire to glorify God in your body and spirit, which are his.

One good proof that you love your pastor is that you minister to him of your carnal things.

P. D. G.

THE TRUTH.

If the truth dwells in one he could not defend the wrong, nor speak in derision of the right. It is no credit or honor to a man to be able to defend the wrong so as to make it appear to be right. This is satan's buiness. He confused Eve or rather beguiled her in the matter of eating the fruit of knowledge of good and evil. A liar has no standard of truth in him. He does not know or love the truth. But one who knows and loves the truth could not make a plea in behalf of falsehood.

When one can make the wrong appear to be right, that is much to his discredit. He may be considered foxy, or subtle, but he is not wise, he is not truthful, nor honorable. Wisdom speaks the truth in the love of it, and honors the truth.

How great a matter it is to know the truth and love it. The freedom it gives delivers from the entanglements of falsehood, and makes one bold in the enjoyment of righteousness. A liar does not know the happiness of loving the truth, nor the joy of the upright in heart. The truth in the heart and uttered by the lip causes such as

possess it to rejoice in the Lord Jesus, who is himself thetruth. There is no lie of the truth, nor any change in it. No time or season can dishonor it. Men may ignore the truth, but it remains the same through all ages and all generations. The truth never deceives one, nor pretends to anything. What it utters never misleads, nor causes one to do wrong. How little is truth sought after seeing it is so good and useful, so honorable, and in such great reputation among the wise judges?

P. D. G.

THE LORD JESUS.

If perfection were by the Levitical priesthood then would no place have been found for another priesthood. In the economy of creation there is no provision for a better workmanship than what the Creator has supplied. But the covenant of works has demonstrated the necessity of another covenant founded not on man, nor established by man, nor dependent at all on man, but it is for man, and manifests its glorious perfection by turning the wilderness to a fruitful field or garden of the Lord, and raising fallen man into heirship of Jesus, and making the beggar inherit the throne of glory with princes. This perfection is all in Jesus who was found in fashion as a man, and was obedient to law, righteousness and truth, even unto death, who was delivered unto death for our offences, and raised trom the dead for our justification, and has ascended to heaven as our High Priest, where he ever liveth to make intercession for us according to the will of God Perfection is by this priesthood, and all that believe are justified by him from all things from which they could not be justified by the law of Moses. The law of Moses could not justify them in anything, for they did not keep that law. If they offended in one point they were guilty of all. Then there is none that doeth good, not one. Surely then men need a Redeemer that is perfect and brings perfection, and shall present them perfect before the Father's throne with exceeding joy. What do I think of Jesus? His beauty is shown in his humilation. In the fire when tried, as no man ever was, there was no fault in him, but perfection. Truth shone in him in its fulness. Mercy rejoiced against judgment. He forgives and saves a poor theif on the cross when he is himself in the agony of death. He bears the guilt of all his people into an unknown country to its end and brings in everlasting righteousness for them. All that are crucified with him are become dead to the law, by the body of Christ, and such dead are freed from sin, pure in Jesus. They are also alive unto Jesus Christ who is risen from the dead for them, and they have their fruit unto holiness, and the end is everlasting life. Faith pleads Jesus as a sure defence against all charges brought against God's elect. Faith supplies all strength to such as have no might or strength of their own. Faith proclaims a finished salvation. Here is perfection.

It is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Perfection excludes all failure. Here is a salvation broad enough to save the infant, the idiot, the adult, the old and young, the rich and the poor, the wise and the ignorant: deep enough to save them from hell: high enough to save them all in heaven. It is completely all of God, so that n ne that are saved can ever claim that a single thing of their doing in any sense aided in procuring it or that any of their sins however black prevented in any sense their salvation, and that they all are led to abhor themselves and ascribe all the praise and glory unto him. Suppose there is one Salvation partly earned by man, and another holy given of God, which would be the greater? Which would you prefer? Suppose you abhor yourself, and behold the Lord Jesus all glorious, then which would you prefer?

P. D. G.

UNTO JESUS.

Our service should all be unto Jesus, for he is perfect. If we are joined unto him, married unto him, then our desire is for his will to be done. When Saul said, Lord what wilt thou have me to do, he saw and heard Jesus as he never had before, until then he was full of bitterness against Jesus, and thought he ought to do many things against Jesus of Nazareth. But the first revelation of Jesus to him so charmed him, filling him with love and praise to Jesus, and killing him to his former notions and desires, that from henceforth all his desire was to serve the Lord Jesus. His mind never seems to have wavered after that. He was not a double minded man, but settled, strengthened, established in the truth that Jesus is his glorious Lord for whom he gladly suffers the loss of all things. To be so fixed, strong in the grace and faith of the Lord Jesus, so full of devotion to him that no opposition, nor persecution, no temptation, nor distress, no peril of false brethren, could turn his desire or purpose of serving the Lord, shows how blest the apostle was. I know that there is no other service worth the name compared with serving the Lord Jesus, no other object worthy of our love compared with him. His service is always above this world, purer, holier, higher than anything of earth, and how happy are they who their Saviour obey. We feel the bitterness of departing from the living God. We deplore the vanity of creature love, and the disappointing nature of all worldly service, apparent worldly gain brings woeful loss, vexation of spirit and stealing our hearts from better things, and glueing them to baser things. But the loss of all wordly goods and honors for Jesus sake brings a blessed harvest of riches that fails not, and treasures that cannot be corrupted or taken away. It is strange to know how easily we are beguiled, led off after the idols of earth, forgetting him who is the Rock, and whose work is perfect. Those who most faith-

fully serve and honor the Lord are the ones that most truly ascribe all to the Lord. If they have preached Jesus the Lord, it is because he has counted them faithful, putting them into the minstry. Those who most adorn the doctrine of God our Saviour most sincerely thank him for the grace that enable them thus to do this. Paul said by the grace of God I am what I am. I labored more abundantly than all, yet not I, but the grace of God that was with me. For the Lord to so love one as to count him worthy to glori fy God in his body and spirit is an unspeakable honor. A man can never live his life over naturally, but if he lives by the faith of Jesus he is joined to all living, he is akin to Abel, Enoch, Noah, Abraham, Isaac and Jacob, all the fathers and the prophets, the apostles, is an heir of God and a joint heir with the Lord Jesus Christ, and is interested in all the glory of the kingdom of heaven and lives forever. P. D. G.

MARRIED.

At bride's mother's, in Edgecombe county, N. C., February 19, 1902, Mr. R. W. Edmondson and Miss Minnie F. Fly, by P. D. Gold.

At the residence of the bride's father, near Reidsville, on February 11, 1902, Mr. Robert H. Jones and Miss Carrie Bennett, by L. H. Hardy.

By the same, at the residence of the bride's father in Caswell county, on February 12, 1902, Mr. J. E. Nethery and Miss Mamie page.

UNION MEETINGS.

The Dutchville Union will be held at Durham Saturday and 5th Sunday in March. We extend a general invitation.

G. C. Farthing.

The White Oak Union is appointed to be held with the church at White Oak meeting house, Jones county, N. C., on the 5th Sunday and Saturday before in March.

G. J. Scott.

The Eastern Union is appointed to be held with Beaulah church, Hyde county, commencing on Friday before the 5th Sunday in March, 1902. Visiting brethren will be met at Makleysville on Friday morning. Ministers are invited to attend. C. F. Benson,

Union Clerk.

Dear Brother Gold.—A communication from me in January 15, 1902, No. of Landmark, and a request in February 1st, 1902, for the brethren in Spokane, Whitman and Adams counties, this State, to write to me, should be St. John, Wash., instead of St. John, Wis. It did not matter about the communication, but the request. If it is not asking too much, would you please correct and oblige,

Yours in hope,

T. E. Attebery.

St. John, Wash., Feb. 12, 1902.

Sister Louisa A. Edwards' address hereafter will be at Polkton, N. C.

OBITUARIES.

HARGIS FARTHING.

This aged brother, the son of Reuben and Joanna Farthing, was born April the 20th, 1816, and died in Durham, N C., January 23, 1902, aged 85 years, 9 months and 27 days. He was married to Elizabeth Lewis Nov. 2, 1837. Nine children were born unto them, he surviving them all. His wife died March 19, 1869. October 22, 1883, he was married to Mrs. S. A. Hardee, who died Oct. 1, 1900.

Brother Farthing united with the Primitive Baptists at Mt. Lebanon, now Durham county, N. C., November, 1855, where he remained a member until the church at Durham was constituted, when he became a member there, where he remained until his death. He resided many years in Durham, and was an old landmark there when he fell asleep.

He was a prompt man in his business, was a skillful mechanic, was well established in the doctrine of grace, and was fond of attending preaching and much enjoyed a pospel sermon.

He had many troubles; fell and was fatally hurt a few days before he departed; was anxious to depart and be with Chrlst, which is far better.

His funeral was preached by Eld. Monk before a large assemblage of brethren and acquaintances. He is no more on earth.

P. D. G.

DEACON W. M. BASS

Died at his home near Lucama on the 27th day of April, 1901, of paralysis of the brain. He was born about 1847, and was the son of Noah and Chellie Bass. He was an energetic, industrious and moral young man. He was married three times, first to Miss Martha Bass, date unknown to writer. The second time to Miss Elizabeth Lucas, on June 4, 1874, and to them were born five children, three now living. The third time to Miss Willie M. Hays, on the 13th of October, 1889. Seven children were the fruits of this marriage, two girls, May and Annie, now living, the others having been called early to the arms of their Savior.

Brother Bass, on relating his experience, was received into the church at Lower Black Creek September 1, 1875, and baptized the same day by the beloved pastor, Elder A. J. Moore. On the 8th day of March, 1884, he was ordained as deacon, the brethren seeing the qualities manifest in his walk and conversation. It can be truly said he filled this office well and obtained for himself a good degree and great boldness in the faith which is in Christ Jesus.

He was deprived of the advantage of an education, but was a man of an excellent mind and splendid natural endowments. He was a useful man in every sphere of life. In the church he was loving, faithful, sound, and I know not how better to express it than to say, a living epistle of Jesus Christ. As a citizen, he was a useful one, coming up to its duties with promptness and stability. As a husband and father he was kind, gentle and tender; was possessed of strong faith in the Lord, and would brighten up when the power and love of Chrlst was spoken in his presence.

It was the pleasure of the writer to be with him on the day he was taken sick. He was cheerful and talked very freely most of the evening of the goodness and mercy of God, and how we should live towards each other. He said he had felt for some time that he did not have long to live, but while he was spared desired to live in peace with every one; loved to see the brethren and sisters fill their seats at church and hear them sing the good old songs of Zion, and while at church the same day he asked the brethren to sing 597,

"A few more days on earth to spend," &c.

I thought he sang unusually well. He often spoke of the young people and how he loved to see them come up close and take part in the singing. He was a splendid farmer, and was deeply concerned about good roads and good schools and good laws.

The church at Lower Black Creek sustains a great loss in his decease, but our loss is his eternal gain.

May the bereaved family look to the Lord, whence comes all our help. May he comfort you, my dear sister, and give you grace to sustain, and lead and guide and enable you to bring up your children in the fear and admonition of the Lord. May the gentle, peaceable, and noble life of their father be a stimulus to them as you call their attention to the same; and while the church sorely feel their loss, may they look to God to supply all their needs and be more resolved than ever before to live

in the truth and walk worthy of their high calling in Christ Jesus, hoping that we too ere long shall go to a city of habitation whose maker and builder is God.

AMOS HAYS.

Wilson, N. C., Feb. 3, 1902.

SALLIE ANN SCOTT.

Sister Sallie Ann Scott, whose maiden name was Sallie Ann Revel, was born Jan. 4, 1828, married brother David Scott July 27, 1851; was the mother of 10 children, 6 now living; joined the church at Scott's Saturday before the 1st Sunday in June, 1872, and departed January 18, 1901.

She had a vision before they thought of constituting that church showing her where she would be baptised. She remained a member in fellowship with that church while she lived on earth.

P. D. GOLD.

MRS ELIZA ROWLAND.

It is indeed a sad task, and yet I feel it my duty, to write something concerning the death of my dear cousin, Mrs. Eliza Rowland, who died near Tar River, Granville county. She was the daughter of William and Sallie Horner, was born in Orange county, N. C., in 1828, and quietly passed away from life unto death the 23rd of September, 1900, making her stay on earth 72 years. She was married to G. J. Rowland, who died about 10 years ago, leaving her a widow. After her husband's death she lived a lonely life on her farm, with no one but her servants. She had no children except a step-son, Will Rowland, who lives in Durham.

She joined the Primitive Baptist church at Camp Creek about 1848, and was baptized by Elder G. Coggin, and remained in full fellowship with her church as long as she lived, and dearly loved her church and pastor, Elder A. Blalock. She attended her church as often as she could up to two years before she died. Unfortunately for her she was crippled, and was never able to walk afterwards. The visiting brethren always received a warm welcome at her home. She was an Old Baptist in the true sense of that word, believing in salvation by grace and grace alone.

She was a remarkable woman in many respects. She was blessed with a bright intellect, untiring energy and great economy. It was surprising to see the number of LANDMARKS that she had filed away. She was a subscriber to that paper as long as she was able to read it—had been a subscriber ever since it was published, and enjoyed reading it so much.

It was a solemn scene to stand by and see her pass gently away—a very sad scene to witness her remains taken from the lonely home and carried to Durham to be buried by the side of her husband.

She was the last of her family, her sisters and brothers all having preceded her to the grave. Oh, I do miss her so much! Often have I been with her to church, and heard her shout her Redeemer's praise, and often at her home when none was near. And I do hope and believe that she is today in a better world than this, where the wicked will cease from troubling and the weary are at rest. I too feel that it will not be long before I too must succumb to the grim monster death, and it is my prayer that I may be willing to obey the summons, that I may meet my cousin, and with her enjoy the bliss of that better world.

By her cousin,

S. T. BEASLEY.

Hester, N. C., April 20, 1901.

AZARIAH DAMERON.

Brother Gold, after some delay, not feeling sufficient to the task, I attempt to write you an obituary notice of the death of Azariah Dameron, of Orange county, N. C. He was born March 22nd, 1822, and died September 15, 1901, aged 79 years, 6 months and 23 days. During manhood he was blessed physically and mentally, full of life and friendship for his family and neighbors, a good husband, father and neighbor, his house a good home for the Baptists, and especially the ministers, his wife, who survives him, being a faithful Baptist, also their oldest daughter, the wife of brother Simeon Hall, Cedar Grove, N C. One other daughter only, who manifests much love for the doctrine of Christ, with sisters Dameron and Hall, who with so much love and sympathy waited on their suffering husband and father in his long and tedious sickness from dropsy.

The writer visited the distressed family during friend Dameron's last days. Human could not show more love and tenderness than this sorrowing family did, but with all their love and tenderness, with all the help that they could obtain, they could not keep their loved with them only the Lord's time. He must fill his appointment once, to die,

Mr. Dameron never connected himself with any religious order, but left a bright

evidence of a hope in Christ and resignation to the will of the Lord, and passed away easy, as one going to sleep. His many sorrowing friends can thus say that he was a monument of God's mercy and grace. He gave the good man into the world, and he has taken him away, and blessed be the name of the Lord.

JAS. A. BURCH.

Burlington, N. C.

APPOINTMENTS.

J. S. LEWIS and N, T OAKS,

Brother Joe Lovelace's, Sat. night before the 4th Sunday in March.
Mt. Arrarat.....4th Sunday
Sugar Tree.....Monday
North Fork.....Tuesday
Snow Creek.....Wednesday
Bethel.....Thursday

Conveyance needed.

E. E. LUNDY.

Concord.....Mon. After 3rd Sun. in March
Stump S'd....Tues. after 4th Sun. in March
Yopps.....Wednesday
Wardswill.....Thursday
North East.....Friday
White Oak.....Sat. and 5th Sun
Haskins' Chapel.....Monday
Beaver Dam.....Tuesday
Sand Hill.....Wednesday
Muddy Creek.....Thursday
Maple Hill.....Friday
South West.....Sat. and 1st Sun. in April
Bay.....Monday
Mt. Pleasant (S. C.) Sat. and 2nd Sun in Apl
Tyson's school house.....Tuesday
Jerusalem.....Wednesday
Watson.....Thursday
Union Grove.....Friday
High Hill.....Saturday
Lawyer's Spring.....3rd Sunday

Will brother Tyson please meet him at Wadesboro Monday after 2nd Sunday in April, and some brother from Black Creek meet him at Nichols Tuesday after 3rd Sunday?

W. J. STEPHENSON.

Morehead City.....night, March 16
Straits.....17
Davis' Shore.....night, 18
Nelson's Bay.....night, 19
Hunting Quarter.....20
Cedar Island.....21
Jones Bay.....night, 22
Goose Creek Island.....23
Grantsboro.....24
Sandy Grove.....25
Beaulah.....27
Tiny Oaks.....28
Mason's Point.....29

W. T. BROADWAY.

Tom's Creek.....March 22 and 23
Riley's school house.....night, 24
Lenier's, S. C.....night, 25
Flat Greek.....26
Mountain Creek.....27
Albermarle.....night, 28
Bear Creek.....29
Canton.....30
Freedom.....31

L. 1. GILBERT.

Wilson.....March 10
Buffalo.....11
Shiloh.....12
Pleasantville.....13
Sardis.....14
Cross Roads.....15
Walnut Grove.....16
Abbott's Creek.....17
Saints' Delight.....18
Pine Ridge.....19

Conveyance needed.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.
November 18, 1901.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. 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.

SILAS H. DURAND.
Southampton, Bucks county, Pa.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

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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

PRICE--$1.50 A YEAR

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 communica ions, 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.

There have heen many requests for me to republish the correspondence between Dr. Hooper, of the Missionary Baptist faith, and myself which occurred in 1870. This was the year I left that denomina tion. I was requested then by our people to give my reasons for this course, but my reply was that I did not fell like making any statements about it—until Dr. Hooper addressed me the following letter, whereupon I felt that my reasons for leaving one denomination and going to another ought to be good, and that I should be willing to give them.

Dr. Hooper has long since departed this life. He was a man of very fine ability and excellent reputation P. D. G.

(From The Biblical Recorder.)

TO ELDER P. D. GOLD.

DEAR BROTHER GOLD:—Your defection from us and going over to the party of those styling themselves "the old side, or Primitive" Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not, with a good conscience, remain among them, it seems to justify them in asking your reason for taking this step. No one questions your RIGHT to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least lies against the churches distinguished by the name "Missionary Baptists," an appellation unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwelcome appellation of "Anti-missionaries." I believe we, "the missionaries," wish to do right, and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose

works have been a standard authority for Baptists both in England and this country, ever since they appeared. They recognize and set forth prominently God's electing love, effectual calling and preservation of His saints unto final salvation—the sinner's guilt and helplessness and his entire dependence upon God "both to will and to do of His good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be Christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church, and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed by God by the conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction in the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the Scriptures, and take for granted that the meaning adopted by every preacher that can read the English Bible is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly. We regret to lose such a man as you, and to have you attached to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies to the truth, and recreants to the good old Baptist doctrine.—In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their people and that many of their preach-

ers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantityas to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purposes by our puny hands. Yet God does not scorn our fellowship in his work.—

Are we not called "workers together with him?" The truth is, God carries on all his operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who uses the winds to waft Paul to Macedonia andTroas,uses Titus and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves "Old School" can fail to see it and act upon it as we do. But may be our opponents will say: We don't object to your working, but you don't work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, "show us a more excellent way," and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me, if your intercourse with this class of christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

WM. HOOPER.

For proof of this, see C. B. Has. sell's communication in "Zion's Landmark" of April 1st, in which we are classed with spirtual Babylon, and made out to be equally guilty, teaching for doctrines the commandments of men."

TO DR. HOOPER.

My Dear Sir:—A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world either in abusing those one has left, or in defending his new associates, as if he felt himself to be their

champion.—But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write not to needlessly offend any one, neither arrogating any superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching, brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby.—According to bible authority, spirtual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew-Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted it or not—that Sunday School teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel—that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however, continued unabated; but the tasks began to increase.

Suddenly corruptions arose everywhere within me with a fierceness uncontrolable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought, was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there, that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall He not with him freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in, began to arise.

Salvation must be either by works or of grace, and not by blending them; but your people,

it seemed, were trying to blend the two systems. That it is by grace, both the Bible and my own experience taught. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast;" "If it is of grace, it is no more of works." &c. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam, stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, and that Jesus made all that were in him righteous in his obedience, as Adam made all that were in him unrighteous in his disobedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world—that they were the Father's, who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surety for a people actually under sentence of death. When he, the Shepherd, is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and the blotting out of sin; Jesus rises from the dead and the church is justified: "He was delivered for our offenses, and raised again for our justification." To make manifest unto them this salvation, Jesus is exalted a prince and Savior, to give repentance and remissions of sins unto Israel. God carries out his own counsel according to the purpose of "foreordination:" "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost; will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends His love to us while we were yet sinners, by giving His Son for us, in whom we are reconciled through His death, fail to draw any to Christ, since none would come without the drawing of Him whose love is everlasting? Is what Jesus said true? "Glorify thy Son that thy Son may also glorify thee, as thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him?" I am free to say that all the blessings which man enjoys come to him through Christ; but here the question is, as to His chosen people to whom He gives eternal life. The Saviour prays that He may be glorified in their salvation, but if one were lost how would the completeness of His atonement be glorified in that? Will all that the Father gave to Christ come to Him? "All that the father giveth me shall come to me." Will any others?—"No man can come to me except the Father which sent me draw him." "But ye believe not because ye are not of my sheep."—Human nature, which cannot help to bring the sinner to Christ, cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly an-

swered in Christian assurances, powerfully enforced—that God, who sees the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children which God hath given me;" it also convinced me that no goats would appear in heaven with the sheep; no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on the ground of foreseen or afterseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to His mercy: "He will have mercy on whom He will have mercy, and whom He will He hardeneth." He is not the author of sin, nor does He tempt any man to sin, nor can He be tempted to sin. He made man upright, but Adam, the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power over this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessels of mercy to glory aforehand, and on these he will have mercy; He bears long with the vessels of wrath, fitted, suited only to destruction, and the very blessings He sends they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to Him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. That sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus. The apostle's reason suits me: "that we should be to the praise of the glory of His grace."

I have at some length expressed my views as to the nature, extent, and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and

indefinite application of it, reconcileable with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed are by nature children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened, and made sensible of their lost condition, and who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The Scriptures say it must be of God. They must not only be born of water, which perhaps alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has a spiritual birth. What power produces this spiritual birth? "The Spirit quickeneth whom He will;" "the Spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever-blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord but by the Holy Ghost."

What shows the sinner that he is lost? not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and the demands of the law of God, and then this same spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation.

A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" "It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of the Lord was communicated, as the Lord gave to every man. The apostles are commanded to go into all the world, and preach the gospel to every creature, and he that believed &c., is saved. Let it be observed, that faith was indispensable, and so also repentance, and that faith is no less than the gift of God. Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace," &c. Faith is a fruit of the Spirit. "We through the spirit wait for the hope of righteousness which is by faith." Faith sees God's way of saving sinners and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart, if it were the work of a creature? How does hearing come? "By the word of God." The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles, and others called of God, were sent forth, and they preach—not a round of human works, but Christ, which is the gospel of God's wisdom and power

unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from the beginning, and ordained the means for it. God hath, from the beginning, chosen you to salvation, through sanctification of the spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner and God gives the faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into the harvest, and they reap wheat. It pleased God by the foolishness of preaching to save them that believe. Then we are told that they cannot preach unless they be sent and one cannot believe unless it be given him from above. Then where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless it were of the Lord? The Holy Ghost endows men to preach, and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high before they went to preaching. Who sent Paul to preach to the heathen!—"And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them."—Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then, seems to be the appointed means—not of making sheep, but of feeding them after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit. The Spirit that guides them and is their mouth and wisdom, seals the heirs of salvation, and who is sufficient for these things, if his sufficiency be not of God! Who makes him an able minister of the New Testament! The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation is proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and His righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such boasting scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me, that the human will never wants Christ, and never comes to him.

But how can one preach except he be sent? Some of your people

say that boards send them, and that they cannot go without money secured after your way of obtaing it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as all his people, and the teaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, and then they are no longer under tutors, but Jesus teaches them.

But, say you, cannot the schools aid in training and fitting one to preach?—cannot colleges, which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation; nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declarations, that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus four years before they began to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But, say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any one can give for them. Do any of them ever tell us that they were called out of any school, or ever were called to go to any such a place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But, you say, will not human learning aid man in preaching the pospel—will it not give him words and power over men's minds, and enable them to present the pospel in a more attractive form! I am free to admit the value of human learning in a man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it.

When man thinks by human learning he can find out God or serve

him, he is puffed up. When the Lord calls a learned man (though he does not call many), that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we not need men of human learning to preach to intelligent Christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But say you, after one is certainly called to preach, can not the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning? Tell me, from scripture, where one ever tried it, or where it was ever authorized. How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume on such a task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolish unto him, does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the Scriptures make some allusions to such schools, though in the way of alarm: "But the time will come when they will not endure sound doctrine, but will, after their own lusts, heap to themselves teachers, having itching ears." Much as the bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry, are worthy of positions of influence and profit. The teachers come from these schools, dosed with a sort of preparation from dead men's brains that will make them sick enough, if God should ever teach them where their dependence lies. How do these schools heap up teachers? They furnish opportunities for obtaining an education, open the way to positions of honor and reward, so that here is but little trouble attending the road; and if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears and shall turn away their ears from the truth, and be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God for their message, their success and their bread, they must follow the cunningly-devised fables of men. The fables are powerless unless cunningly devised, the wolf of course coming in the sheepskin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach

salvation by grace? So do all other denominations in their way, no doubt all thinking they are right. But how are they detected? If they are not of the truth, they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange, and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call anti-missionary Baptists; while those that followed Mr. Fuller are the modern missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles which they accepted for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the offspring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, and since man has so much to do, and can do it so well, he must prepare these teachers, and so theological schools are brought forth. Inasmuch as money is so good just here in equipping them and upholding the enterprise, a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures, and our religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up, as a wonderful means for this work—the nursery and right arm of the church. Human knowledge becomes the handmaid of religion, and how sweetly they walk together. Some man must hold the hand of the missionary, while he goes down into the wells, and he must see how his bread comes before he goes, and the churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "Great is Diana of the Ephesians!"

In your system, salvation is somewhat dependent on what man does of himself; it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative,) is boldly assumed as the mystery of ini-

quity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people—yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves, it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the "anious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the new birth.

If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they fore tell for those who either add to or take from the law that governs in Zion. Are not ther terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemed, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up.

God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher, like Paul the true missionary, labors night and day, working with his own hands for the support of himself and those with him, coveting no man's money or apparel, rather than be burdensome to the churches; for Paul tells the preachers of the Ephesian Church he had set them snch an example for that intent. The true preacher being delivered from the snare of covetousness seeks first the kingdom of God and his righteousness, resting the matter of his support with Him who feeds the sparrows and clothes the lillies, feeling that he, as well as any other man, should labor with his own hands for his bread, If Providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that min ster to theL in spiritual things. The preacher is content to let the matter of giving rest in the free, cheerful contributions of Christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of a cheerful giver.

But now attend one of your meetings, such as an association or convention. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do the use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the peo-

ple will not give them money enough to send the gospel to them, are urgently made. When fever heat is attained, and th coveted moment for casting in the money-drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity, falsely so called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people who cannot see afar off, must look around their own homes, and in their own country, to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your Northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, OUR once happy people down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candlesticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings, and bringing them back. It is as much their duty to obey their king on the holy hill of Zion, and keep themselves from idols, as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power, and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the the world sees nothing pleas- in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examine himself and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted—that wonders after the beast.

You stated that we are workers

together with God. Do you mean that there is an equality or partnership? No more than is between the ploughman and the plough. The Lord, it seems, calls, sends forth, goes with, and works in, his people by his Spirit, and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one, can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the bible more, and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the life, and the truth. If one come, bringing not this gospel, neither receive him into your house nor bid him God-speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long-suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy—the flesh—which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, know the Lord, for all shall know me, from the least unto the greatest." One can find the heathen here all around him; but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in his name? and how can he go in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold, but his precious blood, and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit, nor will be be debtor to man. No hurried zeal of Jehu hastens him—no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dunghill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious in saving those that wait on him, such as

hope in his mercy, and call on his name. Oh, who will not fear before God, for marvelous are his works, and just and true are his ways who is king of saints!

I have, in this way, been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But many of the people I was with objected, some saying there was a disproportionate quantity of election; others said let us have more works; and if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the Hard Shells. There was confusion; like the number of the Recorder in which your inquiry appears, where in one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you; there was an improper resort to the world for its good will, and many other evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one, abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers, but dwelling to themselves, separate from the nations, were content to heartily receive in their fellowship all poor sinners whom the Lord sent them. The Old School Baptists seemed to be that people, and I love them, but did not like to make a change, nor did I feel worthy to go to them. There were many people among you I loved as Christians, and I hated to wound the feelings of any one by leaving them; but the bible said pointedly to me, come out of Babylon. "Be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing in the face of all the reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world. Whenever any of your people be come dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in love and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls.

It is not my desire to needlessly offend any, and if this should be of any true survice, I am willing to suffer the reproach that will follow upon its publication,

Respectfully yours to serve,

P. D. Gold.

DEAR BROTHER GOLD.—Several times of late, while asking subscriptions for the LANDMARK and Signs of the Times, I have had these things said to me, "The papers are too high—they ought to come for one-half the money; they don't contain half as much reading as such and such papers," &c.

Sometimes I find a brother who has not the money to spare, but at the same time they have from two to three common newspapers coming for their children and themselves to read.

If you have space for this I want to say a word or two for the consideration of our people.

1st. The subscription price of the common newspapers constitutes a very little part of what is paid for them. It pays well for such papers to have a low subscription rate to induce a larger circulation, because the money in those papers is made out of the advertisements which they publish, and the more extensively a paper is circulated the more advertisements it will get, and therefore the more money the publishers will get out of their paper.

If our religious papers were to give a part of their space to advertisements in order to increase their pay for publishing, our people would kick and say, "We pay for the paper in order to get good sound doctrine and experiences; we are not paying for advertisements." The Atlanta Constitution could not run on its subscription price, but is well paid for in advertisements.

Brethren, let us not complain at the subscription price of our papers. We believe that our brethren editors are honest men and willing to live in common with us, and that they are not extortioners.

2nd. The LANDMARK and Signs generally contain good, wholesome reading matter, fit for the young and the old; while many of the cheap papers of the day contain nothing but trash—such reading as is poisonous to the young mind. For instance, novel reading is like eating opium, morphine or drinking whisky. It promises something for which the reader is always searching but never finds, and at the end his brain is more empty than at the beginning. Such matter as this is not fit for any one to read, and yet there is much more of it read than there is of good, sound, wholesome mind food.

Old School Baptist papers love the doctrine of God our Savior better than anything else in the world, and yet many of us spend double as much time reading worldly things as we do reading the bible and other things which feed the spiritual mind. and we spend our money the same way.

It is a great thing to profess to be an Old School Baptist, but it is a much greater thing to live out that profession.

Brethren, let us not show ourselves to be inconsistent by professing one thing and living another.

Your brother in hope,

L. H. HARDY.

Reidsville, N C., Jan. 28, 1902.

Remark.

The cost of a paper in pamphlet form, like the LANDMARK, is perhaps four times as much as an ordinary newspaper. It has a cover, the paper is much better, the matter is new, or to be set new in every issue, and so much more press work is necessary.

P. D. G.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. 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.

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EDITORIAL.

"FOR MANY ARE CALLED; BUT FEW ARE CHOSEN."
Matthew 22:14.

Brother W. A. Sarten requests my view of the above scripture.

The primary meaning here refers to the Jews and Gentiles. The Jews were first called as Jesus here meant. There is a holy calling, not according to our works, but according to his purpose and grace given us in Christ Jesus before the world began, which is not meant here. For that holy calling is in accordance with God's choice of his people, as whom he did foreknow them he also called, and whom he called them he also justified. Hence there can be no doubt about the salvation of these.

But the called referred to where many are called and few are chosen has a different meaning.

Jesus came unto his own (the Jews) and they received him not. The gospel was preached to the Jews first, and then (or also) to the Gentiles.

In the parable used in this chapter the kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. This was done in the sending of the prophets who rose early, and sat up late, calling that people wherein God reminded them of his wonderful dealings with them, how he had delivered the heathen into their hands, and gave them possession of the lands of the heathen, and fought for them as he had for no other nation, and put a difference between them and the nations around them, and reproving them for their transgressions and warning them of evil; yet they would not hearken unto his voice, but rebelled against God. Finally he sent other servants, and last of all his Son, who spake as never man spake, and performed miracles as no man ever did, and was holy and harmless. In the noted and lamentable cry which he uttered as he wept over Jerusalem and said, "O, Jerusalem, Jerusalem, how often would I have gathered thy children as a hen doth her brood under her wings, and ye would not," he declared the manner of his dealings with them, and then he said, "Behold your house is left unto you desolate," which shows the doomed and wretched condition of the Jews. God sent forth his armies and destroyed the murderers of

Jesus, and took their nation from them. The Jews clamored for the crucifixion of Jesus, and said, His blood be on us and on our children. They have been scattered ever since without a nation, or a place under the law, a standing monument of the truth that the first shall be last. Their city is trodden down until the fullness of the Gentiles be come in. They are scattered everywhere, and blindness is happened or fallen unto them.

Then the Lord sent out his servants to the highways and hedges to bid the Gentiles (such as were in the highways and hedges) to come to the feast, for all things are ready. The passover is slain, wisdom hath builded her house, killed her fatlings, mingled her wine, spread her table, all things are now ready. As many as ye shall find in the highways and hedges—or exposed, shut up, hedged—embarrassed, helpless, hungry and oppressed, bid to come to this feast, or this marriage of the king's son.

So they went and gathered all as many as they found, both bad and good, and the wedding was furnished with guests.

But when the king came to see the guests he found there a man without a wedding garment, and he said to him, Friend, how comest thou in hither not having on a wedding garment? Speechless he was cast into outer darkness, where there is weeping and gnashing of teeth. This is one that was first, but should be last—one that was not chosen—one that came in some other way, not the way the king provided.

Second, people may think they are right and have on a wedding garment, and yet be cast out. They may be first in their own judgment, and think they are doing right, but that is coming in their own name, first in their own feelings, first in their own preference. They are rich in their own view of themselves, but not rich in faith, or rich toward God.

Such as are chosen of God are last in their own view, vile in their own eyes, abhor themselves, are poor in this world, feeling there is more hope for any one than for themselves. Such have no confidence in that which is first or natural, but their hope is in Jesus the second man, the quickening spirit, the Lord from heaven; and hence they come in his name, having on the wedding garment. They feel they are bad, but truly are the good, while those that feel they are good are the bad, and are cast away. P. D G.

NEEDED.

There is need of a stirring up of our pure minds by way of exhortation to diligence in our conduct.

Every church needs a pastor, he or some other preacher should be present at every regular meeting if possible, and preach the word of life. Every member of the church should also be present if possible. Do you always intend to attend all your church meetings, if you can? Do you look ahead

and arrange your matters with that object in view? Do you make sacrifices of your business in order to do this? Do you count it great loss when you fail to attend, although your failure is unavoidable? If you are a useful, sound Baptist you will attend your meetings, if you can, and you will take part in your conferences, and bear your part of the expenses. You will also act in your conferences on questions that come up for consideration, you will express your mind for or against it, as it seems good to you, and not say nothing in the conference when you should vote, and then find fault outside afterwards. This is not faithful. This is sowing trouble.

A Baptist should be a man of convictions and of courage or virtue to walk them out in his life.

Baptists should not take up reports of evil against each other. If one wrongs you, or you feel that he has wronged you, go and tell him his fault between you and him alone. If he repents you have gained your brother.

Churches should not allow a trouble to come into their conferences, until the gospel steps have been taken, and then proceed with it according to scripture. This will manifest such as have the spirit of the Lord, and such as are disobedient, and that walk disorderly, and the church should withdraw from them. This will save divisions and factional parties.

One church should not meddle with the business of another church. How would you like for your neighbor to come to your house and order you what to do, and tell you if you do not do as he commands he will take steps to punish you. Well, just remember that as you would that men should do to you do ye also to them. Each church should be allowed to attend to its own business. We need forhearance towards each other. Love is the golden chain that binds the happy souls above, and he is an heir of heaven that finds his bosom glow with love.

Churches should minister to their pastors of their carnal things. That is a matter of reason, of right and of love, and is acceptable to God. What a mercy that he loves us and gives us the ministry of the word, and gives us the mind and opportunity to minister to his servants.

We should visit the sick, and remember the poor and minister to them as the Lord prospers us. They that have believed in God should be careful to maintain good works, which are good and profitable unto men.

P. D. G.

Christ is made of God unto us wisdom, righteousness, sanctification and redemption. What other holiness or sanctification has a child of God than this?

Is there any legal sanctification or holiness a sinner can attain, either for time or eternity, better than Jesus and his righteousness? What salvation has a Christian which is not of the Lord? Work out, mani-

fest, 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. Thus if God works in you both to will and to do, what is your part? What can you do without him?

P. D. G.

Samuel told Saul all that was in his heart. This is preaching the gospel. The teaching of Jesus is the spirit of prophecy. When the Lord sends one to speak to you he always tells you the truth, for God is the God of truth. One says, come, see a man that told me all things that ever I did. Is not this the Christ? The gospel shows us what we are.

P. D. G.

A MISTAKE.

Elder J. D. Vass did not know of the appointments made for him until too late to fill them. They were made without his knowledge, therefore no blame attaches to him.

P. D. G.

The Smithfield Union is appointed to be held with the church at Hannahs Creek, Saturday and 5th, Sunday in March.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

APPOINTMENTS.

E. E. LUNDY.

South West.....Sat. and 1st Sun. in April
Bay.....Monday
Mt. Pleasant (S. C.) Sat. and 2nd Sun in Apl
Tyson's school house.....Tuesday
Jerusalem.....Wednesday
Watson.....Thursday
Union Grove.....Friday
High Hill.....Saturday
Lawyer's Spring.....3rd Sunday
Cason's Old Field.....Monday
Black Creek, Horry co., S. C.....Wednesday
Peedee.....Thursday
Pleasant Hill.....Friday
Simson's Creek.....Saturday
Bethel.....4th Sunday
Pirhway.....Monday
Mill Branch.....Tuesday
Sheffield S. H...Tues. after 1st Sun. in May
Newport.....Wednesday
Morehead City.....Wednesday night
Beaufort.....Thursday night

Will brother Tyson please meet him at Wadesboro Monday after 2nd Sunday in April, and some brother from Black Creek meet him at Nichols Tuesday after 3rd Sunday? Also some one from Sheffield S. H. at Newbern Monday evening after 1st Sunday in May.

W. J. STEPHENSON.

North Lake.....March 30
East Lake.....night, 31
East Lake.....April 1
Bethlehem..... 3
Concord..... 4
Morattoch..... 5
White Plains..... 6
Washington.....night 6
Smithwich Creek..... 7
Jamesville..... 8
Skewarkey..... 9
Bear Grass.....10
Briery Swamp.....11
Great Swamp.....12
Flat Swamp.....13
Robersonville.....night 13

W. T. BROADWAY.

Liberty Hill.....April 1
Meadow Creek..... 2
Clark's Grove..... 3
Crooked Creek..... 4
A. J. Dees..... 5
Watson..... 6
Union Grove..... 7
High Hill..... 8
Liberty..... 9
Mountain Springs.....10
High Ridge.....11
Lawyers Spring.....12 and 13
Thos Tyson's S. H.....14
Jerusalem.....15
Jones' Hill.....16

Howard's Chapel.....17
Albermarle.....night, 18
Mountain Creek.....19
Big Creek.....20
White Oak Springs.....22
Sugar Creek.....23
Pleasant Hill.....24
Rock Hill.....25
Tom's Creek.....26 and 27

P. W. WILLIARD.

Pleasantville...Mon. after 4th Sun. in March
Wolf Island..... Tuesday
Reidsville.....at night
Pleasant Grove.....Wednesday
Arbor.....Thursday
Wheeler's.....Friday
Union Meeting at Roxboro, Sat and 5th Sun
Flat River.....Monday
Surl.....Tuesday
Durham.....Wednesday
Burlington.....at night

Conveyance needed.

J. E. ADAMS.

Wilmington....Thurs. night and Fri.
.....before 5th Sun. in March
Mill Branch Union at Mill Branch. Elder Gore and Harrelson and others please arrange appointments for two weeks among those churches.

W. B. STRICKLAND & W. F. STATON.

Skewarkey.....Thu. before 5th Sun. in Mar
Thence to Union meeting.
Jamesville.....Monday
Morattoc.....Tuesday
Brother B. F. Blackmons.....at night
Concord.....Wednesday
Bethlehem.....Thursday
White Plains.....1st. Sun. in April
North Creek.....Monday
Washington.....Wednesday
Bear Grass.....Thursday
Spring Green.....Friday
Hamilton.....at nignt

NOTICE.

We have sent statements to all subscribers in arrears previous to October 1, 1901. We wish to get our subscribers to paying in advance. This is easier and better for all of us. We do not wish any to stop the LANDMARK, and if they cannot pay all remit a part. Our expenses are heavy, and this course will much help us.

P. D. G.

OBITUARIES

MARIAH HODGES.

By request of her daughter Mrs. Leggett, I attempt to write a short notice of the death of this worthy sister who departed this life in Wilson, N. C, Nov. 12, 1901. Her maiden name was Davis, and she was the daughter of Miles Davis and wife. She was born in Martin county, and lived to the age of about seventy-five years She was married to Deacon William Hodges well and lovingly known to many a Baptist, who preceeded her by several years in death. She also had three daughters and one son taken from her, and has yet surviving her to mourn her sad loss three married daughters and one sister, and several grand-children. She joined the church at Lawrence's and was baptised I think by Elder William F. Bell. She was a dear and lovely sister and an humble christian woman possessed of many virtues. She felt very near to me as I was her pastor for several years, and I together with many others can testify to the hospitality, love and generosity of both her and her dear husband. I loved them much and mourn for them as two of the excellent of the earth, but believe they have received the crown yet in reserve for all those who love the appearing of the dear Savior. May those left behind find comfort in the thought that they are gone where weeping, sin and sorrow are forever unknown, and may they be resigned to the Lord's will and prepared to meet them above.

Affectionatly,
M. T. LAWRENCE.

Hamilton, N. C., Jan, 29th, 1902.

ELIZA SUTTON.

By request I will try to write a few words concerning the life and death of Sister Eliza Sutton, who departed this life September 26th, 1901.

She was the daughter of Elder Parrott Mewborn and Lanie J. Mewborn his wife, and was borne Nov. 21st, 1866 She was married by Elder I. J. Taylor to Egbert Sutton on Sept. 4th, 1882. He is left with three small children, two sons and a daughter, to mourn their loss. She was a faithful and devoted wife and mother, a kind neighbor, and a faithful and constant member of the Primitive Baptist

Church at La-Grange with which she united on Saturday before the first Sunday in April 1890 She was baptised by Elder T. B Lancaster.

She gave birth to a little son on Sept. 3 d, and was thought to be doing well until the night of Sept 5th, when her husband awoke hearing her singing. She sang two songs—"Amazing grace how sweet the sound" and "Jesus lover of my soul." She then told her husband to put more covering on her as she thought she had a chill, but that she felt better while singing those songs than she had ever felt in her life, but that she felt that she was going to die. He told her that he hoped that it was only a chill and that she would soon be better. She then told him that it had been shown to her that she would die. He said to her then, "Eliza, what would I do with the little baby?" She told him that she did not think the baby would stay long, before it would follow her. but that the Lord would provide for it and for the other children too.

He asked her if she did not want him to send for the Doctor, but she said "no, but you can send for aunt Martha. Her aunt came and remained with her during most of her sickness, and she told her also that though she did not know what minute nor hour yet she had been shown that she would die.

The Doctor also came, and all was done for her that they could do, but it could not stop the hand of death.

She bore her sufferings patiently and was willing to die—requesting that Bro. Lancester and Bro. Gardner both be present at her funeral Bro. Gardner was there but Bro. Lancaster could not be.

The writer has known Sister Sutton since her early childhood, and has often remarked that she was a most gentle and lovely character.

We feel that she is immeasurably blest by this change, and hope that her loved ones will ever remember the good example she has left for them.

JNO. H. DAWSON.

FEREBY A. HENDERSON.

Fereby A. Henderson fell asleep in Ocilla, Ga., on the 5th, of February 1902. For a year or more her health has been gradually failing, but her great will power kept her out of bed most of the time. Monday she was up attending to her house hold duties, but took to her bed Tuesday. She seemed to realize that the great change was near, for on Wednesday she told her daughter Mrs. Young that wou'd be her last day on earth. She was conscious to within a few moments of her death. Twenty-two years ago her husband preceded her to a better world, and on Friday her remains were laid beside her husband in the Brushy Creek Cemetery. Mrs Henderson was a devoted member of the Brushy Creek Primitive Baptist church, and lived to see her large family grow up to be useful and honorable citizens. After a long and well spent life of about 80 years, she has gone to receive the reward of the just. A mother in Israel has departed, but her christian life and good example live in the memory of her loved ones to guide and bless them throughout their earthly pilgrimage.

Yours as I hope,

JOHN B. PAULK

W. H. SPARKS.

After 81 years, the summons came and W. H. Sparks, of Putnam county, Ga., took his departure in obedience to the command of his great and good master. Death came not as a hideous monster whose "mien needs only to be seen" to be dreaded, but as a gentle zephyr whispering, "Come, now enter that peaceful abode which has been held in reserve for you from the foundation of the world,"

Mr. Sparks, who had been a reader of the "LANDMARK" for many years, died on the morning of the 17th. November 1901. He was a great and grand man. As he journied on through years, he took the Bible as his counsel, and the teachings of the Son as a lamp unto his feet, guiding him in the paths of righteousness, sobriety and honesty.

As a citizen he was loyal to his country obeying the mandates of the law, and submitting himself to those in authority. As a soldier he was patriotic, faithful and true, always ready for his place in front, and never shrinking duties in camp, however irksome. Around the camp fires he was companionable and social, making pleasant the faces of his messmates, having a word of cheer for them all, under whatever circumstances.

As a neighbor he was kind and accomodating. As a father he was tender, considerate and solicitous for his children Such devotion was rarely ever witnessed in paternity, as that exemplified in his life.

As a husband he had no superiors, and few equals. He provided everything necessary for the comfort and happiness of her whom he pledged, at the altar, to support, love and cherish. As the days went by and the frosts of many winters came the wedded attachment grew stronger and and more beautiful until it was as a golden necklace, bestudded with miniature diamonds. His religious life was one worthy of imitation. He was a great believer in the word of God, and made his interpretations of scriptures according to the faith and practice of the Primitive Baptists. He was well read in the Bible, having many passages and precious promises "marked.', He was strong in convictions, and hard to down in an argument. But along with his faith he believed also in works as the fruits of faith. He realized the worth of a good name for honesty, integrity and uprightness, remembering, Solomon that "a good name is better than precious oilments." His character was not the false glow of tinsel, but the solidity of genuine gold.

It will not be necessary to erect a marble shaft to purpetuate his memory, for his "works do follow" him, and will be handed down from sire to son. even unto the third and fourth generations,

J. B. R.

Eatonton, Ga.

DORA B. STONE.

Dora B. Stone, was born June 8th, 1871, died February 21, 1900, making her stay on earth 28 years, 8 months and 13 days. She was the daughter of Pinkney W and Martha J. Stone, and was a dear sister to me It seemed hard to give her up. All was done that a good Physician and loving friends could do, but none could stay the hand of death. When the summons came she had to go, and I believe she was willing to go. She had great hope of being better off. I have often heard her say she did not expect to live long. She was a great sufferer for the last several years, though getting hurt was the cause of her death. She was taken with convulsions, and fell in the fire. No one was at the house at the time. Her screams were heard, and my step mother and myself being near by were the first to get to her, too late to do much good. She lived but a short while and quietly passed away. She was never heard to murmur at her sufferings. She leaves a father, step mother, one brother and five sisters, and many relatives and friends to mourn their loss. But our loss is her eternal gain. We mourn not as those without hope, for we hope and believe she is now resting in the blessed arms of her Savior Jesus Christ where there is no sorrow, no trouble, but all is peace and love. She had a precious hope, and was a great lover of the Primitive Baptists, though she never joined the church. She delighted in reading the LANDMARK. I have often seen her shed tears as she read the experience of others She said the morning before she died she was willing to go.

May we be prepared to meet her on that great day, and sing anthems to the blest one who saved us, is the prayer of one who loved her.

Written by her brother,

J. R. STONE.

Reidsville, N. C.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.
November 18, 1901.

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.

SILAS H. DURAND.

Southampton, Bucks county, Pa.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each	Per doz	$6.50
Gilt Morocco, single copy, 85c	" "	9.00
" Morocco, single copy $1.15	" "	11.00

There is much improvement in the printing and binding. Do not send postage stamps

Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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PRICE--$1.50 A YEAR

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 communica ions, 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.

We consider it proper to present Dr. Hooper's reply to my answer to his inquiry, and to give my rejoinder. Consider the case. Dr. Hooper fairly presents the Missionary side of the question.

P. D. G.

Mr. Editor:—I find from letters written to you, that your readers are expecting, and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt, that by my first letter to him, I laid myself under obligations to continue the discussion. His party, no doubt, will claim for him a triumph over me, and so they will, if I were to write till the end of the year. And as to our own party, I trust none of them are even "almost pursuaded' to be "Old School," by Mr. G's arguments. But, as some of his statements are exceedingly erroneous, and some of his objections plausible I will try to snatch sufficient time from the interruption of travel, to show the fallacy of his conclusions and the unkindness and injustice of some of his charges against us. Wm. Hooper.

Raleigh, August 2d.

TO ELDER P. D. GOLD.

My Dear Brother:—For such I find it in my heart to call you though the hard language and accusations you employ against us in your late exposition of your reasons for leaving us, might lead a reader to suppose that you would not thank me for claiming the relationship. To a great part of your article I have not the least objection. It is a plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharpe con viction , to the light and liberty of the gospel ; and is just such an account as any member of our church would make, if he were to relate his religious experience to a body of brethren with a view to procure admission into a church, or impart it to the private ear of a single brother, while they were communing one with another.

Your account of religious doctrines, taken from the Bible, which are so dear to you,and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others, by law and gospel, to overcome their opposition, and finally leaving them to perish for their willful unbelief and disobeience? So do we. Do you believe in the total alienation of man's heart from God, since the fall, and his entire inability of himself, to re-

cover himself from that state? So do we. Do you believe that man cannot merit any reward at the hands of God, because after all his doings, he is still an unprofitable servant, having fallen far short of his duties and obligations? So do we. Thus far then we agree in profession. But you say, our conduct contradicts our profession and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's kingdom; whereas, God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous, but presumptuous and dishonoring to God, as if he could be beholden to men for the accomplishment of his designs. Now, this presents the whole varience btween us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction, in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against the doctrines of election and predestination. They say: these doctrines if really believed in, must lead to fatalism, and that any professed believer in them is bound, by consistency and logical necessity, to abstain from all attempts to co-operate with God. And this they say, is the ground of their opposition to, and abhorrence of, these doctrines. And they may point to the Old School Baptists as exemplifications of their assertions, They say: See what a dead palsy pervades the whole mass! These are the genuine fruits of your Calvinistic doctrines. The Old School Baptists are consistent; at least, they act according to their principles. You Missionary Baptists, professing the same creed with them, belie and contradict your creed, at every motion that you make. Your creed blinds you to make no more efforts to promote religion than to make your hearts beat or your lungs play.—We are glad that you so misunderstand your own doctrines, as to warrant such good christian activity, as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed

Your creed says: "Stand still and see the salvation of God."—Your practice says: "Work while it is called to-day." "Be instant in season, out of season." "Be workers together with God."—Such are the scoffs of Arminians against the doctrines which you and we profess to hold in common. You see that, with all your denunciation of Arminianism, it feeds and grows by the witnessed operation of your fatalism. We, on the other hand, "have not so learned Christ." We think the doctrines of election and predestination are written on the scriptures, as with a sunbeam, and we wonder how John Wesley, and his pious followers can fail to see it—how they can regard Paul as an inspired teacher, and not accept these doctrines as the revealed truth of God. Much more do we wonder that they can rail at them, as pernicious and abominable. But seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active co-operation, we adopt them both into our creed, although we may not be able to show how they harmonize with one another. We go by Bible precept. We work by Bible example. We see Paul, the great cham-

pion of free grace and divine pre-ordination, working night and day to carry into effect the designs of God as if everything depended on his efforts. While he inculcates most strongly that "God alone giveth the increase," he is as industrious in planting, and Apollos as diligent in watering as if "God's husbandry" would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches' being incessant and abundant in good work, and liberal in giving money, without any fear that some objector would turn upon them and say: "Son, this is legality —this is trying to earn our salvation by our own merits." All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts with God's decrees—and that man's efforts are the appointed means of achieving God's purposes —that those efforts are, in fact, the results of fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet, if one goes around to your several pulpits, there is nothing which he will hear more harped upon, and upbraided than these good works, as indications of a belief in all our preachers and people, that we are saved by our own works and earnings. When all our preachers, so far as I know, disown and denounce the doctrine—when our hymn-books, like your own, are full of confessions of Christ's all-sufficient merits, and set forth the presumption, danger and wickedness of men's trusting to their own merits for salvation—when all evangelical denominations, as well as ourselves—declare, in their confessions of faith—resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super-abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neignbor, for your preachers to be incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works? This broad assertion I heard, not long since, from one of your pulpits. Now, I will offer a challenge to your whole body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned by a joint committee of representatives from the four leading denominations in the United States, Baptists, Episcopalians, Methodists, and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say, if any of your body can put their finger on one sentence in all the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America—can put their finger on a sentence, teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty of all your maledictions. But if you don't accept the challenge, if you can't prove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourselves to be indulging in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions, with the holding and teaching of these erroneous and pernicious tenets? Don't you preachers feel responsible for poisoning the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to

the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with ghosts.

So much for this head. You are very severe and sarcastic against us for our plans of getting money, and you expose to sneers the eager im portunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far, and adopted methods of inducing people to give that were not prudent or becoming. But anything may be abused, and the abuse of a thing is no argument against its use. If the apostle Paul enjoined upon the churches to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while engaged in his missionary work, that is sufficient warrant for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent, in order to use their gold and jewels in the service of God.

One of your heaviest objections against us, is the use of theological schools and of human learning generally, in order to educate and qualify ministers to preach the gospel. Any person on reading your statement in regard to this, would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning, to send them forth, as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

WILLIAM HOOPER.

No. 2.

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practising the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining charges which I thought it important to reply to, to-wit: our activity in raising money, and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or, to use a term which would fully express your idea, as so many manufactories of preachers. I said that any person reading (and relying on) your statement with regard to this, would be justified in believing that we took young men without grace and piety, after giving them a certain amount of biblical learning we sent them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply. Had a veteran of the old school indulged in this injurious and unfounded accusation, I would not have been surprised; for so invet erate are their prejudices and so limited their means of knowledge, that, if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions, we shared it among ourselves for our own personal profit, I am afraid they, the multitude, would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings, is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukeeism, Joshua Lawrence

who made all his followers believe those devoted self-sacrificing missionaries, who planted the gospel and Baptist principles in Hindoostan, were mercenary swindlers. Are you not perfectly aware and must you not candidly confess, my mistaken brother, that every one of these young men who go to the theological school, is the member of a church, which, previous to his admission, requires and receives satisfactory evidence of his piety —that he gives to that church further confirmation of his piety and "aptness to teach" by exercising his gifts as a preacher before them and the public, that he professes before he goes to the seminary, and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that, at every step of his progress in the school, he is admonished that without piety and zeal for God's glory and Christ's kingdom, no man is fit for the ministry, nor can expect success in it—and that all acquisitions of learned languages and profound theology, will be no better than "sounding brass or a tinkling cymbal," as a preparation for converting souls, unless his own heart has been converted, and is deeply affected with the truth and power of the doctrines of the cross? I say, are you not aware of this and can you deny it?

It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches; for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve and as the apostles complain of many who "had a name to live while they were dead," who were "false apostles," who were "grievous wolves," who "privily crept in and brought in damnable doctrines"—if this were the case in the best of times, we have no reason to expect the church and the ministry would be free in modern times, from some intruders into the ministry who would be useless, or even disgraceful to their vocation. But if such should spring up among us, as the result of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution that human prudence, vigilance and care could put in practice.

But your objection does not stop at theological seminaries; your argument is, that those whom God calls to the ministry he will fit for the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God's ability to do without man's help, and even an impeachment of his wisdom.

How utterly weak and deceptive is your whole course of reasoning on this point, may be easily shown and exposed to ridicule. Your argument proves too much, and far more than you are aware of, or would like to admit. If you object to the amount of knowledge we encourage and aim at, on the ground that divine teaching supersedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy, who does not know a letter in the alphabet, is converted and feels it his duty to preach the gospel, he may set about it forthwith. God will give all requisite light and knowledge. But suppose him to have learned to read his Bible, he need not, and ought not, according to your doc- apply to dictionaries to find the

trine, study commentaries to explain any difficulties; he must not meaning of words—if he wants to preach against playing marbles, take the text (as I heard was once actually done), "marvel not"—if he reads "thou art an oyster man" instead of an "austere" man, and explains in his sermon how the oyster man grabbles up the oysters from the bottom of the sea—or if he reads, in the story of the prodigal son, that he spent all his substance in righteous living (as I once heard with my own ears), and should take it as a text against doing good works and wasting money upon missionaries—in none of these cases, need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for referring to Webster or Worcester for the meaning of "marvel," "austere," "riotous," how can you forbid him to refer to his Hebrew or Greek dictionary, to know the meaning of Messiah, anathema, maranatha, Mammon, Apolyon, selah, and various other words which require learning to shed light upon them. Where can you fix the line of demarkation, up to which your novice must be instructed; but beyond which it is necessary, or even offensive to God, for him to proceed? The pious, though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and enlighten a congregation as your white preachers. And yet I presume you yourself would be staggered as to the soundness of your theory, if the good man were to take for his text, "Beware of dogs," and should construct a regular philippic against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia! You can not, sir, on your ground, escape the most ruinous and most ridiculous conclusions, as the legitimate sequences of your principles.

I have always noticed that the men who take your ground and declare against learning, think very well of learning till it rises up to their level; but despise and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philippians to beware of mad dogs; but he could just as consistently turn upon you and say, "much learning had made you mad," as you can charge us with a presumptuous and ungodly dependence on human erudition.

I do not care to write any more in pursuance of this controversy between us; for I can't hope it will lead to any change of opinion in either party, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the papers. Suppose a zealous young preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the heathen in foreign lands. Suppose he should tell you that God had fitted him with such a conviction that he must go abroad, across the seas in order to obey the commission: "Go teach all nations," go into all the world and preach the gospel, etc., that he could not stay at home any longer, that the warning rung in his ears,

night and day: "Woe be unto thee if thou preach not the gospel to the poor lost heathen;" what would you do with such a young preacher? You dare not try to dissipate his impressions and labor to satify his conscience by telling him there was plenty of work at home. No, you would be obliged to admit that these noble, unselfish longings of soul bore the impress of heaven and were the unmistakable suggestions of the Holy Spirit. You must, then, yield to them, and prepare to send him abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this, you must raise money to pay for his transportation to the field of his operations and then to maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges, expert and practised in the acquisition of languages; you will hardly say, he would be miraculously assisted, or even endowed, at once, with the faculty of "speaking with tongues," as in the primitive times. Yet I see not why, according to your creed, you might not claim that aid from God to effect his own designs. You are primitive Baptists, follow rigidly primitive practice, and ought therefore to expect primitive privileges. Do you not find it written (Mark xvi: 17, 18.) "These signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents," &c. You must then either raise a sufficient sum to defray the annual expenses of your missionary every year he was learning the language before he opened his mouth to teach the people, or you must expect the miracle of the gift of tongues, to enable him, as soon as he landed, to preach the Gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies, as in ours! How will your people bear this? Will they not grumble, and complain, and accuse you of turning "Missionary Baptists?" I trow they will, and in fact you will have come so near to the imitation of our principles and practices, that you will, I hope, begin to think: "We might as well fall back into the old ranks, and, instead of splitting up the great Baptist family into these lamentable divisions and contending factions, unite together in "a strong pull, a long pull and a pull altogether" to speed forward the triumphal chariot of our common Lord. W. Hooper.

Hillsboro, N. C., August 12th.

No. 3.

I did think my last No. would be my last address to you; for if we write until all we might say, is exhausted, paper and patience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptious claims for yourselves, which ought not to pass uncensured. You begin with saying: "I write not to needlessly offend any one, neither arrogating any superiority nor charging any one with insincerity." Yet if you will look over your article, you will see that there is a pretty high and offensive arrogation of superiorty and a pretty confident assumption of the claim: "We are the people," &c.—"Stand off for I am holier than thou." Your tone is often contemptuous. You call us without

scruple "Babylon," a name which sufficiently designates the incorrigible and accursed foe of God and his church. I will quote a specimen of this freedom with which you become the accuser of your brethren.—"Much power is claimed by your Boards, even that of sending out, directing and sustaining your missionaries and controlling their work.—Much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself, above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom, the power of pardoning sin is boldly assumed (God's prerogative) as the mystery of iniquity. In protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me, you are allied "to the man of sin,, in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go.—When you teach your missionaries to place their dependence for support on yourselves, it looks like taking it away from its proper place, and what less, when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion, to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the new birth," &c. A great deal of this is loose, rambling abuse, accusing us of trusting entirely in the efficacy of means and instrumentalities, apart from, and independent of the divine blessing, and unwarranted by his command—a charge confuted by every thing that we write or speak. But the specific accusation of our allying ourselves with this anti Christ, "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicates "arrogance" in the extreme, and overweaning self-conceit, of "superiority" over all the christian world, which, in a little sect of a few hundred persons, not only ignorant but glorying in their ignorance, may well provoke the pity and the smile of all witnesses.

You expect to excite against us much odium and contempt by imputing to us a belief in the omnipotence of money, and you kindly remind us of the scriptural condemnation of covetousness. Now, is this the part of a fair and truthful adversary? Money, muscular power, horse-conveyance, use of railroads, are all equally means of achieving the end of propagating the gospel; and when you mount your horse or get into a car to go to preach, you are trusting to human agency as much as if you collected money to pay another minister's expenses to go to the same place on the same errand.

As to the anxious seat, I don't feel myself bound to defend it, for some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit. And it is just because it begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. Was it covetousness in Paul when he begged for the "poor saints at Jerusalem?" Was it covetousness

in the same holy man when he told Timothy to "charge them that are rich to be liberal in communicating?" Our beggary is no more for selfish ends than Timothy's was. Yet you kindly alarm us with the admonition, "Are not their (the apostles') terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up." Here observe how little discrimination you show when you confound the possession of money with the criminal love of it, and the possession of learning with the pride that may accompany it. It is no honor to be rich, but a great blessing from heaven, if the possessor, like that noble man, Mr. Peabody, scatters his bounty all around him; nor was the learning of Paul a disadvantage to him, when he could quote the Greek poets on appropriate occasions, and handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen. Pride is a bad and ugly thing wherever it appears; but I am afraid that it can dwell and swell in the heart of an old school Baptist while he, with much self-complacency, considers himself the special favorite of heaven and the favored depository of God's truth, as well as it can on the bosom of a learned scholar. Excuse me when I tell you that your readers may, perhaps, detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's spirit, in effecting the conversion of men, would exclude all means, even the preaching of the gospel. You say: "Paul was directed by the spirit where to go, because the Lord had people at such places. Preaching, then seems to be the appointed means, not of making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want of clearness in your ideas here. You seem to think that where Paul was called to go, there the disciples were already converted, and he was only sent there to "feed" them. Is it possible, that you have not observed that God, by anticipation, calls those his people who are not yet converted, but whom he designs to convert, by the instrumentality of preaching? Was not Paul warned of God not to be discouraged by the opposition he met with at Corinth, but to go on preaching, because God "had much people in that city," yet to be converted by the sermons of Paul? Preaching the word, then, is the instrument and means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? Not without means. God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the human will never wants Christ and never comes to him."

Then, no man comes to Christ willing, but he comes unwilling! Does God draw men against their wills, or does he "make them willing in the day of his power?" When a man comes to Christ, does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts of Christ? Yes, God loveth

a cheerful giver. He would not have a reluctant, grudging servant. He opens the eyes and presents reasons to the poor blind sinner, who, as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affections, he embraces the truth and is converted to God. Yet you prefer to illustrate it by the "plough man" and "the plough," as if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the old school Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writings and his actions gave the first impulse to the grand modern movements for the conversion of the world—that by those movements the wilderness and the solitary place have been made to blossom as the rose—that the foul, filthy, stupid idolator has been turned into a pure, enlightened worshipper of the true God; the cruel, bloody savage has been turned into a lamb, and the horrid yells and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say, that as long as Paul's words stand in the Testament, "Bring up your children in the nurture and the admonition of the Lord"—as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother—as long as the precept, "Train up a child in the way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

WILLIAM HOOPER.

TO DR. HOOPER.

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country, ever since they appeared."

"We go by Bible precept. We work by Bible example."

MY DEAR SIR:—The above quotations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standard authority, in preaching, you plainly stated. Now, you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means, "that which is claimed to justify measures, opinions," etc. The word standard, he says, means, "having a fixed or permanent value." Then you have Andrew Fuller as your fixed permanent power, to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true, when you affirm, that you are his followers You are distinguished as missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2nd of October, 1792. (See Fuller's Works, Vol. I, page 62). My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by

Bible example." Why, in your reply, did you desert your standard authority, and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible, except as held by men or devils? and I don't suppose it will own your doctrines, so let them remain with your standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call christians, into the church at proper age, and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards, the young trees in the nursery are as much fruit trees in their nature, as those already bearing fruit. Now, you call Sunday schools the nursery of the church. Your denomination are exalting them into exceeding importance. Why have not the apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character. I suppose Timothy is indebted to God for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now, I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had, dwelt in his grandmother and in his mother, before it did in him; but that they made him a christian, is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord, you say Sunday schools are taught in Scripture. Parents should set good examples before their children, and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith, or a godly character, is what I can not admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intimate connection with, and make them an important part of the church, when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is, that this age of human learning and progress develops necessary additions to the church, of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous, and because children are deceived into the notion they are christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

Your reply, on the question of begging for money, amounts to no

more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it, and then renounced it, we would be nearer together. If any measure is right in itself, no one should object to it, because some one, Judas-like, betrays or perverts it. My objection is, for the thing itself; for I can not see from Scripture, your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority, teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like coming not into your secret, nor being joined to your assemblies. When you teach that the heathen are perishing, because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching, that it is the Lord of the harvest, and not man, that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world, that the number of the redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe, I think your people very culpable; for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging, when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them, why submit to this priestcraft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen, by the precepts and examples of the Bible. You say, "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example," and so say I. You go on, "and if we can induce the covetous world to appropriate some of its wealth," the inference is, to promote the glory of God, in giving money to convert heathens, it is right, etc.

Now, how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution, see I Cor. xvi: 1. For the motives to this giving, see II Cor. viii: 18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue, that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens; as much as the free offerings of christians, which are acceptable to God, are like spoiling the Egyptians or covetous world.

Why did you not give your Bible

precepts and Bible example for raising money to convert souls? It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the epistles are made not to unbelievers, but to christians, and this should not be overlooked. As to giving and receiving, the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things, by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9 : 14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need, was a matter of question with John: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 2 : 17.

The Lord writes his law of love on his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them, and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries, nor wishing to be burdensome. How much, what I have stated, is like the Bible, judge for yourself. How much it is unlike the practice of your denomination, you can also judge. I think it well becomes christians to observe this, as well as all other commands of our Lord. But my difficulty is, in seeing any scriptural warrant for your high modern pretensions in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system, that India, China, etc., are blossoming as the garden of the Lord. So, perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying, that because unfeigned faith first dwelt in Timothy's grandmother, and then in his mother, that therefore Timothy is indebted to his mother for religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord, therefore modern Sunday schools, not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though, because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out, rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner, that I did not feel that I could well decline doing so. I have a high regard for many of your brethren, and, besides, it is not pleasant to me to offend any one, nor do I like to incur the odium that results

from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judging from your manner of writing about it, perhaps no one glories more than you do, that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought, when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. I Kings xix. The Scriptures tell us, "straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. vii: 14. It is not so bad to be ignorant, either, when Jesus says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi: 25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen; yea and things which are not, to bring to naught things that are. That no flesh shall glory in his presence." I Cor. 1: 26-29.

Instead of glorying in my ignorance, or feeling that I am better than others, I am a corrupt miserable sinner, and can not hope for salvation except by grace. Far be it from me to say, that I am better than others. I am free to say that the pride and vanity, and other corruptions, of poor human nature, afflict me to my grief and shame.

You consider me extremely impudent, when I state that it seems to me you are allied to Babylon in some respects. You know I suppose that Babylon is from babel, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timoth's godly character is from his mother. At one time you say all christian dispositions are implanted by God, then again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are, although of course, you appeal to them for confirmation of your positions. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation, yet clings to his old ways.

You suppose a case, which you say, it would gratify you if I would give my opinion on. It is that of a poor young man, who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he has such impressions, and prepare himself for it, according to your method, and after receiving the benediction of his teachers, some difficulty should be interposed, and he should quietly settle down in this country. What would you say? Does the Lord call one to go to the heathen, and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude the Lord had not called him.

Therefore, some other proof, that he is called to go to the heathen than his mere assertion that he is, might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah, the way seems to be open for him to go there, and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah, than it is to get him a conveyance.

Now, suppose this young man comes to the church, as you say. Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition, he will be speechless when he gets there, for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues, not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities, and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has given us no account of any school of man to better prepare one to preach the gospel to any one.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state, "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation, or better enables Paul to handle the deep things of Scripture, than Peter and the other disciples could. Well, what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you." II Peter iii: 15 and 16. Here Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." I Cor. 2nd chapter, 4th verse; read the whole chapter. Let us hear James, who tells us where to go for wisdom, if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and upbraideth not, and it shall be given to him." James 1:15. But is he not to study? Yes, study the Scriptures, and receive knowledge, that is worth anything, from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach, who does not know the difference between an oyster-grabber and an austere man? When he sends one, I think he does not call riotous living by the name of righteous living.

It seems to me, that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule, as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning, he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning, in fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have wilfully made a false statement as to the kind of young men you sent to your theological schools—that is, that if one should rely on your statement—he would conclude that you take young men that do not profess to have grace, and after giving them a certain amount of biblical training, you send them out to preach: If you will examine my article you will see, that after some general discussion of that question, I make this statement: "But you say after one is certainly called to preach, can not the schools polish him," etc. I know not how to make a fairer statement than that one. If I were disposed to state matters falsely, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But, as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely, it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely, you will find plain their instructions to the churches for making regular contributions to send such preachers to the heathen. Surely, as they can not preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But, lo! not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell him that your standard authority, Andrew Fuller, originated it about one hundred years ago, and, "it is admitted that his writings and his actions gave the first impulse to the grand modern movement for the conversion of the world: that by those movements the wilderness and the solitary place have been made to blossom as the rose," etc. The enquirer says, Jesus we know, and Paul we know, but who is Andrew Fuller? You reply, O "he is our standard authority, in preaching, both in this country and England, and has been ever since his works appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller? Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables, has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you

would be sure of finding peace and fellowship with the whole household of faith.

How, then, shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." Matt. 28: 18-20. If Jesus has all power, in heaven and earth, no man, nor combination of men, has any power to send men to preach to any one. He never says to any one, he can send somebody else. He commands the person to go himself. When he impresses one, or sends him, he will go with him unto the end of the way. Do you not suppose he will provide some way for him? "And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any thing? And they said, nothing." Luke 22: 35. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6: 33. But, you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases, and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the same word of God, just as true and mighty now as then? But why do we not have miracles now, as there were then? Because those miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof to-day of the divine authority of the Scriptures and the divine commission of the apostles, as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation is once established on miracles properly authenticated, no more miracles are demanded to support it. The gift of tongues was a sign in the days of the apostles, but this was a sign to the unclean or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the kingdom of Christ has had the miracle of grace performed on him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that, "the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah 11: 8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints. Jude, 3rd verse, "Behold, when I gave all diligence

to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. See II Tim. 3: 14-17; also I Tim. 4: 16. "Take heed unto thyself, and unto the the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come contrary to the doctrine of Christ? See Rom. 4: 16-17. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again, see II John 10-11 verses. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Then when one comes to us the question is not, can he work a miracle, but it is this: Does he bring the true doctrine, the doctrine of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become partakers of his evil deeds.

Then it would be necessary to inquire of your young man if he brings the true doctrine, the gospel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is, that the men you send there do not preach it. Preaching the gospel is such a dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power.

Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down a broad challenge to any Old Baptist, to find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are, Methodists, Presbyterians, Episcopalians, and Missionary Baptists, as you say. That is, you affirm, that they are all sound and true, holding the gospel, and you endorse all that they publish, and defy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them. Let us take up the Methodists. In their creed, which ought to teach what they believe, and I suppose does, one can find the teaching that a christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some sort, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and if he can fall away and be lost by bad works, that is if the christian is left in that sense to go to heaven or hell by his own works, I think you stand fairly convicted. Now, suppose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well, your Presbyterian brethren hold to the practice of infant sprinkling for baptism, and further hold, that it is the door by which children are introduced into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I can not see how they are teaching all things com-

manded. Do you endorse their sprinkling for baptism? You say that it is not essential to salvation. We say it is essential in order to abide steadfastly in the apostles' doctrine and fellowship. Take the Episcopalians, who teach that when a child is sprinkled it is born again, or regenerated, and made an heir of Christ's kingdom by that act, and you have a denomination, you call orthodox, that hold and practice that when a priest sprinkles a child, he thereby procures it the new birth. Is this not performing works to be saved? It is clear that one cannot be saved without regeneration, and this act of the priest procures it, so they say. I can not call the act of sprinkling a baptism at all. But they hold that spurious thing, sprinkling, for baptism, and claim that it can do so much more than scriptural baptism can, that it seems dangerous and shocking enough to me. If your young man comes endorsing this doctrine, or those that do endorse it, "neither receive him into your house nor bid him God speed."

As to your own denomination, it presents a creed which seems to put things together, which are separated. You say, "you hold a doctrine of election not inconsistent with man's free agency;" that is grace that is dependent on works —man is dead in sins, yet can hear the gospel—his carnal mind is enmity to God, and can not be subject to his law, and yet that same mind or will comes to Christ.

You object to my statement, that man's will (the carnal mind) never comes to Christ or wants him by saying that then no man ever comes to Christ "willing." Do you suppose it is the same will which comes to Christ that he speaks of, "And ye will not come to me that ye might have life." John v: 50. By your reasoning, it is the same will that comes to him, that will not come—no change in the man—no new birth. When it is said, "As many as received Christ, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." John i: 12-13. If any suppose that the will of man comes unchanged to Christ, I could not receive him. Paul tells us in Rom. ix: 16, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Does the sinner then come to Christ "unwilling?" "Marvel not that I said unto thee, ye must be born again." John iii:7. God gives his people a new will, that desires to come to Christ—that hungers for him and thirsts for him. "Thy people shall be willing in the day of thy power." Psalms cx: 3. David knew a corrupt will, and depraved affection did not, could not, desire Christ. Therefore he says, "Create in me a clean heart, O God, and renew a right spirit within me." Psalms 51: 10. Do you say there is no change in the soul of man, when he comes to Christ? The natural man is nothing but a sinner, while "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." I John iii: 17. The spirit of a christian is willing, but the flesh is weak. In me, that is my flesh, dwelleth no good thing, while there is in the christian a mind to serve God, or with the mind he serves the law of God. See Rom. vii: 15 25. The christian, then, has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleas-

ure." Phil. ii: 13. They are renewed in the spirit of their mind.

You state that man is dead in sins.—Well if he is dead why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others; but not overcoming their opposition, leaves them to perish, &c. What is it that saves some and does not save others, if all are equally dead? Would not the power that quickens one sinner and raises him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it, and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will." John v. 21.

The Father gives them to Jesus, and it is not his will that one of them should perish. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fullness of the gospel ever revealed except to those slain by this powerful application of the law. Who begins salvation the spirit or the sinner? Do you say the Lord does. Then if the Lord begins it, will he not continue it, unto completion? "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. Phil. i. 6. In whom does he begin and perform this work? God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II. Thes. ii. 13. Again, "According to his own purpose and grace which was given us in Christ Jesus before the world began." II Tim. i. 9. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election, as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people, while I was with you, and heartily wish I could have found them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination, as being rotten and void of com fort to them. How can the doctrine of election be precious to you, from two reasons: One is you think we preach it in "unguarded quantities." If it is so good how can you have too much of it, and if it be so good how can it be dangerous? Secondly, you say you believe in election as much as we do, yet you impose certain conditions and restrictions on it, which if true, would clog and quite annul it. Hence instead of preaching election, you wish for something else to be preached, and if something else be preached, it is in contradiction to election. The gospel is, yea, yea, and not yea and nay. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine, or if your

young man should come preaching any doctrine, but the doctrine of Christ, we should not receive him.

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position, that God implants in man's heart all the im pressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements, and your standard authority with the Bible, is a task too too hard, nor do I believe that you will ever do it. Your human efforts of course are something not of the Bible, but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice of many. There is no practice so preposterous, that is done in the name of religion, but men claim authority from the word of God for it. That would give it currency. But it seems to me that the Bible plainly teaches all that it requires of man, and in laying down expressly his duty, it positively forbids his doing anything of a different nature, or after a different pattern. Can man originate any scheme of his own, employing human means for exe cuting it, and then claim that God has implanted the impressions leading to it, in his mind? Is it not true that when the Lord implants any impression on a man's mind, and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed." Gal. i: 9. When christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure." Here, then, God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to him, enabling him to pray, to repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures to him, refreshing him with his visitations, entertaining him with the sweet mysteries of grace, strengthening his feeble spirit, and giving him liberty in the Lord. Any religion that is not of the Holy Spirit is a form of godliness at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election, the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling block to the Jews; but unto them that are called, both Jews and Greeks, Christ, the wisdom of God and the power of God. The word comes to

them (by preaching) in demonstration of the Spirit and of power in the Holy Ghost and much assurance.

Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear, and with the heart they believe unto righteousness. When the agostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts xiii: 48. Haters of election would have it, as many as believed were ordained to eternal life because they believed, or because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the world, and now sent his angels, the preachers, to gather them into the gospel net. So to the end of time, he sends his preachers to gather his people into the fold, By nature they are dead in sins. The Spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are ready to perish shall come.

Your impression, I believe, is that the word, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God." Eph. vi: 17. The Spirit knows the mind of God and applies the word rightly. That Spirit is in the Lord's people, and abides with them forever and and guides them into all truth. Now do you not think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?.

P. D. Gold.

Sister Eula Whitley's post office is Archer, N. C.

Sister Louisa A. Edwards' post office is Polkton, N. C.

Elder W. A. Simpkins, of Raleigh, has kindly offered to act as agent in receiving subscriptions for Zion's Landmark.

We would be glad for others to do likewise. P. D. G.

PRICE REDUCED.

Dear Brother Gold:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death t› 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

Silas H. Durand.

Southampton, Bucks County, Pa.
November 18, 1901

Any one sending us five new subscribers—with the cash—for the Landmark, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

APPOINTMENTS.

E. E. LUNDY.

Lawyer's Spring .....3rd Sunday in April
Cason's Old Field..... .. . Monday
Black Creek, Horry co., S. C.....Wednesday
Peedee..... .... Thursday
Pleasant Hill..... . Friday
Simson's Creek..... Saturday
Bethel.... .....4th Sunday
Pirhway ..... Monday
Mill Branch..... .....Tuesday
Sheffield S H...Tues. after 1st Sun. in May
Newport..... Wednesday
Morehead City..... ....Wednesday night
Beaufort.. ... .Thursday night

Will brother Tyson please meet him at Wadesboro Monday after 2nd Sunday in April, and some brother from Black Creek meet him at Nichols Tuesday after 3rd Sunday? Also some one from Sheffield S H at Newbern Monday evening after 1st Sunday in May.

W. J. STEPHENSON.

Spring Green ....April 14
Hamilton 15
Conoho 16
Mt. Zion..... 17
Kehukee 18
Deep Creek..... 19
Lawrence..... 20
Williams 21
Hopeland... .... night, 21
Falls..... 22
Nashville 23
Sappon 24
Mill Branch 25
Pleasant Hill.....26 and 27
Uppper Town Creek..... 28
Lower Town Creek..... 29
Sparta 30
Moore's..... . May 1
Wilson. 2
Memorial .... 3 and 4

W. T. BROADWAY.

Lawyers Spring ... ...April 12 and 13
Thos Tyson's S. H..... 14
Jerusalem 15
Jones' Hill..... 16
Howard's Chapel..... 17
Albermarle .....night, 18
Mountain Creek.. 19
Big Creek.... .... .20
White Oak Springs.....22
Sugar Creek 23
Pleasant Hill..... 24
Rock Hill..... 25
Tom's Creek ... . .26 and 27

J. E. ADAMS

Wilmington.....Sat. and 3rd Sun. in April
Stump Sound .... Tuesday
Yopps.....Wednesday
Wardsville..... Thursday
Bay.....Friday
Maple H ll..... .....4th Sunday
Cypress Creek..... Monday
Muddy Creek..... . .. . Tuesday
Sand Hill..... .....Wednesday
South West..... Thursday
North East ....Friday
White Oak Sat. and 1st Sunday in May
Hadnott's Creek..... ..... Tuesday
Newberne. .....Wednesday and Thursday
Morehead City, Thursday night and Friday
Beaufort..... .....Friday night
North River..... Sat. and 2nd Sunday
Straits..... .....Sunday night and Monday
Davis Shore....Monday night and Tuesday

W. B. WILLIAMS.

Meadow .....Tues. after 5th Sun. in March
Farmville ....Wednesday
Tysons .... Thursday
Autry's Creek .....Sat. and 1st Sun. in April

ELDER J. J. HALL.

J W Terry's..Fri. night before 2nd Sun. in May.
Wheelers .....Saturday and 2nd Sunday
Lynch's Creek .... Monday
Arbor..... .. .. Tuesday
Pleasant Grove..... Wednesday
Country Line..... Thursday
Ebenezer .... Frida
Prospect Hill.....Saturday and 3rd Sunday
He will need conveyance.

B. B. McKINNEY.

ountry Line..... .... April 21
Bush Arbor.....22
Lynch's Creek..... ..23
Ebenezer ... .24
Storie's Creek 25
Wheeler's 26
Prospect Hill..... ...27
Harmony 28
Burlington . . . . .at night
Gilliams 29
He would be glad to have Brother T. A. Stanfield with him.

J. T. Collier and J. F. Farmer will preach the funeral of Brother Pittman, at Beulah, the 3rd Sunday in April.

Please publish in the LANDMARK that the next spring session of Bear Creek Association will convene with the church at Meadow Creek, Stanly county, N. C., commencing on Saturday before the 1st Sunday in May, 1902. An invitation is extended to Primitive Baptists to attend. Any one who will come by rail should notify Brother J. A. Barbee, Locust, N. C., and they will be met at Albemarle, N. C., and conveyed to the meeting.

J. W. JONES, Boylin, N. C.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost. P. D. G.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R M. D. No. 3 (or Rural Mail Delivery)

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Change in Price of Loyd's Hymn Books

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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.

TO DR. HOOPER.

(CONTINUED FROM LAST ISSUE.)

One that comes under the teaching of the Holy Spirit comes in the name of the Lord, because the Lord sends him, and when he comes thus, not sent by any man, and preaches the doctrine of Christ, you may give him as much money as you please, and I suppose it will not be applied amiss, but will be given as unto the Lord if you give it in love. I believe it right and proper and a duty to help such forward on their journey, if we have the means. Paul was a case of this sort. He was a poor man and had such an unmistakable impression that it was his duty to go to the heathen. Some of the churches gave him contributions of money for his necessities, and he commends them for it. At other times, his enemies unwittingly paid his expenses while he was carried a prisoner before gentiles and kings. Though Paul was whipt and imprisoned and stoned for dead, yet he finished his course, and preached to every heathen it was intended he should preach to before his death. When one comes sent of the Lord, we know it by his preaching the doctrine of Christ, and coming in the way the Lord has revealed, not sent by man but sent of the Lord, not directed to his field of labors by a board of men, not depending on them for a support. There is no man appointed to raise his salary, who himself receives a large salary for begging for the missionary. No, the power of God goes with his people. The mind of the Lord is with them, and the Lord makes a way for him, and when his way is so blocked up that he cannot go, he might as well conclude the Lord has not sent him and go home.

You are ready to object, that we have no plan of sending the gospel to the heathen, and I am ready to answer, no. The word was first spoken by angels and prophets sent by the Lord, then by the Lord himself, and afterwards by those that heard him, and even now it can be preached in truth only by those the Lord sends, and then the power of Israel's God opens a way. You reply, that I desire to follow the Bible too closely for precept and example, while my objection to you is, that you are too far from it.

But you say, the world ridicules us for the rejection of all human means in preaching the gospel, and that the old Baptists are a standing proof of what man says of us, that we have no good works, and are a dead mass of the fossil remains of Pharoah's lean kine, never doing any good ourselves, nor admitting that anything anybody else does is any good. Other

denominations, in comparing themselves with old Baptists are favorable to themselves, and claim themselves to be good and the old Baptists bad, yet if you will question them closely as to what is so bad about these people, you will find that it consists in this, that they condemn the ways and teachings of the denominations of men, that are contrary to the Bible. You will not find the old Baptists to be such monsters of vice as one might suppose. I believe that a true christian has good works that no one else has. Faith without works is dead being alone. A faith that is saving must be a great worker. It must clothe my own naked soul by putting on Christ, it must feed me with the bread of life, it must work by love, and purify my heart, and overcome the world. The great work of faith is, not to give your neighbor bread, but to feed your own perishing soul, by putting on an imputed righteousness. She rejoices, not in the approbation of men, but in the finished work of Jesus. She seeks, not to follow the world, but takes up the cross, denies self and ungodliness, and suffers persecution from the world for doing this, but she performs works that none but the ransomed of the Lord ever perform. In the great day that will try men's works, I believe no works, no building, will stand, except that which faith builds on Christ. Instead, then, of saying that faith hath no works, I believe it will then appear that none but the true christian has performed works acceptable to God. I can not see wherein a genuine old Baptist is such an evil doer. He is created in Christ Jesus unto good works, which God hath before ordained that he should walk in them. His conduct is conformed to the scriptural rule. He is a sober man, not loving this world, is an honest man, paying his debts, not hiding himself behind any provision the law of the land makes, which would involve his violation of his word, which is yea, yea, or nay, nay. He is disposed to labor, working with his own hands, rather than be burdensome to others, and gives of what he has to him that is truly in need. He submits to the lawful authority of the land, but feels that if he is a subject of Christ's kingdom that is enough for him, therefore he cannot unite with any society of men. I think, too, that he prefers to leave his family in the hand of his heavenly Father when he dies, rather than to make provision for them by means of life insurance companies. He wishes to provide things honest in the sight of men, and after faithfully laboring for them, he feels it better to commit them to God after his death rather than to societies of men. He is sensible of his condition as a helpless sinner, and hence is meek and humble, and has the spirit of forgiveness for others. He rejoices in the truth, and gladly receives any that give a reason with meekness and fear of the hope that is in them. He rejoices in the preaching of the gospel, he believes it is to be preached to every creature all over the world, and would gladly see you, and all denominations, preaching the truth as it is in Jesus. I am giving you my own views, not knowing how far others endorse them. If I write falsehood may the Lord have mercy on me, and you need not impute it to the old school Baptists.

These old Baptists love each other. But what is their bond of union? They are of one mind and spirit. "He that is joined to the Lord is one spirit." Fellowship in the truth is of heavenly origin, and can be enjoyed only by those

that abide in the apostles' doctrine. It implies union. How can you call me dear brother when you make such charges against me, of bearing false witness, of wilful misrepresentation, of bigotry, pride, etc. If you think I am guilty of such things, what fellowship can you have for me? When there is such difference between us on doctrine, what fellowship can there be? If there be no true fellowship, why call me by such an endearing name. Not that I object to being called brother, by the humblest man on earth, if he sees in me any image of Jesus that is dear to him. It gives me a sweet feeling of meekness and joy to receive the fellowship of my dear brethren. But if we are not of one mind and heart, why should we call each other by terms that suppose we are? I could wish that we were together. I feel that the doctrine of the Bible will stand when all man's inventions shall have been swept away as so much rubbish. Grace is the dearest theme known to me, and Jesus is a glorious and all-sufficient Saviour. He is head over all things to the church, and he rules in Zion. No man can stay the ark nor guide its way. Happy is that people who are clothed in the righteousness of Christ and sit at Jesus' feet to learn of him, who see so much beauty in Zion's perfect law that they desire no other, and who live in gospel obedience. Their fellowship is not of this world, their life is hid with Christ in God, and when Christ, who is their life, shall appear, then shall they also appear in glory with him. I do not read that any arminian note will be sung in heaven. There they ascribe salvation unto Him that sitteth upon the throne and unto the Lamb, who loved them and gave himself for them.

They begin this song on earth, when at the Red Sea they find the outstretched arm of the Lord. Would that we all were abiding in peace under Israel's tents, none molesting us.

To any missionary Baptists that are troubled with the evils of your denomination, I wish to make a quotation, from a book that will be acknowledged as standard authority when this world is known no more. It is found in Revelation xviii: 14: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The mother of harlots has long been making the nations drunk with the wine of her fornication. You are identified with a people that have adopted some of her measures. She is the inventor of boards for sending out missionaries. The Catholics were using them long before Andrew Fuller introduced them into the Baptist church. They pet the Sunday schools even more than your denomination. Money is a grand lever with them, too, in raising the materials upon their building. They have their religious schools of learning, and were the founders of them for engrafting their views on peoples' minds, and for better fitting their preachers to publish their tenets. They gain much admiration from men because they are fine scholars. You are identified with them thus. I verily believe those of your denomination, who so strenuously defend your human measures, would unite even with the Catholics rather than the old Baptists.

Now, you are not idle spectators of this discussion. While I do not blame Dr. Hooper, for I once thought as he now does, yet it vastly concerns you to be in the right. What matters it if the world scoffs. How little can human learning aid you. How little does

Dr. Hooper's learning aid in bringing to light the hidden things of the Bible. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." May the Lord make this discussion a blessing to some of his people.

Respectfully yours to serve,

P. D. GOLD.

THOUGHTS ON CHILDHOOD.

ELDER D. P. GOLD, DEAR BROTHER:--As Brother Eugene has written his experience and sent it to me, I have read it and concluded to send it to you for publication. He told me if I saw proper I could send it to the LANDMARK. So it is at your disposal to do as you see proper.

This leaves us in reasonable health; hope it may find you and yours well. And long may you be spared to live and wield the pen for the instruction and benefit of all those who chance to read your valuable paper.

What a sweet and comforting piece was that of Eula Whitley's—so rich with love and sympathy.

With much love, I am, I hope, your sister, M. J. EVERETT.

Aspen Grove, Feb. 3, 1902.

As far back as I can remember, I had strange thoughts about the world to come, or what would become of my soul after death. When I was quite young, I would think of hereafter and wish I had never been born, or could be something that had no soul to be saved or lost, for I fully believed I would be either saved or lost. My parents set good examples and gave good advice to their children. They would tell us how to live and do good and refrain from evil. And if we disobeyed, we knew the penalty. My father's usual custom before retiring was to return thanks. And he would gather us around the fireside and read a chapter from the Bible, and talk to us, instructing us how to live, then kneel before the eternal God to ask his mercy and blessings. I was afraid to come in, and would want to get where I might not be seen, and after prayer I would go to bed as soon as I could get there.

When I would be doing anything my older sisters or brothers thought not right, they would reprove me, and say I would "have it to answer for." I remember on one occasion of crying out, as I thought that was all the answering I would have to do. I thought I was a right good boy, and if I did as many good deeds as I did bad ones, God would save me and take me to heaven when I died. I went on in this way for some time, perhaps three or four years, when I was taken sick. I was first taken with earache, and then pneumonia, and learned afterward that I was insensible at times, which rendered the family much uneasiness. When my mother asked where my suffering was, I told her in my left side. During my sickness I distinctly remember one night, in particular, seeing my father get the Bible, and while reading I thought it was so beautiful. I did love to hear him read; and I also thought he would bestow one thought on me and perhaps pray for me to get well. After some days I did get well, and I felt sure they were glad, and their acts manifested great love. Well, I thought we had good times for quite awhile. As time passed on, brothers and I would play marbles, wrestle, play ball and many other games of amusement, until I was about 13 or 14 years old; and one night father and mother were talking on the subject of religion, and father said if anyone had religion they never lost it. This caused me to think and consider my sinful

condition, hoping I might be one of those blessed ones, and thus I would leave off my bad habits, dancing, etc., which I immediately did.

At this time something impressed me to try to pray. I had never undertaken this solemn duty before, but something within prompted me to perform this duty. I loved all my brothers and sisters; but I had a younger brother who I feared would not live long, owing to his frail system and weak constitution. I felt anxious about him and asked him if he ever tried to pray, and requested him to do this, as I feared he might die soon, and I wanted him to be saved. I thought the others would have more time to think about death.

When about 18 years old, I was taken sick again. I was very sick, and thought I was going to die, and O I did ask the good Lord to spare me to live longer and I would do better than heretofore. I was soon well again, and it seemed I was just as bad as ever. I would try to ask God for his blessings before retiring, and would often think my prayers did not amount to anything, so I would just quit trying to pray. But this was impossible, for the impression was, pray without ceasing. Sometimes I would go to some secret place and fall on my face and try to ask God to pardon my sins and make me a better boy and take me to heaven when I died. I would often conclude, while in secret, some one was watching me and listening to what I was saying, and I did not wish any to know this, as I felt sure they would laugh at me. I went on in this condition, seemingly getting no better nor worse, but at a standstill, not going backward or forward. So I came to the conclusion to take my pleasure while young, for I would have plenty of time to seek religion when older.

My father did not allow his children to curse and swear, and I do not remember ever using an oath but once in my life. As I was alone I thought I would see how it would sound, and when I did this it seems I was overheard, and I felt so ashamed of myself I scarcely knew what to do. (This was when I was quite small). I don't remember ever using an oath since.

And as the days went by my mother was taken sick. (This was in 1880). She remained sick for some days. One evening I went off on business and tarried all night, and when I went in her room next morning she said to me: "I like to have died last night." I hoped she was not so ill as she thought, but would soon be well again. But in a few days she was taken worse, and no ray of hope seemed possible. One day the other children, as well as myself, were in the dining room, when sister Fannie came to the door and said, mother is dying. Oh, I can not tell how miserable I felt. We got in the house just in time to see the last breath leave her body, and father knelt by her bedside and asked God to receive her spirit and prepare us to meet her in heaven. This was a sad time with us. Now we were without a mother. About this time I had a dream; it was this: I saw heaven and hell. Hell was a gulf or channel. I came to it, and was so afraid I would have to remain there, but I passed safely over; and just on the other side I saw heaven, a bright and shining place. I was so glad that I had passed that dreadful place. I was on my way to heaven and saw it. I was just between the two places when I awoke. But this dream did me much good, for since that time I have had a hope that I would go to heaven after death; and yet I was

in the wilderness, though I was impressed to join the church and thought what a grand thing it would be for me to have a name with them, but was afraid they would not own me. I prayed the Lord to show me the true church as I did not desire to be a member of any church, like some I have heard talk.

In March, 1889, when I was in so much trouble I could scarcely do anything, I thought if I did not get relief I could not survive. Ah! well do I remember that time. It is deeply and lastingly impressed on my memory as if written in letters of blood and cannot be erased. I would work awhile and go off and ask the Lord to remove this burden. I thought if God would only spare me I would do better, for I felt guilty, yet I thought I must do something to bring myself in God's favor. This lasted some time, when I saw myself a guilty and undone wretch before a merciful and revengeful God.

I now saw plainly if I was saved it was mercy, and if sent to hell it was just—and right here the burden left me, and Oh how light and good I now felt. It seemed to me everything looked different; the first heaven and the first earth have passed away, and behold all things become new. I felt then, to go to the church, but wanted to see something with these natural eyes of mine, and even thought if God was going to save me I would see it plainly. I wanted more evidence, and went to doing things I never had done, to see if God would not give a brighter evidence. I would play cards for fun and amusement, and got in a lukewarm state so long I came to the conclusion that I was mistaken and utterly deceived and had better give the whole matter up. I had almost quit trying to pray, as it seemed mockery before God, and I got in such a cold condition, and remained so till after I was married. So one Saturday I went to Lickfork to hear Elder Dameron preach, and after services asked him home with me. He replied that he could not go at that time, but would go next meeting if nothing prevented, and said he wanted to talk with me. I felt surprised to think as good a man as I deemed him to be, should desire to converse with one so vile as I felt to be. So on the next first Saturday I went again, and he came with me home. On our way he asked me how long I had had a hope. I hardly knew how to answer, as I desired to keep that a secret; but he had suspected it, somehow. So I talked to him freely, more so than I thought I could, and he told me he wanted me to join the church, for he had fellowship for me, etc. I did not promise him that I would, but, nevertheless, what he said to me impressed me very much to go, and I thought I would join if I could fix up my experience in a nice form so I might make a grand display. So I went a time or two, and thought the church was expecting me to come, but I did not, and went home very much dissatisfied, and thought the next opportunity I would offer and not put it off any longer. So the next meeting came around and I went, thinking I could tell them enough to satisfy them to some extent.

After preaching the door was opened for the reception of members, and it seemed to me I could not move off my seat. I wanted to go, but could not, it seemed. However, just before conference closed, I went over where Elder Dameron was sitting, and he told me to commence where the Lord commenced with me, and tell the church what I hoped He had done. So I told them a part of what is here written and was received. This was in Jan-

uary, and in May following I was baptized by Elder Dameron, and I have never regretted joining this lovely band, but have ever felt to rejoice and praise the good Lord for what was done on that day. I want to live with them and die with them, and my advice to all claiming a hope in the Lord is to go home to your friends and tell them what great things the Lord has done for you.

EUGENE A. STANFIELD.

Reidsville, N. C., Jan. 9, 1902.

DEAR BROTHER GOLD:—As I have been requested by some of the brethren and sisters to write my experience for publication in the LANDMARK, I will try again to do so. I started two or three times before to write a part of what I hope to be the dealings of the Lord with me, but at times it would seem to all be imagination, and again I could not find words to express what I had felt.

Sometime in the spring of 1894, while serving in the U. S. Army at Fort Monroe, Va., after hearing several of the different denominations preach a mixture of works and grace, I began to work by attending church, Sunday school, prayer meetings, "Bible classes," etc., and joined the Odd Fellows and Y. M. C. A., and discontinued my old habits of playing the fiddle, cards, etc., and went to praying every night before retiring to bed; and, of course, the nicest people of the place respected me more than previously. Though I was raised by Baptist parents and am better acquainted with their preaching, naturally, than any other, I soon discovered that the Arminians had been telling the truth. I had made the first step; God had made the other two, and I was at peace with God and was happy on the way. I never did join their church, but can not tell why, for it seems like they did their part in begging me, and told me that was all that was necessary for me to be all right.

But this state of affairs did not last very long, for I got careless about religion and began to think that I was losing too much of the enjoyments of this life, and as I was only about 22 years old I would probably live at least to be a middle-aged man, therefore I would go on in sin a few more years and then turn from my evil way. About the time I was picturing out all this, I got offended with the president of the Y. M. C. A. That was enough. I took up my fiddle, etc., again. I expect this is what the world calls falling from grace.

On I went then for about four years, as unconcerned as ever. During this time I had gotten married, served my time out in the army, came back to Wilson county, N. C., and was attending a small farm at my father's old place, where I had spent most of my boyhood days.

One Sunday early in the spring, that being in the year 1898, I went to Scott's church to hear Brother G. W. Boswell preach. I went just for curiosity, as I had been slightly acquainted with him most all my life. His sermon did not make any impression on me.

On Saturday evening before the first Sunday in June, I heard that Brother Isaac A. Lamm was going to be baptized the next morning by Elder G. W. Boswell. I made the remark: "He is too lazy to go in swimming, he has to be carried in." I went to see him baptized, as unconcerned as ever, until the very instant he was put under the water, when a fearful, shameful, lonely, guilty sensation came suddenly upon me, which caused tears to burst forth from my eyes. It seemed like the whole congregation was

looking at me, and rightly judging me to be the meanest one there. I walked from the place of the baptizing with a friend, who talked some as we walked along, but I can not remember even one word he said. When we got to the church I wanted to go in, but was ashamed to, but at last ventured in, desiring a back seat: but the house was pretty well filled, so that I had to take a seat up near the stand. Brother Boswell preached something about the ark, comparing it with Christ, showing that as there were some chosen to be saved in the ark from the flood, there were some chosen in Christ to escape the wrath of God. All that were not in the ark were destroyed by the flood, and all that were not in Christ would be destroyed, and as I thought it took a good person to be the choice of a holy God, and He was surely going to pour out everlasting punishment upon some, and I being the vilest and unworthiest of all God's creation, of course, that completely cut me off from his presence forever.

That evening we had some company at our house, and after they left I walked down to the woods, where I thought I would hide myself and try to pray, but these words occurred to me, "Thou shalt not take the name of the Lord in vain," which seemed to show me plainly that my lips were too polluted to use the name of the Lord; therefore, I returned to the house without uttering a word in prayer, but there was an inward feeling crying, O Lord! I continued in this condition for about one month, not daring to ask God to save me, for how can He be just and save such a sinner as I am, was my constant inquiry; and for me to ask him to be unjust, would only be adding another sin to my list. But the first Sunday evening in July I went to see Brother Isaac A. Lamm, who lived only a few hundred yards from where I did, and talked to him some about my case. I did not stay long. As I left he went to singing this hymn:

> Show pity, Lord; O Lord forgive,
> Let a repenting sinner live.

I walked probably one hundred yards toward home, shedding tears freely, feeling that hell was my doom. I stopped, looked upward, and could not keep silent any longer, but it seemed like my lips parted involuntarily, and I cried out and said, "God be merciful to me a sinner." From then until next day about 1 o'clock I must have felt like the poet who wrote:

> Here, Lord, I give myself away,
> 'Tis all that I can do.

My natural body was not afflicted that I know of. So I went to my tobacco patch next morning and worked till dinner time, went to the house, eat dinner and lay down on the floor in a cool place, expecting to never rise again. Don't know whether I went to sleep or not, but a bright light appeared to me which was so large and shone so bright that I could see nothing but pure brightness, brighter than anything I have ever seen with my natural eyes. When I awoke, or came to myself again, my burden was all gone. I got up and went back to my work. It seemed that everything was praising God—the birds sang differently, everything looked prettier. I looked over in the graveyard, where my mother and father and some other near relatives had been buried, and these words of a hymn came to me:

> "I wish not a tear on my grave to be shed."

Dear reader, I would like to state a few more things which occurred here, but for fear of tiring you, I will just say, on the first Sunday in August I united with the church

at Scotts, and was baptized the first Sunday in September, 1898, by Elder G. W. Boswell, which was another day I have not forgotten. Oh, how happy I felt when I came up out of the water, but the happiness did not last long before I began to doubt and fear that it was all imagination. That is about the way it has been with me ever since. Sometimes doubting, then again feeling as Job must have felt when he said, "I know that my Redeemer liveth."

Now, Brother Gold, if you think this unworthy of room in the LANDMARK, throw it in your waste basket.

Dear brethren and sisters in Christ, please pray for me that I may hold out faithful to the end.

Your unworthy brother in Christ, if one at all, JESSE BARNES.

Lucama, N. C., Feb. 27, 1902

REMARK.

I shed tears of joy when reading the blessed experience of Brother Barnes. P. D. G.

ELDER T. B. LITTLE, DEAR BRO: I have just been reading the LANDMARK and have read your letter to brother S. A. Helms and I want to say to you that it was a very sweet letter to me only your remarks on Predestination. It has been a strange thing to me that a Baptist objects to this precious doctrine when, as I see things, it is their only hope. To say that God predestinated all things is simply to say that He limits all things, bounds all things, controlls all things, and that He is absolutely God and besides Him there is none else; that He rules in the army of heaven and among the inhabitants of the earth. Is there anything wrong about that? If so some of the fathers were wrong in their understanding of the works of God and we have it wrong in our Book. I am satisfied that some of our brethren get us down wrong and do us a great injustice. It appears to be a freak of human nature not to speak as well about a thing it does not like as it does about a thing it does like. For instance, a man once said in my presence that those who believed in the predestination of all things believed that God worked in men by His Spirit to commit adultery, murder, thefts and all other abominations. That was a very great injustice to us for no predestinarian ever thought of believing any such thing. I have heard that a good brother said that if God made use of the wicked to accomplish His purpose He was in co partnership with the devil. Just think, my brother, of such exaggerated expressions against the truth as taught in the sacred valume of our Lord God.

I want to examine this matter a little and see if we, who believe in this precious truth, are so far out of the way that the churches should be cautioned against us and the doctrine thus ridiculed.

The word "predestinate" is from the Greek word, "pro-or-id-zo," and the meaning of that word is "to limit in advance, predetermine:—determine before, ordain, predestinate." Since the word means to limit, to bound, how can a christian object to it? Is it true that we are not to believe that our God has controll of the sea of wickedness and that he gives to it its decree and says to it thus far shalt thou come and no farther and here shall thy proud waves be stayed? How about poor Job's case? "And the Lord said unto satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect

and an upright man, one that feareth God, and escheweth evil? Then satan answered the Lord, and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

This is what the sea of wickedness has said. Now did the Holy Lord God let it go on or did He bound it that it should come so far and no farther? Hear Him, "And the Lord said unto satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand." Listen, only upon himself put not forth thine hand. What is this but bounding the sea of wickedness? What is it but limiting it? What is this but Absolutely Predestinating it by thus limiting and fixing its bounds? Was not Job's salvation from destruction by the wicked hand of satan sealed up in the fact that the Lord had limited satan's bounds? Hear him again, "And the Lord said unto satan, Behold, he is in thine hand; but save his life." Just listen again, "He is in thine hand; but save his life." Has He not here absolutely fixed his bounds that he should not pass over it? Why then should one fight this precious truth seeing that at least one of the needy ones of our dear Lord has been saved from destruction by it?

To say that the purpose of God does not embrace sin in any sense is to say that there is our worst enemy that we must wrestle with without His divine help. He has purposed to take away our sin and for this very purpose He gave His only begotten Son to die for sin that sinners should believe in Him and they should be purged from their iniquity. If there is any salvation outside of this I have yet to learn where it is. We are told plainly that unless a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. The Lord was here speaking of His own death as being the only way by which anyone could be saved but could he have died if there had been no sin? We are told that where there is no sin there is no death. How then could He have died without sin? and how could salvation ever have been manifested without the death of Jesus?

Adam is said to be the figure of Him that was to come and if this be true he could not propagate until he fell into the ground in the sense that he should first die. Yet he had received the commandment before he fell or that the woman was taken out of the man. Does not this teach us that sin was embraced in the purpose of God? Then read the 5th chapter of Revelation 1st verse and see what book it is that appears there; is it not the divine will of God? It is so sacred that none dare touch it but Jesus alone. What is in this book? 6th chapter. On the opening of the first seal a white horse appears and one sat on him to whom a crown is given and he is the Mighty Conqueror. The second is open, (remember that these are the things which are written in the eternal will of God,) what appears? A red horse. Does this represent persecutions? It was in this sacred book. The one who sat on this horse had power to take peace from the earth, and that they should kill one another. This was in this wonderful book. The third seal is open and what

appears? A black horse. Does this represent judgements which make men fear and tremble? It was written in the will. The fourth seal is open, what do we see? A pale horse. It was in the same will. Does this mean famines followed by death and hell? What book is this? Is it not the same one in which it is written that our dear Lord delighted to do the Father's will? In which it is declared that a body He had prepared Him. What is the use of that part of this will if it was not a fact that this body should be needed?

It appears that all these things are written in this will and for one of them to fail to come to pass would be a failure in this sacred instrument and the upsetting of the whole of the works of God. Read and consider. The Lord does not only see the end from the beginning but He declared it and in ancient times things that are not yet done saying my council shall stand and I will do all my pleasure. Just upon this very truth Paul has said, "We know that all things work together for good to them that love God; to them that are the called according to His purpose." If it were not true that God has predestinated all things in the sense that He has limited and bounded them, so that they shall not pass His decree how could the apostle have spoken so confidently about it? This is positive proof that all things are in and under His hand. Then, it appears to be David's chief delight that the Lord reigneth. For this cause he calls on the earth to rejoice and the multitude of the isles to be glad. Over what does he rule? The good things? They need no ruler, they are not enemies to the Lord's people and will always do them good. No, He rules all things. He reigns is the word. Then there is nothing that He does not rule.

This is the hope of the poor, weak children of God, that He who reigns will deliver them from the destructive enemy and bring them in his holy presence wholly justified. This He could not do if He did not have charge of that enemy. It is a blessed thought that the Lord has led captivity captive and and received gifts for men, and that he gives gifts unto men. Thus that same power that overcame us and led us into captivity is now led captive so that He who led this captivity into captivity sets the prisoner free, thus giving gifts unto men. This proves beyond question that these things are predestinated that the Holy Lord God should save his people from them. Were they not thus predestinated they would have no bounds and therefore there would be no end to our bondage and to their dominion. How sweet to know that the very things that threaten us with death are in the hand of Him who gave Himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

To say that if God has predestinated a thing that ensures that thing to come to pass. I do not know how one will divide between that and his eternal knowledge for if He certainly knew that a thing would come then there is not any way for the world to go on only for that thing to come just as He saw it. If by any means one thing need not come as God saw it would come then it is possible that every other thing may in the same way fail to come and in this way the whole kingdom would surely fall to the ground for the want of a king to reign.

Blessed God thou rulest in the armies of heaven and among the habitants of the earth. Thou turnest man to destruction and sayest return ye children of men. Thou measurest the water in the hollow of thine hand and meetest out heaven with a span, thou comprehendest the dust in the balance and weighest the mountains in scales. When thou wilt thou commandest satan and he cometh out of the man and he is clothed and in his right mind. Thou bidest the wind and it obeyest thy voice and at thy bidding the troubled sea is stilled. What a God is our God who needeth not that his most trusty servants nor the holy angels shall apologise for Him because of any of his works.

My brother, I have written the above in the love of the truth and, I trust, for the welfare of the church of God.

The Lord bless us to understand His word and to preach His gospel in purity and truth.

Your brother in hope,
L. H. HARDY.

DEAR BROTHER GOLD:—I don't know why it is, but I want to write to you. I don't know what I shall write, for I am empty, of anything good, but of darkness, I feel like I am full. How precious to me was the sound of your voice, and the sight of your Christ-like countenance Sunday night. For a long, long time I have so much desired to see you and hear you preach so sweetly about Jesus. I have many trials and sorrows, oh! so many, but I have become reluctant about telling them so much. I feel like no one wants to hear them, even if I could tell them, but I can't express them all if I would. So many things make me sad, that are peculiar to my peculiar self, and I fear that there are but few that could understand me—I fail to understand myself. Sometimes I wonder why I am constituted as I am, and then so environed. Then I think it is sinful of me to thus question. "Hath not this potter power over the clay?" But I can't justify myself in all things with those words, for I am a guiltg sinner before God. I am much of the time perplexed with this question. "To what extent are we the architect of our own fortunes?" Have you, since you have been a Primitive Baptist, ever been thus perplexed? Sometimes I can sing, "Are not all things in His hands? Has not His promise passed?" etc. Why is it, I believe I trouble more of the time over my life in this world than the world to come. Now this may sound strange. There are times when the thoughts of death and eternity trouble me more than I can express. I quake with fear lest I be cut off with the condemned number, but I am not suffered to sink beyond the reach of hope. My little hope in Jesus has been an anchor to my soul in many a storm. I trouble over my life here, because there is so little harmony in it, because my service to my God seems so little, so very little, I am so far from being what I desire to be as a christian (if I am one) or naturally either. I am often, yea nearly all the time cast down in spirit over it. Sometimes I feel like the brethren and sisters have found out that I am not meet to be called a Baptist, and they don't love me as they once did. I don't get many letters now, like I used too, but I don't write much. It seems I am so much impressed with my ignorance and utter inability to write anything worthy of God's children's notice. They all know more of His word, it seems to me, than I do. I remem-

ber before I received a hope, I was in so much trouble about my future abode in eternity, feeling that there was no mercy for me, (I don't think I doubted God's ability to pardon me and cleanse me from sin, but I felt sure that I was so black and sinful that He did not embrace me in mercy and love, that He had meted out justice to me, and I was condemned.) While I was in so much trouble I felt like I would be perfectly willing to suffer all that I could bear all the days of my life if I could only have a hope of being with Jesus after death. Now I have been so divinely (I hope) blessed as to have some of such hope, I find myself murmuring so often over troubles that I have merited fourfold. Surely the Lord has been merciful to my unrighteousness, else I should have long since been cut off in His wrath. When we get to summing up we find reasons for hope. I have thought about it this week, of how dear you are to me, how your words strengthen my hope, of how much I love the image of that just one, and full of mercy and truth, that you bear about with you everywhere, and it seemed that this was borne in upon my mind with sweetness. "They that love such are born of God." And such thoughts as these: Though we are poor and afflicted, tempted and tried, persecuted and derided and tossed about by the waves of adversity and sorrow, the everlasting arms are underneath us. Though we may be sneered at by many who sit in high places, (spirtual wickedness in high places,) we are the children of the everlasting Father King, our elder brother's name is "Wonderful, Counseller," and He is a Prince, the Prince of Peace. We have an inheritance that is incorruptible, full of glory and fadeth not away. It is an everlasting inheritance where thieves cannot break through and steal. Ere long we shall be called home to receive its benefits, to sorrow no more, weep no more, hear no more bitter sighs, shed no more briny tears, and sweetest of all to sin no more, and dwell with Jesus evermore.

This writing perhaps sounds very scattering and strange, but I want to tell you of a little dream I had once that made me feel good. I never dream much, and this one sounds little. I dreamed some one spoke and said, "The end of time is now approaching." I quaked with deadly fear. I thought I should soon know my sentence, and I fear I have been deceived, and now I'm lost forever. I walked out on the porch and viewed the elements around the horizon melting with fervent heat, and joy rushed through my soul in a stream of light. I said, I shall not see death, but I shall be changed and caught up with the Lord in the air. I awoke looking for Jesus and the angels to make their appearance in the air and change my vile body and take it with them. I felt so calm and easy for several days. There is one more that is very sweet to me, but I will close. These I looked upon as to strengthen me while I was weak. I didn't think I would write but a few lines when I began, but I have kept on till I am ashamed of myself, though I feel somewhat relieved. Dear Brother I feel like I have been so sinful and disobedient that I have had to return to the first works, more crippled than when I first began. You see this writing is all about my poor unworthy self. Two or three years ago I could have a little light and explana-

tions on the scriptures, now it seems I can't write them, even if I have them. Please pardon this scribble, and pray for poor me.

Affectionately,

EMMA HINES.

Raleigh, N. C.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death t 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa November 18, 1901.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c

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Elder W. A. Simpkins, of Raleigh, has kindly offered to act as agent in receiving subscriptions for ZION'S LANDMARK.

We would be glad for others to do likewise. P. D. G.

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EDITORIAL.

BROTHERLY LOVE.

Let brotherly love continue.

After a long and careful summing up of the two covenants and their respective priesthoods, and the fullness of Christ as the satisfaction of the one and the perfect embodiment of the other, and his people as perfect in him, the apostle comes to the simplest and only gospel conclusion, to which our minds are directed, that receiving a kingdom which cannot be moved, let us have grace whereby we may serve God with reverence and godly fear, because our God is a consuming fire. The fact that our God is a consuming fire is evidence conclusive that we must have grace whereby to serve him, besides he must be served with reverence and godly fear. In this reverence and service nothing is seen or known on the one hand but Him whose name is holy and reverened, the sole and everlasting

inhabitant of eternity, and upon the other hand the one rendering service who, apart from the sufficiency of the grace of him whom he serves, stands empty, naked, and without strength; hence the necessity for grace for acceptance with him and acceptable service before him and of him. How wonderful is this grace in all of its provisions! With what perfect security does it shield the heirs of promise from the consequences of sin, and enables them to stand justified before God, who, though he is a consuming fire, does not therefore consume them, but their sins and iniquities, their righteousness and self-sufficiency he purges away and consumes, and instead imputes to them the righteousness, strength and sufficiency of his Son in whom and by whom they do the thing enjoined upon them—to love one another and to let that love continue.

In Egyptian bondage the Israelites had to furnish the material with which to serve the king, and under the law of Moses that which they brought could not make their service acceptable nor obtain their release from the bondage of sin, but under the reign of the King of righteousness, by his rich and justifying grace, the subjects of whom he requires allegiance and service are made perfect in the King, and by him their service is full and complete, their hearts being filled with the most wonder-working and effective principle of divine substance known to existence, the everlasting love of Almighty God, producing in their hearts an exercise most glorious, revealing an unction more sublime than is known by seraphs, an intelligence superior to that conferred upon angels, a simplicity never conceived by the wisest men of earth, a virtue which science nor sages never knew, and yet the only and simple requirement of them by the gracious giver of this blessed earnest is that they let it continue. This divine inheritance is a joint heirship possessed and enjoyed by each and every one alike, and therefore it must and should continue. It is a river the streams whereof make glad the city of God. These streams are to be kept flowing. They must not be checked. Consolation should flow without hindrance to every inhabitant of this heavenly city.

The children of God are born of him and are therefore brethren. They have upon them and in their hearts the love of God with which they love God with all their heart, and with it they are to love one another with a pure heart fervently. In it they recognize and feel flowing from heart to heart this blessed heaven-born, God-given love, and in it is revealed the sacred kinship which makes them brethren, hence it is a brotherly love. "We know we have passed from death unto life because we love the brethren." It is in this knowledge that we are to let this ever continue. Its continuation consist in the transmission of the knowledge of its existence, character and objects. See that ye love one another. It is brotherly love, let it flow in a brotherly

manner, let brotherly love continue. What a gracious privilege. How blesed this letting. There is no labor in it, nor burdens attached to it, but its possession is a blessing, its exercise a privilege and the sweetness of its consolations a most gracious favor. How would one go about taxing up cost or expense supposed to accrue in that peculiar service by which we let brotherly love continue? There cannot possibly be any loss whatever sustained in this service, but on the contrary there is an increase of strength, an enlargement of our comforts, and we become more decided in our privileges, established in our hope, confirmed in our faith, and our communication becomes more ready and easy, and our mutual joys more abound, and in the pleasure of the Lord we prosper and sit under his shadow with great delight. This is a service in which there are no degrees, but all are alike qualified for letting brotherly love continue. One does not have to be wise, nor rich, nor great in this world to be able to love his brother, nor to let brotherly love continue.

Love, uncommunicated, like faith without works, is dead. There can be no fruitful results of undeclared love. Purposes cannot ripen, anticipations cannot be realized, nor can the mutual pleasures of reciprocation be brought within the scope of real joy unless we reveal the emotions of our hearts to those, the thought of whom, and whose presence arouse these emotions in our hearts and move us to declare them. What real good could accrue from the fact that I love the children of God—the brethren, if I do not let them know it in the sense of the text? My purposes, desires and anticipations would become like plants growing in the cool cheerless shade, and what might amount to much in my brother's heart with respect to me can but lie dormant, but if I tell them there is a pleasure in it to me and to them, and to find in response that they love me is a far greater pleasure in some respects, and thus our pleasures increase, our joys abound, and brotherly love continues.

The communication of the knowledge of this love does not consist altogether in word, but in deed as well. For a confirmation of this love there must be action according to the word, and there are things which should be shown as tokens of this love in order to a suitable, reasonable, consistent, continuation thereof.

In the true relation of husband and wife what would all the husband might possesses amount to toward the happiness of the wife if she did not know in some way that he loved her? If he should tell her that he does is well enough if his conduct towards her is such as to confirm it. If she is made to feel that he is happy in making her happy or that his happiness consists in her happiness then she is indeed happy. Show me a husband who belongs to various secret orders and clubs and spends much

of his time in their gathering places, and I will show you a wife in that community who can by no means swear by the love of her husband. I can think of no one more destitute of the real virtue of domestic life than the wife whose heart is made to ache and suffer hunger for the love of her husband. If a man loves his wife there is no reason nor excuse for his not keeping her mind well and con-constantly refreshed by assurances in every reasonable way that he does love her. Even so ought the brethren to see that there is no lack of assurances by word, act and deed that they love one-another.

It is not enough for one born of God to profess to love the brethren, but he should as surely and substantially love them as he feels that the Lord loves him, and thus let brotherly love continue.

What is a mere profession worth? Are you satisfied with having been baptised and having your name enrolled in the church book? Do you not feel to go to your church meetings and that you ought to attend them, that you want to see the brethren and take some pledge of them of their love to you, and to show some token to them of your love for them?

As a good way to let brotherly love continue, Paul, we suppose, suggests the entertainment of strangers. But some will say "we do not take in strangers." Well what have you accomplished by taking in anyone else? The stranger is without a home or the knowledge of one at hand, therefore he comes to you. He knows there are those of whom it is said: "I was a stranger and you took me in," and he thinks perhaps that you are one of those, but how sad must be his heart as he turns from your door, not simply because he failed to find lodging with you but because he mistook your character, as shown by your announcement that you do not entertain strangers. Shall it come to pass some day that you shall have to enquire: "Lord when saw we thou thus, and did not minister unto thee?" If so, he might say never according to any good you have done, but one of my little ones whom you professed to love, and thus to love me, came that way, and you took him not in, you gave him no meat, you did not wash his feet, you gave him no medicine, not even a cup of cold water did you give him, but turned him away, and thus did you do unto me and turned me away. This seems to me to be a strait gate at which we are to strive to enter in. If we really love the brethren we ought to prove it according to the scriptures, and if we are of a contrary spirit the church ought to know it, and does know it according to our conduct oftimes, and it may be all the time.

Another way to let brotherly love continue is to remember them that are in bonds. How shall we do this? As being in bonds with them. If we love a brother and

he is in distress we must necessarially be in distress with him, because we love him, and in that love we are bone of his bone and flesh of his flesh. He is our brother, we must love him and must suffer with him, and should visit him and show to him to his satisfaction that we are bound together with him in his afflictions, which will give him to feel that according as he loves us he is bound together with us in the bundle of life, and thus brotherly love continues to his joy, which when we see we can but repeat with him. We should be as ready to share of the poor man's poverty as we find ourselves ready to share of the rich man's wealth. We should be the same in the adversity as the prosperity of our brethren. We should weep with those who weep as well as to rejoice with those who rejoice. We should visit our brother when he is well and not forget him when he is sick to specially visit him then.

We are to let our conversation, turn or manner, be without covetousness. That is we should do nothing grudgingly. Our actions should be clear of hesitancy or halting, as though by our words we say we will do so and so while our actions show that we are not hearty in it. It is bad enough indeed when covetousness domi nates our feelings which should be to our shame, but it is worse when our actions advertise the fact to the marring of the peace and good will of our brethren. Covetousness is a species of idolatry and is, in my opinion, the accursed thing in our camps today. There is nothing more blinding to our eyes, more chilling to our sensibilities, more benumbing to our privileges and liberality than is this spirit or principle of greed. If our hearts were open and naked before each other and the world as they are before him with whom we have to do, what kind of a spectacle do you suppose they would present? We may with-hold that which should be a blessing to our brother and our hearts through much persuasion may not condemn us, but there is one who shall judge that heart who will not be thus persuaded, but who will most certainly render to every man according as his work shall be.

P. G. L.

BALAAM.

"And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth that shall I speak." Num. 22: 38.

Balaam was a man of great reputation among false worshippers—among the enemies of Israel. Balak, the king of Moab, sent for him to come and curse Israel, saying to him, I know that whom thou blessest is blest, and whom thou cursest is cursed. Balaam was held therefore in great reputation among the enemies of Israel.

Moab was in great distress. Israel had encamped on her borders, and was licking up the country as the

ox licketh up the grass of the field. The fame of Israel had spread far, and great was the consternation of the surrounding nations. In this exigency Balak, the king of Moab, resorted to Balaam for help. What a message, "Come, curse me, Israel." Surely, this is a bad business. Who would desire to do that?

But who is Balaam? He is called a prophet, but he has an odious descriptive word added to his name, Soothsayer. What would you think of such a descriptive word added to Isaiah's name, or Jeremiah's? There was madness in this prophet, the madness of rushing into sin. There was another unholy trait blasting his character — he loved the wages of unrighteousness. What a variety and multitude of different characters are set forth in the Bible, and how few shine without blemish.

Balaam had great knowledge. But that is not the safest trait of character or source of righteous conduct. The devil has amazing depths of cunning and subtlety, or knows much. Knowledge puffs one up. Many know much — are informed on matters of history, art, science, etc., yet have no good character and no wisdom.

Balaam knew he could not bless that which God had cursed, or curse that which God had blest. He declares to the messengers of Balak, who came to him with rewards of gold and honor, if he would curse Israel, that he could not go beyond the word of the Lord, or could not do anything against the word of the Lord.

When these messengers of Balak come to him on this errand Balaam told them to lodge with him that night, and wait to see what God would say to him. Bad business this was to receive such messengers into his house. When you entertain such as wish to curse Israel the business is dangerous.

God came to Balaam that night and said, what men are these that have come to you? Balaam gave his answer. God said to him, "Thou shalt not go with them; thou shalt not curse the people: for they are blest." How good that God should tell one not to curse that which he had blest.

How did Balaam answer Balak's messengers? "The Lord refuseth to give me leave to go with you." There is in this answer a lurking regret that God had prohibited him—a whisper, I would like to go, if I could. There is that in ones speech often that betrays him. There are circumstances that call out ones true nature or mind and purpose, and establish his guilt or innocence; or if he finds grace in the eyes of the Lord his love hides the multitude of sins, for blessed is that man to whom the Lord will not impute sin, the man whose transgression is covered, and the man whom the Lord will not suffer to be tempted above that which he is able to bear.

Did Balaam wish to go with these men? Surely, clearly he did. When Balak sends more honorable men with still greater offer of rewards, Balaam protests that he cannot go beyond the word of the Lord, even

if Balak should offer a house full of gold. Apparently, he is very firm—yet why did he then say to these men, tarry here with me this night that I may know what more the Lord will say unto me? Did he not already know the mind of the Lord? Did he not know that the Lord is of one mind, and therefore changeth not? Why, then, should he invite these enemies of Israel to tarry still longer with him? There was a love of the wages of unrighteousness in Balaam. God came to him that night and said, "If the men come to call thee to go, rise up and go with them, but the word which I shall say unto thee that shalt thou do."

Balaam had all the opportunity he desired to go. If the men call thee—if they come to compel thee —go with them. He arose in the morning and saddled his ass and started with these men. He was not long in getting ready.

Once as one of our preachers was on his way to fill his appointment, a man handed him a note with the request that he would preach from this text, Num. 22: 21. He went into the pulpit and made this comment. Balaam is the hired preacher divining or preaching for money. The people that pay his wages are the ass, and the saddle is the salary which he has fastened upon them, and he might have added, he starts to ride them early in the morning and keeps it up all day.

The Lord's anger was kindled because he went. It is a mystery that the Lord should speak to such a man, then Balaam was no ordinary man. He professed to be faithful to the Lord. His insincerity here is exposed. The anger of the Lord is kindled against him. Balaam's ass sees the angel of the Lord standing in the way as an adversary. Balaam is blinded by his love of bribes, and does not see the danger. It matters not how apparent the danger is, so that even the stupid ass may see it, the maddened prophet sees it not. The ass finally speaks with man's voice, and rebukes the madness of the prophet. This is the only instance recorded in the Bible wherein a dumb beast spake with man's voice. What a rebuke to our pride and hardness of heart. When the Lord opened Balaam's eyes to behold his danger of death from the drawn sword of the angel, then he seems very penitent, confesses he had sinned, and said, if it displeases thee I will return home. Had he not seen, felt and heard enough to rebuke him, warn him, and alarm him? Did not all this in thunder tones tell him he should not seek to curse Israel, should not even visit a people who desired this? Should he not shun the appearance of evil? How deep is sin rooted in man. How perverse is his way. How hardened in pride, if left to walk—if allowed to follow in his own way.

Is the naked word of the Lord—the letter of the word, sufficient to turn man from his wickedness, and hide pride from man? Surely, it requires more. If man were not as perverse as he is—if iniquity were not bound up in him, surely th

letter of God's word would be sufficient to restrain man from wrong, and direct him in the right. Men should obey the Lord. They have no excuse for their sin, no cloak for it. The angel again reminds him he can go, but he should speak only that which God shall speak to him.

When he comes to Balaam he says to him, Lo, I have come to thee, but only the word that God speaks to me is all that I can speak to thee. The word of God was not in Balaam's heart. That is, he did not love it. If it had been in his heart he would never have gone on such an errand as he did. With that word put in his mouth he had light in his head, or knowlege of the glory of Israel enough to see his happy estate, and he could say, let me die the death of the righteous, yet he did not desire to live the life of the righteous—the life of trouble and sorrow, affliction and poverty of Israel. If he had loved Israel he never would have sought opportunity to curse him.

The Lord would not suffer Balaam to curse Israel, but put a word in his mouth, a parable, that compelled him to bless Israel. The power of God is above all.

Some of the sublimest expressions of holy writ, setting forth in gracious beauty, the blessed estate of Israel without a single blot or blemish, are uttered by Balaam. From whatever view he had of them he pours out blessings. There if no place nor room for a curse.

So pronounced were his blessings, not even to the admission of an indifferent word, that had neither blessing nor curse in it, that Balak was greatly offended, and dismissed him, and sent him back to his own country without reward—dishonored.

In counseling the Moabites to intermarry with Israel, and steal the hearts of Israel away from the true worship through women, he set a stumbling block before Israel, but they slew him in battle.

P. D. G.

OBITUARIES.

ISAAC W. JONES.

Brother Jones was born Feb. 3rd 1825, died Nov. 30th 1901, aged 76 years 9 months and 27 days.

He was twice married, first to Margaret A Cobb, in 1847. She died June 1st 1861, leaving two children and a devoted husband to mourn their loss.

In 1862 he was again united in marriage to Martha A Branham. Three children were born unto them. They lived happy together until his departure.

Of the two unions, only three children are now living. One by his first wife, Mrs. Louisa Ellis of Clayton, N C., and two by his last wife, Mr. I. W. Jones Jr., of Powhatan. N. C., and Mrs. C. L Barnes of Clayton, N C. He left nine grand children and six great grand children.

Brother Jones professed a hope in Jesus, and united with the Missionary Baptist church in 1867. He lived with them 26 years. But the last fifteen years of that time he was much dissatisfied. He loved the doctrine preached by the Primitive Baptists, and desired a home with them, but feeling his unfitness and unworthiness to have a home with the most lovely people on earth to him, he remained away for some time. and too it was quite trying to leave all his kindred by nature and go to another denomination. But he at last was made willing to give up all, and he asked for his name for the purpose of uniting with the Primitive

Baptist. And on September 21 1893, he went before the church at Little Creek, Johnston Co, N. C., and and was gladly received, and baptised the same day together with Bro. John W. Talton, by Elder J. T. Coats.

He lived a consistent member with them until Saturday before the 3rd Sunday in August 1900, he called for a letter to be constituted together with others into a church at Clayton. He was in the constitution and named the church "Mt. Gilead" He was prompt to attend his church meetings, when able, and was much loved and esteemed by the church, and he is greatly missed by many.

He was much afflicted in his last days, having been troubled with the asthma many years, and about four years ago he had a stroke of paralysis in his right side. But gradually that wore away and did not trouble him much in his last days. He had dropsy for the last four months of his life, but he was only confined to his room but a few days before his death, and was never confined to his bed even to the last day. He suffered a great deal but he bore his afflictions with much patience and meekness, trusting in the Lord for strength sufficient unto his trial.

I was blessed to be with him some during his last days, as I am teaching in the neighborhood and boarding with his son right near by. He said he felt the Lord directed me to accept a school in his section, that I might be with him, to comfort and cheer him through his weary hours of suffering in his last days. And he hoped the Lord would enable him to thank Him for such a sweet blessing and to appreciate it as he ought. It was an untold pleasure to me to be with him and hear him talk. His continual theme was Jesus, his sweet love and tender mercy. He earnestly contended for the faith once delivered unto the Saints. His conversation on the doctrine of salvation by grace was rich indeed. His words were well chosen, and to the lovers of truth like "Apples of gold in pictures of silver." I loved him as a father in Israel, and such he was, and a faithful soldier of the cross.

Some brethren at his request, met at his house to sing for him, several times just before he died. He enjoyed it so much and would be so refreshed and built up in his feelings at times he would thank and praise God in as touching a manner as I ever heard.

I feel his sufferings are ended, and he is freed from sorrow and trouble, sickness and pain. His rest is now complete in Jesus. To depart and be with Christ and see him as he is, and be like him, is far better than being here.

His wife is left alone, and feels the separation deeply. She is in her 69th year and is yet blessed with good health. Considering her age she has been blessed with unusual strength to wait on her afflicted husband, which she did faithfully and willingly. May God comfort her and bless her with his presence in her lonely house of grief and desolation, and ever bless her with all needful blessings, and lead her in peace here and to glory. By Brother Jones' request Elder J. W. Gardner preached his funeral. It was an able sermon and much comfort to many present. After which his body was carried to the family burying ground near his home, and lowered to its last resting place here. How sweet to fall asleep in Jesus, to awake in his likeness and praise him forever and ever.

Written by the request of his bereaved widow.

EULA WHITLEY

Powhatan, N. C., Feb. 1, 1902.

JOHN WILLIAM METZ.

On March 23rd 1901, the spirit of our dear uncle passed into the unseen world. For eighteen months he had been an invalid, but was confined to his bed only two months. My uncle was born in Franklin Co., Va, sixty-nine years ago. For thirty-five years he had lived in Roanoke Co., Va.

Uncle William was a successful farmer, and very charitable. His ears were ever open to the pleas of the poor.

Though not a member of any church he was an earnest believer in the Primitive Baptist faith. He expressed a perfect willingness to go. He said he had as many loved ones waiting from the other side as he would leave behind to mourn his departure. He often asked his children and friends not to grieve for him when the Lord should call, saying it is allotted once for man to die, and he was no better to taste the sting of death than others gone before.

Though he was anxious to be relieved of his sufferings which were very severe at times, and be with the Lord, yet he

could say with the Master, "Thy will be done."

We shall miss our uncle and loved one, but we thank God for his sweet associations in this life, and the hope of meeting him again in the life to come.

One who loved him,
SALLIE B. IRBY.

APPOINTMENTS.

E. E. LUNDY.

Lawyer's Spring .....3rd Sunday in April
Cason's Old Field.....Monday
Black Creek, Horry co., S. C.....Wednesday
Peedee.....Thursday
Pleasant Hill.....Friday
Simson's Creek.....Saturday
Bethel.....4th Sunday
Pirhway.....Monday
Mill Branch.....Tuesday
Sheffield S. H...Tues. after 1st Sun. in May
Newport.....Wednesday
Morehead City.....Wednesday night
Beaufort.....Thursday night

Will brother Tyson please meet him at Wadesboro Monday after 2nd Sunday in April, and some brother from Black Creek meet him at Nichols Tuesday after 3rd Sunday? Also some one from Sheffield S. H. at Newbern Monday evening after 1st Sunday in May.

W. J. STEPHENSON.

Spring Green.....April 14
Hamilton 15
Conoho 16
Mt. Zion..... 17
Kehukee 18
Deep Creek 19
Lawrence..... 20
Williams 21
Hopeland..... night, 21
Falls..... 22
Nashville 23
Sappon 24
Mill Branch 25
Pleasant Hill.....26 and 27
Uppper Town Creek 28
Lower Town Creek..... 29
Sparta 30
Moore's.....May 1
Wilson..... 2
Memorial ..... 3 and 4

Elder J. I. Ambrose will accompany him.

W. T. BROADWAY.

Lawyers Spring .....April 12 and 13
Thos Tyson's S. H.....14
Jerusalem 15
Jones' Hill.....16
Howard's Chapel.....17
Albermarle .....night, 18
Mountain Creek.....19
Big Creek.....20
White Oak Springs.....22
Sugar Creek.....23
Pleasant Hill.....24
Rock Hill.....25
Tom's Creek .....26 and 27

J. E. ADAMS

Wilmington.....Sat. and 3rd Sun. in April
Stump Sound .....Tuesday
Yopps.....Wednesday
Wardsville.....Thursday
Bay.....Friday
Maple Hill .....4th Sunday
Cypress Creek ..... Monday
Muddy Creek ..... Tuesday
Sand Hill.....Wednesday
South West..... Thursday
North East.....Friday
White Oak .....Sat. and 1st Sunday in May
Hadnott's Creek..... Tuesday
Newberne.....Wednesday and Thursday
Morehead City, Thursday night and Friday
Beaufort.....Friday night
North River.....Sat. and 2nd Sunday
Straits.....Sunday night and Monday
Davis Shore....Monday night and Tuesday

ELDER J. J. HALL.

J. W. Terry's..Fri. night before 2nd Sun. in May.
Wheelers .....Saturday and 2nd Sunday
Lynch's Creek..... Monday
Arbor..... Tuesday
Pleasant Grove.....Wednesday
Country Line..... Thursday
Ebenezer .....Friday
Prospect Hill.....Saturday and 3rd Sunday

He will need conveyance.

B. B. McKINNEY.

Country Line.....April 21
Bush Arbor.....22
Lynch's Creek.....23
Ebenezer 24
Storie's Creek 25
Wheeler's 26
Prospect Hill.....27
Harmony 28
Burlington.....at night
Gilliams 29

He would be glad to have Brother T. A. Stanfield with him.

W. J. STEPHFNSON.

Raleigh May.....8
Durham.....at night
Roxboro 9
Cane Creek.....11
Malmaison.....12
Whitethorne..... 13
Galilee..... 14
Union.....15
Chapel.....16
Chestnut.....17
Republican 18
Long Branch.....19
County Line.....20
Salem..... 21
Laurel Creek.....22

White Oak Grove.....23
Floyd.....24
Greasy Creek.....25
Indian Creek.....26
Little Flock.....27
Maple Shade.....28
Thence to New River Association.
He will need conveyance.

ELDER P. D. GOLD, DEAR BROTHER:—The next session of the Mayo Association will be held with the church at Saints Delight near Waughtown and Winston, N. C., to convene Saturday before the 3rd, Sunday in May next. Can you not be there? All our corresponding and visiting brethren are invited.

E. M. BARNARD,
Association Clerk.

Tim, Va, April 2nd, 1902.

I desire to be present then.

P. D. G.

Sister L. E. Gay, 711 N. 26th, St., Richmond, Va., wishes brethren passing through, or visiting Richmond, Va., to stop at her home.

BROTHER GOLD:—The next session of the Skewarky Union (the last of June,) is to be held with the church at Skewarky. We especially hope that, with the permission of Providence, you will be with us then. It will be six years next month since our church had the last union, and you were not with us then, I think.

SILVESTER HASSELL.

April 5th.

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each.....Per doz $6.50
Gilt Morocco, single copy, 85c..... " " 9.00
" Morocco, single copy $1.15..... " " 11.00

There is much improvement in the printing and binding. Do not send postage stamps

Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—To understand the 90th Psalm it is necessary to carefully observe that it is a prayer; and not only this, but that it is a prayer of Moses. It expresses the experiences and desires of the people of God while they are under the condemnation of the law. It does not express the truth concerning them after they have experienced deliverance from the bondage of the law and have been brought into the liberty of the gospel. From that blessed time it is not true of them that they "are consumed by the Lord's anger," and that "all their days are passed away in his wrath," but it is true of them experimentally while they are under the law.

By faith Moses in his prayer recognizes the glorious truth that the Lord is the dwelling place of his people, and has been, not only in all the generations of time, but even from everlasting to everlasting, even before the world was made. Grace and all spiritual blessings were given them in Christ before the world began, II Tim. 1: 9, when they "were chosen in him, that they might be holy and without blame before him in love," and "were predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will," Eph. 1: 4. His delights were with them, Prov. 8: 31. This deep, solemn and glorious mystery is in the experience of the saints when first made alive to know themselves sinners in the sight of God, but they do not understand it yet. It is in the very life which is in them, which is the light that makes manifest that they are sinners, though they cannot know and understand it till the gospel time comes to them—as the power and workings of the life that is in the child cannot be understood by it until its understanding is enlightened to understand the mysteries within it. Moses was inspired to express the knowledge that is yet a mystery to those who possess it, the mysterious knowledge that is in divine life even while the possessor of it is yet under the law.

While we are under the law the soul is much occupied with the awfully great and sovereign character of God, his right to do what he will with the creatures of his power, and especially to turn sinful man to destruction. How infinitely great he is! How less than nothing are we in comparison. How like a moment is our existence compared with the infinite duration of his. What is time to him! A thousand years in his sight are but as yesterday when it is past, and as a watch in the night. It is at this time in experience that we see and feel the limit of human power, wisdom and glory. We are as nothing

in our own sight, how much less than nothing and vanity in the sight of the Lord. The grass represents what we feel ourselves to be: "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." We do not know at the time when we feel this withering of the grass and the fading of the flower that it is because the spirit of the Lord has been blowing upon it, that it is because the spirit has quickened us, Isa. 40: 7. It is only those who have been quickened and made alive unto God who feel the anger of God consuming them, and who are troubled by his wrath. Not that they fear his wrath in some future punishment so much, although that fear is often upon them, but that they are troubled by his wrath now. They feel that he is holy, and that his wrath is upon every one who is vile and sinful. And our iniquities are now made vividly plain and distinct, so that it seems as though all the world can see them. Our secret sins, that is, those that we had not regarded as sins, but rather as virtues, are now set in the light of his countenance, and how large and vile they appear. If a candle is held between your eye and the sun, it will appear as a dark spot. So with even the best works of the flesh when set in the light of the sun of righteousness. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

So all our days, under the searching power and condemnation of God's holy law, "are passed away in God's wrath," as it appears to us. We spend our years with so little profit, all our works being valueless and vain, that they are "as a tale that is told." If we should have strength enough to keep us able to work for four score years, yet we could not do one thing toward fulfilling the law so as to remove any part of its burden from us. Our strength would still be "labor and sorrow." In all natural things it is labor and success, labor and joy. We spend our strength successfully. We put forth our strength and the house is built, the land is cleared and cultivated, the harvest is gathered. But not so when we try to satisfy the just demands of the law. All our efforts in that direction are vain. They only make us know more clearly how great our debt is, and how impossible it is for us to ever pay it, for we are already condemned. All our strength is "labor and sorrow."

"Who knoweth the power of thine anger? Even according to thy fear so is thy wrath." "The fear of the Lord is to hate evil." The Lord puts that fear in the hearts of his people so that they shall not depart from him, Jer. 32: 40. Now, it is this fear that brings a hatred of sin into the experience of the poor sinner, and with it a sense of God's wrath. His wrath against sin is felt according to the experience of that fear of the Lord which is to hate evil. "Even according to thy fear so is thy wrath." If one hates evil he will try to depart from it, and will try in vain to appease the wrath of God. He will continue to cry for mercy. "The fear of the Lord is a fountain of life, to depart from the snares of death." That fountain will continue to flow and spring up in the soul until the mercy of God appears in the revelation of Jesus. We have a desire so to number our days, so to estimate the value of them, so to consider that they have no value so far as our strength and wisdom are concerned, "that we may apply our hearts unto" the only true wisdom, which is from

above, and as we see more clearly our lost and helpless condition, how our cries for mercy increase and become more importunate.

Now, we know that no works of ours will avail. We cease from man. We lose our confidence in the flesh. We know if our help and deliverance ever come, it must be through the Lord's works. How we cling in our cries and pleadings to that hope that the Lord may be merciful. We cannot let him go unless he bless us. We cannot stop longing and hungering for righteousness, though we cannot see how it ever can be obtained. How we supplicate and plead in the night time, and breathe out sighs and cries unto his dear name while about our daily work. And this is the inspired interpretation of these heart yearnings and soul desires. "Let thy work appear unto thy servants, and thy glory unto their children." And when that precious hope is raised up in our poor souls which makes us "rejoice and be glad all our days," it is the work of the Lord that appears as having satisfied the law in our behalf, and not in any sense or degree the work of man; and it is his glory alone that appears to his children. In that precious gospel of his grace the beauty of the Lord is upon us. The works under the law are all now fulfilled and made to appear in their spiritual meaning. The types and patterns are all unfolded and explained by the gospel. The substance of them is Christ. So the works which Moses commanded the Lord's people to do under the law are now established upon them in their spiritual meaning and blessedness in the gospel, and we are made glad according to the days wherein the Lord afflicted us, and the years wherein we saw evil. Weeping endures during the legal night, but joy cometh in the gospel morning, Ps. 30: 5.

From time to time we seem to feel again the bondage of the law. It is "the bondage of corruption" making itself especially felt when the light of God s countenance is withdrawn. Then we sometimes fear that we are the withered grass and the faded flower, and have never truly known that word of the Lord which endureth forever, which by the gospel is preached unto the Lord's people, I Peter 1: 25. Oh, what cries and sighs are in our hearts then! What a sad and sorrowful night time it is in the soul! How we groan and cry, "O, wretched man that I am! Who shall deliver me from the body of this death?"

But we have not come again under the law, though we may fear that its thunderings are in our ears, and that its curses are threatening us. The sun that has once risen upon our souls may be hidden by very dark clouds, but it "shall never more go down." Even in the darkest day the Lord is our everlasting light, and the days of our mourning under the condemnation of the law are ended, Isa. 60: 20. Whether we realize it or not, our prayers are now in the name and for the sake of Jesus. In our darkest hours we are thinking of him. He may be absent, far away from us, and we may fear forever, but we are thinking of him, as we never thought of him under the law, and it is to him that we plead for his return. And he will, he does, return, and his beauty is upon us, and we love him. Our love to him never ends, never ceases. So with our love to his dear people. It is always in our hearts, though not in our flesh. It never leaves us. Let us act it out. Let us live it toward each other. "Let us love not in word only, but in deed and in truth."

"Let brotherly love continue," in act as it does in heart.

Your brother, unworthily, but in love, SILAS H. DURAND.

Southampton, Bucks County, Pa., Feb. 14, 1902.

TO THE HOUSEHOLD OF GOD.

To-day, shut in by rain from my appointments, and having been impressed from some cause for about three months to write in connection with the following Scripture (Heb. ix:22): "And almost all things are by the law purged with blood; and without shedding of blood is no remission," I now make the attempt.

When the apostle used this last expression he only said what all Jews believed and had proved for two thousand years by their works and by their legal worship in the tabernacle that Moses had erected as God had directed him.

We have three laws taught in the Scriptures: the first one is the law of sin and death. This law knew of but one offence, and one punishment—death. This sin was not the sin of immorality, but the doing of what Adam was told not to do. This law was violated by our federal head, before any were born, and death passed upon all men; therefore, one sin, one punishment—death, and nothing but a perfect payment would be accepted. Thus, this offering must be sinless and perfect. We are told in Gen. iii: 22, that man had become to know good and evil. Thus, the standard of good morals was given us in our federal head before anyone was born of Adam. If we live up to that standard we have not rescued ourselves from the law of sin and death; we have only done our duty as men born of Adam. If this was not true we would be forced to admit that our mothers, wives, sisters, and daughters were never virtuous until they were born again, which is not true. But if we fall into all the sins of immorality, then repent and return to the standard of life given in our federal head, we have about gotten where we should have stayed, and have gone as far as we can go, and are yet under this law of sin and death.

The two first born, Cain and Abel, set out to make an offering to the Lord. There is no proof of their being immoral, but they were born and were just what their parents were, therefore under the law of sin and death, as all of Adam's race. They, by this act, acknowledge the justice of this law, and that there must be satisfaction made.

Cain brought the fruit of the earth and made his offering, thereby said we can pay this debt of sin. Abel brought the first things of his flock. Cain's offering did not redeem the sinner, nor point to anything that would do it. So by this offering God's purpose could not be carried out. His purpose being to save the sinner, therefore God rejected his offering. Abel, by his offering, said we cannot satisfy this law, but I believe God will make an offering that will redeem us, thereby proving his faith by his works. His offering pointed to the sacrifice that would save the sinner, and God's purpose would be carried out.

We find this faith all along believing the Messiah would come.

God had chosen the sinner before the world began; in harmony with his purpose, manifested that choice and declares his portion is his people. Jacob is the lot of his inheritance. Deut. 32: 10 tells us where he found him, how he led, instructed and kept him; this being about 1450 B. C. Prior to this 1814 B. C., "when Abram was ninety years old

and nine, the Lord appeared to Abram and said unto him, I am the Almighty God: walk before me and be thou perfect" (meaning upright). God then made his covenant with him and afterwards called him Abraham (the father of the faithful). In him we find this faith, and four hundred and thirty years after God gave the law of Moses (the moral law). Abraham was not circumcised after the manner of Jews to the keeping of this law. This law was not given to make them Jews, but to govern the Jews, and was not given to any other people. This law dealt with them according to their sins, and not Adam's sin.

The Gentiles were not blessed with this law, and therefore it was a law unto themselves, accusing or excusing. Moses set up a tabernacle as instructed, and the Jews worshipped in this tabernacle. The priest went always into the first tabernacle, accomplishing the services of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. When he made this offering the golden bells rang, the Jews rejoiced, which offering always went back to the last year in the interest of the Jews that were deceased as much as the living. But there always was a remembrance of sin. First, if we base salvation as by this law it would leave out all prior to the giving of this law, and all the Gentiles, but further if we do the Jews would not be saved from the first law of sin and death, because the law of Moses would not give life, which the first law took. If we base salvation as coming by the christian organization, that would leave all out before the coming of Christ, and all sins that do not belong to it. If it were possible for sinners to thus be saved from the first law, and all the christian organizations get to heaven, it would be so small a crowd you would have to get a microscope to see them.

The time fully came which had been shown by the believers from Abel down. Christ came, and for this cause he is the mediator. We are told in Gal. 3: 20 that a mediator is not of one. If he had been of God alone he could never have died, and so there would not have been any payment. If he had been of man alone he could only have died, and there would never have been any resurrection. So this mediator is presented to us as the Son of God, and also the son of man. So suffering humanity is his mother. When we think of mother we have to embrace all her members, and when we look for mother, suffering humanity, we have to look back to Adam, take in all the people, both Jew and Gentile; go out to the very ends of the earth, and then look down the slope of Time and take in all the untold millions yet unborn.

Christ was born a Jew, and by the marriage of Boaz was related to the Gentiles. Thus as man he dies and sheds his blood that was sin less and perfect, and his life he gives us followed with evidence, and faith is set up. And by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference; and not to all the Jews, nor to all the Gentiles, but to both Jew and Gentile, from Abel to the end of the world that believe. Not them that will believe, but that believe.

The third law is given to the believers, both Jew and Gentile, and

is a law of love written in the heart and printed in the mind. This law applies to believers as the law of Moses did to the Jews. When the Jews backslided God gave them over to their enemies; but when they repented and returned he blessed them. In obedience they ate the good of the land, and so with believers. In obedience God is with them to bless them; but in disobedience they are made to suffer for their sins.

Abraham believed God, and this faith was imputed to him for righteousness. Now, it was not written for his sake alone that it was imputed to him but for us also, to whom it shall be imputed if we believe on him that raised up Jesus, our Lord from the dead, who was delivered for our offences, and was raised again for our justification. Thus by this one offering of himself, the law was satisfied that they which are called might receive the promise of eternal inheritance.

It is the sinner he calls. Paul said he was the chief of sinners. When this knowledge of sin to see ourselves as God sees us comes to us, we find ourselves to be the party called, and we receive this promise and rejoice.

I have not written for controversy, but merely to offer my little mite, hoping God will bless us all.

JAMES D. DRAUGHN.

DEAR BROTHER GOLD: — I have felt impressed for some time to write something concerning the condition, and causes of same, of a great many of our churches at the present time, and ask you to publish it in the LANDMARK.

It requires no close observer to see that there is great commotion and confusion among our people almost everywhere, and it does seem to me that our dissolution is threatened. I have been identified with the Primitive Baptists about thirty years, and I am sure that I have never before seen such a stats of things existing among them ae exists at the present time. There seems to be an utter lack of harmony and one-ness among them, and a seeming impossibility to unite on anything, and it seems to me if there ever was a people that exerted all their powers to destroy themselves, the Primitive Baptists are that people. This is no colored picture, but a startling fact. Now, there is a cause for this state of affairs, as there is a cause for every other thing that exists, and I must believe there is a remedy as well.

Evidently, a departure from original principles and practices is the cause, and if so, the only remedy is a return to original principles and practices.

From the time of the division between the Missionary and Primitive Baptists up to a few years ago, the old school or Primitive Baptists were practically united in the great fundamental principles of the gospel. But men arose among us crying out that while the Missionary Baptists had gone to one extreme, the Primitive Baptists had gone to another extreme, as though the only difference betweem them was the two extremes; and only yesterday I was told by a preacher in South Georgia that "we must move up a car length," that we were losing all our children, etc., and the idea has got into the heads of some of our preachers that we must do something to attract our children and others to our churches, and for this purpose organs have been introduced into some of the churches as a "drawing card" to draw and attract the young to our churches. The introduction of these novel features may draw to the meeting house, but they will never draw a single soul to the

"church of God, which is the pillar and ground of the truth," nor induce a single sinner to love God, his cause or his truth. "No man can come unto me except the Father which sent me draw him, and I will raise him up again at the last day."

I believe that the agitation of the associational question, and the attempt to destroy them by many of our leading ministers, has done more harm to the cause than anything else that has occurred in one hundred years. It has caused wide spread confusion and alienation among brethren wherever it has been pushed.

The Lord's people are compared in Scripture to a flock of sheep, and I have noticed that a flock of sheep feed peacefully and quietly until some "belled wether" jumps the fence; then it is impossible to quiet them, but the sheep will follow suit and over the fence they will go. "The leaders of my people cause them to err."

Along with this war that is being waged against associations comes the new theory of "church independence," or as it is termed by some, "church sovereignty." To my mind there has never been a more dangerous position taken, or one that threatens the harmony and fellowship and union of all the churches of the saints, than this new coined phrase. Let this sentiment become once inculcated in the churches, and then each church will feel that it has a right to do as it pleases, regardless of the feelings of sister churches, and feeling a lack of responsibility resting upon them for their sister churches, they may then say with Cain, "Am I my brother's keeper?" What is to become of us as a people, when that idea obtains among them, that one church has no right to meddle with the affairs of another church, that one church has no right to deal with another church, or to withdraw fellowship from another church, no matter how far astray they may have gone? If this be true, then the Old Baptists did wrong in separating from the Mission Baptists seventy years ago, and we ought to go back to them and confess our faults to them. Carry this new fangled theory into effect and then each individual church can do as it pleases. If it wants to have an organ and a high-seated choir it can do so, and no other church has a right to say a word, or if a church wants to have a Sabbath school or a salaried ministry, or wants to receive missionary baptism, or fellowship masonry or any other secret or benevolent institution, it can do so, and no sister church has any right whatever to open her mouth. "We," says she, "are an independent body, a sovereign church, and we will do as we please." When this state of affairs shall have arrived, then the name "Primitive Baptist" will be a misnomer. It will then be "Elder A's church," or Elder B's church," as the case may be. I tell you, my brethren, this idea of "church sovereignty," or "church independence," is unknown in the Scriptures of divine truth. Churches are not independent, but they are dependent, both upon the Lord and upon one another. Destroy this principle and you destroy the union and fellowship of the churches, and the advocacy of this hurtful theory has already contributed no little to the present lack of unity and harmony among our churches, and threatens to obliterate the bond of love, fellowship and union that once bound our churches together in peace and joy. Our churches and preachers that once stood shoulder to shoulder fighting for

one common cause and under one banner, are now stampeded, and we are carrying on a kind of guerrilla warfare, and the same spirit or desire for human honor and human glory that actuated Sampson and Schley in the battle of Santiago seems to exist among some of our leaders. "I did it;" yes, "I did it," that's the trouble. Brethren may think I am overdrawing this picture, but I think not; I have carefully considered this subject and I write deliberately, and I tell you I fear the results—indeed, I already see them. I made inquiry of a brother yesterday who travels much, about the condition of several churches, and was informed that they were all torn up. It is the same way with several churches that I know of. Well, what's the trouble? Divided over a preacher; and I find that most of the troubles in our churches to-day are the results of being divided over a preacher. The very idea of a preacher taking the pastoral care of a church where perhaps not more than one-third, or half at most, of the members vote for him, or are even favorable to such a choice. Yet such is common today, and the preachers themselves are to blame for it. Preachers, instead of accepting the care of churches under such conditions, should rebuke such a spirit and such a course by refusing to accept such calls, for such services cannot be beneficial to such churches, and such a state of affairs reveals a spirit of idolatry and man-worship in the churches. "I am of Apollus, I am of Paul, I of Cephas, I of Christ." Is Christ divided?

Now, Brother Gold, I have only hinted at a few things that I think are the causes of the sad state of affairs that is now so prevalent among our churches. I believe the Lord Jesus Christ shall save his redeemed people with an everlasting salvation without the loss of a single one, but I am not sure that he is going to preserve the organization known as Primitive Baptists. I am no "conditionalist," but I believe God's people have to suffer for their wrong-doing here in this world, and for every departure from his holy precepts as laid down in his word. Jesus said to the Jews, "Therefore the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Doubtless God had a purpose in all these trying things, and they will be carried out.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

But I can't help but be troubled over these things, and to greatly desire the peace, health and prosperity of the Zion of our God.

I alone assume the responsibility of the foregoing. I am willing to bear the blame for it, if any blame attaches to it. I feel that I am advocating a righteous cause. Perhaps if published it will fall to the ground unheeded, but I would to God I could impress what I have written upon the minds of my brethren, and thus help to bring about that needed reform that is everywhere apparent. My health is poor and this may be my last, God alone knows.

May God bless his people with an outpouring of his holy spirit.

In gospel bonds,

H. J. Redd.

River View, Ala., March 24, 1902.

REMARKS.

There have always been men among the Lord's people that disturb and trouble Israel. Of your own selves shall perverse men arise bringing in troubles — damnable heresies—even denying the Lord that bought them.

Grievous wolves not sparing the flock are much to be dreaded. They often appear as great reformers, claiming they desire to return to the ancient landmarks. Would to God they did desire to do this. But watch them and you will see they wish to ape the world, to be in the fashion, to get money, supposing that gain is godliness. When men cause divisions contrary to sound doctrine you should avoid them.

We need not adopt worldly methods to increase the Lord's people, or to save Israel.

Fullerism, Arminianism in many forms, seven heads and ten horns, are such corrupt powers as the world uses to swell their numbers. Fine music, organs, toys to amuse children, fables, such gaudy shows, are beneath the thought of serious minded people who fear God and believe that Jesus is the only Saviour, and that he is a full Saviour, and that we are complete in him. The best sound that can be made by man to charm and allure the people of God is the joyful sound of the gospel. Preach the word. If we abide in Christ we will bring forth much fruit that will remain. If we contend earnestly for the faith once delivered to the saints, we are fighting a good fight. If we strive together for the faith of the gospel, we have unity and peace. He that loveth is born of God.

P. D. G.

EXPERIENCE.

Brother Gold:—After being impressed for years with what I feel to be a duty, I will make the attempt to write a short communication for your valuable paper, the Landmark. I have been making excuses for some time till I have no more to make, and as Brother Oakley once said, apologies and excuses do not discharge duties, I will make no more. Hoping to be directed by the good spirit, I will try to proceed.

If ever I have been convicted of sin it was at the age of ten years, by hearing my father talk on the subject of religion. I remember so well how solemn and serious he spoke about the happiness of the christian after death, and also about the woe and misery of the wicked. Oh, what an awful sad feeling passed over my mind I shall never forget. I went up stairs to bed, but could not go to sleep as usual. I began to study my past life, and could think of a great many things I had done and said that I knew were not right. My parents were very strict with me about the way I conducted myself, always advised me to tell the truth and behave myself respectably, which I tried to observe; but feeling so bad over my past life, I set in to do better. I made many promises to live a better life, but all my good thoughts and resolutions failed me. One day I was feeling so bad over my condition I asked mother who the christians were. She said they were good people. I said, are we good. She said, I am afraid not. Oh, how awful I did feel. I had always been advised to read the Bible, and had been reading some, and thought I would read more and try to get a better understanding. Mother and the children would dig potatoes and help care for the crop and leave me with the baby. I would get the baby to sleep and then would read in the Bible, but would put it away when I would hear any of them coming in. I went on in this way for years. Sometimes I would get so careless and unconcerned that I would not think much about the subject, then I would be troubled on that account, till the year 1868. I had a severe spell of sickness, and one

night I became as helpless as a lit tle child, and then was the first time I had ever felt willing to die, and this Scripture appeared to my mind, Arise and be baptized and wash away thy sins. At length I got well, but waited over three years before offering myself to the church at Abbott's creek, where I was received and baptized the first Sunday in July, 1872, by Elder Bodenheimer. That was the happiest day I ever experienced. I get very low down in my feelings, and don't know how to get along much further.

Now, do just as you think best about printing this. I know it is very imperfect. It is surely my own feelings, and not borrowed from any one. It was for the relief of my mind that this attempt was made. It reminds me of a remark Sister Burton made. She said, sometimes we are driven to duty. Pray for me.

Your unworthy sister,

MRS. LYDIA L. DEDMAN.

Orinoco, Nov. 15, 1901.

WHAT THE PEOPLE OF GOD SHOULD DO ON EARTH.

BROTHER GOLD:—For some time I have been impressed to write on the three great subjects of the Bible. If the Lord will guide my pen I shall try it to-day: (1). What the Lord had with him in the beginning, (2) whom it was written to, (3) what it was for them to do in this earthly heaven. It is the last or third subject I will write on this time.

John said he saw it coming down from God out of heaven. Jesus bid us pray for the same thing on earth as in heaven. Shall we do that or not? If we have the spirit we should pray, if not, ask the Lord for that spirit, for he has promised us such things as we need. We need obedience, such as we had the day we were baptized. We were then in obedience, and could see God's glory in the face of Jesus Christ. We need to pray for such things as he bids us do, viz.: entertain the strangers, honor them that despitefully use us, pray for our enemies, love thy neighbor as thyself. On these hang all the law and the prophets. Where is the trouble? It is the flesh, in that God is our consuming fire, in the spirit he is our love. He hates the old man which is the flesh; he loves the new man which is the Lord from heaven. "Jacob have I loved, Esau have I hated. The elder shall serve the younger." Some people take that Scripture to prove that God makes man to sin, but I beg to differ with them. The 9th chapter of Romans shows the destruction of the flesh, and the life of the spirit. Paul says that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he has called.

Let us try and be like the five wise virgins, trim our lamps and not be shut out. To dig and hide the Lord's talents will cast us out into utter darkness, but to trade and make gain is godliness. Paul said it is profitable unto all things that we have the promise of that life which is now, and also that which is to come. Shall some come from the east, some from the west, some from the north, and some from the south, and sit down with Abraham, Isaac and Jacob, and be cast out, and there be wailing and gnashing of teeth?

I hope the Baptists will not think I am talking to a dead sinner. I am speaking to the new man. See 1st Cor. 15: 47. Christ in another place made in himself of twain one new man, so making peace, and reconciled both unto God in one

body by the cross, Eph. 2: 15, 16. If we see that one body let us try and act like one body—not be divided.

"Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you." I cannot believe the good Lord has ever promised his people anything and left them in darkness, when we pray in secret for such things as we have need of, keeping his commandments, do for one another, which is love. Some say if God saw the fall of man he was responsible for that fall. I cannot see it in that light. "Death and sin came by man through the influence of the devil." "Let no man say when he is tempted he is tempted of God, for God tempts no man. "For ye are of your father the devil." Is that correct or not? I once believed that way, but thanks be to God it was my fault and not God's. I was too proud and full of self-conceit to confess it. But the Scriptures teach us if we freely confess our sins he will freely forgive our sins. Let us prove our faith by our works. Draw nigh unto God, he will draw nigh unto us. What thy hand finds to do, do with thy might, and make our election sure, but if lukewarm, neither cold nor hot, Christ will spew us out of his mouth, to suffer untold miseries.

There is not but the one remedy: Ask like the Legion did, and the Lord will let them go and then we can praise the Lord from whom all blessings flow. Overcome evil with good as Joseph did his wicked brethren. The Saviour has not given any other remedy to overcome evil. The heavens, the earth, and everything praises his great name. L. L. H.

Dear Brother Gold:—My mind leads to me to write a few lines, which you may publish in your valuable periodical.

I read the Landmark and enjoy its contents. I saw an article in the issue of July 15th from your pen about feet-washing, which I endorse. I was reminded to enquire if it was my duty to do that or not. While reading my thoughts went back to a time not long ago, when several brethren and sisters met at a dear brother's house at night. Elders E. E. Lundy and J. I. Ambrose were present. We enjoyed a good meeting. After the service a dear sister said, I want to wash all of your feet. There being no objection, preparations were made and she washed the feet of the brethren and sisters. One sister then said, I want to wash your feet. This was one of the best meetings I ever attended. When one desires to wash the feet of his brother for the love of Christ, he enjoys it, because he does it in remembrance of the Lord. Oh, there is too much said about what others should do, and self left out.

If I your Lord and master wash your feet ye ought also to wash one another's feet. Go ye therefore and teach all nations, baptize them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I command you, and Lo I am with you alway. The alway is not ways, but it is the way of Christ—humble. There are a great many disciples, but few christians Christlike. Christians want to follow Christ—not Adam, for Adam is proud and if he washes feet he wants his choice, those that wear fine clothes and look stylish. God forbid that such be done among Primitive Baptists. If I have a choice it is the poor and afflicted. I leave in the midst of you a poor and afflicted people, and they shall trust in the Lord. There is a trust-

ing in the Lord. How is that to be in the Lord? If I enter a boat to cross the water I have trusted myself in the boat. This is a literal thing. I am in the boat and go over safely. Now, Christ said, I in the Father and the Father in me. I in you and you in me. Now, Christ has got to be in us and we in him before we can believe in him. How can we believe in anything that we are not in? It is impossible for us to do so. Christ said, ye must be born again. Now, our first birth is a natural one. We must have that before we can inherit our father's property. So the second birth is in order that we may have a right to the tree of life. After that second birth we want to do as Jesus did, but feel too unworthy even to stoop down and wash the little one's feet we love so much, but our desire is to do so. Why? Because Jesus said to Peter, if I wash thee not thou hast no part with me. Ye call me master and Lord, and so ye say well, etc. I have given you an example, said Jesus, to do as he did. He will say, as oft as ye did it unto one of the least of these my brethren then ye did it unto me.

So, dear ones, it is not so much a matter of feeling, I would say, as a matter of duty. So, what your hands find to do, do all in the name of the Lord. It may be that we get like the ox when his master lays a load on him—don't feel like pulling. He bids him come or go. The ox shakes his head; he is stubborn. The master lays the rod on him for the ox thinks he has got too much, his load is heavy because of the rod; he begins to groan, he tries and the lash cries, and thinks how to start his load. He falls on his knees and carries his load and feels at ease at the end of his journey. So when we do our duty, we feel all is well and can say, Bless the Lord, O my soul, bless his holy name.

A. W. AMBROSE.

Cherry, N. C.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.

November 18, 1901

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &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 Portons of the Word," at $1.

SILAS H. DURAND.

Southampton, Bucks county, 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.

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EDITORIAL.

FOUR BEASTS.

A brother requests my view of the four beasts recorded in Rev. 4:7, "The first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

This was a revelation to John while he was in the spirit. A voice as of a trumpet was talking with him, and the heaven was opened. A throne was set denoting dominion. One sat on the throne in shining glory, and a rainbow, token of a gracious covenant, was round about his head. Round about the throne were four and twenty seats, and on them sat four and twenty elders clothed in white with golden crowns on their heads. These elders represent the twelve tribes of Israel, and the twelve apostles of the lamb. For in the hand of Jesus they become as one, and set down together in the kingdom of heaven. The removal of the first testament clears away the clouds and mists, and in the clear shining of the gospel the sun of righteousness arises with healing in his wings. In the gospel all the Lord's people come together in one, and this is signified in the four and twenty elders sitting together.

The four beasts shadow forth the gifts of the ministry in which the Lord is praised, and the saints are comforted. The treasures or gifts of the ministry are in earthen vessels setting forth traits, symbolized by the lion, calf or ox, man and flying eagle. The lion indicates courage and strength. The lion is king of beasts, and has strength and boldness, or fears not man. The Lord gives to his ministers such a fear of him that they do not seek to please men. Then the doctrine they preach sets forth the strength, power, dominion and glory of God in so wonderful a manner that the powers of earth are shaken and appear as nothing. The face of a lion is on the right, the place of power. The face of a calf or oxkind denotes the patience and meekness of the minister who must endure, bear burdens, not murmur, not seek high things or great things for himself, is slow of speech, has a rough tongue of the ox, or is of great plainness of speech, does not flatter men, has a calf's foot, or walks straight in whatever condition he is. Whatsoever he does is unto the Lord, or it is the calf's foot making the same track wherever he is, or whatsoever he is doing.

The face of a calf or ox on the

left where trials, tribulations and troubles come, the place where patience is needful to endure and bear burdens.

The face of a man. This denotes the infirmities of the earthen vessel in which this treasure is placed, and yet is not defiled. Deeds, valuable writing, important records are better preserved in earthen vessels than they would be encased in steel, because the earthen vessels do not corrode. The gifts of the Lord shine better in the earthen vessel; yet man is in the image of his maker. Jesus was found in fashion as a man—was made in the likeness of sinful flesh.

There is great wisdom in committing this treasure to man of like passions with other men, who can pity us, bear with us, suffer with us while Jesus redeemed us, bore our sins, suffered for us, is made of God unto us wisdom, righteousness, sanctification and redemption.

The face of a man that is in front or what is first seen. When the anointing from heaven shines in this face then the glory of the Lord is seen in the gospel. What a ministry of reconciliation and gladness this is.

The face of a flying eagle. This is behind. The eagle is king of birds, flies very swiftly, flies higher than other birds, rises above the storms, and flies in the sunshine. The gift is the ministry that soars above the world with its troubles, that seeks things which are above this world where Christ sitteth on the right hand of God, that gift of faith which sees things invisible, or as seeing things invisible, that eagle-like gift of beholding the sun in his glorious beauty is also manifested in the gospel preacher. How it sees the hand of God in all the past of our life, remembering how the Lord hath led us these forty years in the wilderness. This eagle is flying. Where the spirit is to go these four beasts go. They quickly obey as the flying eagle. But they are beasts, four in number, denoting four square, for the city lieth four square, typified by the Israelites in their march and in camp, always four square, as the four gospels, or the gospel by four, and they look or front every way. As watchmen on the wall they always watch. They perceive danger before it comes. They prophesy of good things. But they are beasts. They feel that they are vile as beasts, unclean. They have each six wings. That is strange for beasts. With two they cover their feet. That is, their walk or conduct is good. It matters not how well one may appear in the pulpit, if he appears corrupt outside it is never forgotten. His feet must be covered — beautiful. With twain he covers his face. He does not wish to be seen himself. He is too unclean. He desires the Lord to be preached and himself hid. With twain he did fly, or they do fly. They go in the strength of the Lord. They are full of eyes within. They see their own vileness. They see no good thing in the flesh. They see the glory of the Lord. They always cry holy, holy, holy is the Lord God Almighty. When they

worship the Lord God the four and twenty elders also cry holy, and worship the Lord God. They also sing a new song saying thou art worthy to take the book, and to open the seals thereof, for thou hast redeemed us by thy blood out of every kingdom and nation under heaven. P. D. G.

WORK AND REWARD.

One born of God is born in, and to, the spirit, life, and name of the father, even as a natural child is: and with this the nature to love and honor that father; and to which they are, as it were, instinctively inclined as to a duty even before old enough to fully discern and understand the parental law. And but for the foes of his own house—lusts of the flesh—he would honor that father continually by obedience to his law. But I will speak directly to them notwithstanding these foes.

In a spiritual child this spirit of life to which born—which is Christ and God as love—is the power and principle working in them, both to will and to do "in things pertaining to God," and through which alone they may work out their salvation from the rod of his displeasure as also save themselves to his approval and the restful reward of continued peace and communion with him. So you see, it is love that gives life and strength to these rewards—that sweetens the good and embitters the bad. If we did not love our father we would not care for his approval, or get his disapproval, save for the slavish fear of punishment. A hired servant not of the family, works alone for the promised pay in hand. But a child—how different! He, as only such can, comes under parental laws, serves by love through filial fear, and having the same spirit of life, and the same name, to please or displease the father is to please or displease himself, even as he feels and sustains the honor or dishonor to the father's name. Therefore through which, in proportion to magnitude, comes his rejoicing or grieving—his good or bad conscience, his good or bad reward.

Others may state it differently, but I know I try to serve the Lord because I love him, and therefore for the reward—the sweetest and most cherished of all rewards—of having by obedience honored and glorified his name, which is reward—not in hand as to a servant but in heart—ample enough for me; also as thus having saved myself from the chastening rod of his displeasure, which is grevious to be borne as for dishonoring whom I love; also that my shame is the shame of his family which, loving my father, I also love.

Jesus worked for reward, and said the works he did we should do. For the glory set before him of thus honoring his law and glorifying his Father, he endured the cross. And a prophet said to Zion, "Behold thy salvation cometh," Isa. 62:11, and "he shall see of the travail of his soul and be satisfied."

But some say that eternal redemption and the grace given in Jesus to accomplish it, is the same

special grace and salvation extended through the lifetime of every child of God. While I know that God in Christ works all and all in all—is the beginning and ending—in perfecting his spiritual kingdom, I yet believe, as indicated by the widely differing parables in connection, that there are phases of this kingdom that we, as such may notice, and that will not mix and leave practical duties clear. Therefore I may say that the grace given in Jesus to accomplish this salvation or redemption was expended on it, and that salvation that saved alien outcast enemies to God from the law of sin and death, and made them free from the condemnation from Mount Sinai, is complete forever when "the spirit of life in Christ Jesus made them free from the law of sin and death," and hence from that condemnation, Rom. 8:1, 2.

For according to the gospel those already justified and born of the spirit shall stand before the judgement seat of Christ that every man may receive according to his works done in the body, whether they be good or bad, II Cor. 5:10. And in that "day of judgement" a man's words or works shall justify or condemn him, Matt. 12:27. And that judgement seat is his own renewed heart and conscience.

I made this reference to impress, especially on young for whom I mostly write, the fact that as born of the spirit you are not passive, but living and active ; that as having inherited the spirit, life and name of Christ by spiritual birth, or as thus having Christ, the treasure house of grace, in you, to let no man deceive you, as that you are still passive and must wait some powerful grace from heaven to come and coerce you to acts of obedience when, as said, you have the spirit and name of Christ as your own, in and through which to work out your own salvation. Therefore "let no man beguile you of your reward" that may be won in and through these. Do not sit slothful and idle as awaiting extra grace to do what your Father has commanded you to do. If this were true, then that grace would receive the reward due for deeds done in your body, whether good or bad. Who receives the reward, whether the rod or the smile of God, is who is commanded to work. By the rod of chastening you have endured ; that one is you.

Then, my brother or sister in spirit who may read this, you have not only Christ in you to will and prompt, but yours also for example, whose literal feet carried him to where tongue and hands found practical, physical work in doing not his own, but his Father's will. Walk with him, and thus grow in love, light and knowledge as becoming more and more "partaker of the divine nature," and thus to use the name of Jesus, your name, with all its divine power and authority in overcoming the world and appealing to the throne of mercy.

But, withal, remember that you must learn obedience by the things you suffer, not only in persecutions

but also in not finding how to perform the good you would. For till delivered from the body of this death you have foes—lusts of the flesh—in your house to encounter and subdue, else they bring you into bondage. This calls for a continual warfare. When the spiritual or new man is young and weak, the old man is older and strong. But you have the wonderful shield of faith. When David was but a lad when he was first anointed king, and when Saul, head and shoulders above him, was reigning in great power, what a warfare between them. This is yours. But David, devoted to the living God, soon began to wax stronger and stronger, while Saul waxed weaker and weaker. The old man daily perishes, while the new man is renewed day by day. But David never reigned till Saul was dead. Be faithful to the end—for this is but a timely fight—and you shall be delivered from "the body of this death" and reign with Christ above.

In the meantime, I repeat, let no man deceive you—deceive not yourself, as that you must wait for divine coercion to compel you to work and thus lose your reward. What is more divine than the spirit of Christ in you? It made him in the flesh both willing and obedient. And what words are more divine than the fatherly warning to his children, "whatsoever a man sows that shall he also reap; if ye sow to the flesh, ye shall of the flesh reap corruption. If ye sow to the spirit ye shall of the spirit reap life"—life more abundant whereby ye grow in spiritual stature and strength. P.

Brother Kicklighter, of Georgia requests my view of life insurance.

The Bible does not mention life insurance, therefore it cannot be an article of faith. That is, we cannot contend for it as something taught of God, nor should a person be censured who does not insure his life, since such a thing is not commanded by the Lord. Is it a wonder therefore if some brethren wonder if it is right? The burden of proof to establish the righteousness of life insurance falls on him that insures.

I have never felt impressed to insure my life, and have never done so. Some of our brethren do insure. That is a matter for them to determine for themselves. We feel that whatsoever is not of faith is sin. Let each one be fully persuaded in his own mind.

This brother also requests my view of the last chapter of I Timothy.

Reading this chapter over, it strikes me that the keynote of this chapter is expressed in, "But godliness with contentment is great gain." Conduct squared by the doctrine of God our Saviour is pure. The Lord supplies our need. He rules and loves his people. When their conduct is in harmony with his word then they will be patient and quiet. If they are under the yoke of servitude having masters they will count their own masters worthy of all honor; that is, they will faithfully serve not as eye ser-

vants, not as men pleasers, but they will do all as unto the Lord. If their masters are believers they will not think, "well, I am his equal, therefore I will not serve him;" but they will be faithful and serve truly.

Men that suppose that gain is godliness are corrupt men. They that weigh a man according to the amount of his worldly goods are wrong. It is dangerous to love money, or to be rich in worldly goods, because those thus situated will consider a man according to his money value.

Godliness with contentment is great gain. It is gain and good gain, great gain, and they are apt to dwell together. A godly man is one who serves the Lord, and recognizes the Lord's dominion to be righteous, and that he will shield and protect, guide and deliver all those that trust in him. This brings a state of contentment to its possessor with wonderful increase or gain that cannot be taken away. Mary chose that good part which never was taken away from her. Sitting at the feet of Jesus and hearing his words is one of the most lovely and favored positions ever occupied by a mortal. One might do this and still be laboring with his own hands, provided he sought to serve the Lord in his labor.

Why should we seek to be rich in worldly goods? Do not rich men oppress God's humble poor? Are they not in great danger? They that will be rich (that desire to be whether they are or not) fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. Because the love of money is the root of all evil, which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows. What a frightful picture — reality — this is? What can a child of God gain when thus impaled on this spear of cruelty, thus pierced through with such sorrows?

What do we need more than food and raiment? This includes shelter, covering, home, a lodging place. We brought nothing into this world, and it is certain we can carry nothing out. Then why spend our time seeking worldly gain which is a poison to us, a curse, a viper in our bosom, a cancer in our bowels? Why not seek those things which are above this world, things better than anything in this world?

If we have worldly goods let us not trust in uncertain riches. Let us remember the poor. Do you minister to them? Do you minister or communicate to him that preaches the gospel to you? Do you wish to lay up in store for yourself a good foundation against the time to come? Then be rich in good works, ready to distribute—divide—give of your worldly goods, willingly communicate. How much good stock like that have we in store? No thief can steal this stock. He has no use for it, cannot find it. Moth and rust can never destroy this good stock.

The love of money is a ruling,

crying sin of this wicked generation. It has invaded the land and swept like a flood of destruction over the whole country, and like a cancer is eating the bowels of the people, depleting our life, robbing us of spiritual joys, and making us miserable.

Do not think some one else besides ourselves is the only guilty one. It has come into our homes also, and the plague of leprosy is in our camp. P. D. G.

LIGHT.

I never come into my room after dark and grope about and light my lamp, but I think of spiritual light and darkness and contrast them. I never walk in literal darkness, where I must grope and stumble and hold to some one if I may, that I do not think of walking in spiritual darkness and light and contrast the dangers and difficulties of one to the far exceeding blessings and benefits of the other. I never behold the stars or moon, or both, shining in mellow, glorified light reflected from the sun, that though invisible to me is shining still—is shining on them and that, though now far removed, will come again with the dawning, that I do not with a secret, undefinable gladness think of the church and those brethren and sisters in whom I have discerned "the light of the knowledge of Jesus Christ," or who reflect the light of the "sun of righteousness." And though that sun is invisible to me, it is good to see the light in others.

But my object was to speak of walking in this light, and in darkness. It is to walk naturally in literal darkness, for how we stumble even when we know the way in the day time; but the ditch on the side and the holes in the way unknown they are there, yet we cannot see in the dark—we must grope and take a step at a time, lest we stumble into one or both. But how much worse to walk in spiritual darkness, and when we know not the way! Thus groping, anxious and uneasy, let some one bring a light and what a help—what a relief!

One walking in spiritual darkness had as well be blind—he is blind. And a blind man is as apt to turn directly about and not know it. But, Oh if the light in you be darkness, how great is that darkness! that is, if one believes he has Christ—the light in whom is no darkness at all—when he has not, he is more fatally blind than if he knew he could not see. How religious such are! How well pleased with their way and walk! What leaders they would be unto holiness! when Lo they fall into a ditch!

Jesus said he came that they which see thus might not see, and that they who see not—are blind—might receive sight. What must have been the joy of that man born blind—who had never seen the light of day or aught else—when Jesus opened his eyes! And blind Bartimeous, when Jesus asked him, "what wilt thou that I should do unto thee!" He ask not for any worldly goods, but "Lord, that I

may receive my sight." He knew what it was to be blind.

Do you know? Have we groped and stumbled in darkness not knowing but the next step will be in a ditch or on a serpent, till we are ready above all things else to say, "Lord, that I may see." We only know the light by the darkness, day by night, summer by winter. David had walked in the light of the spiritual living, but he got in darkness: and then, more than those who who never saw the light, he appreciated and longed for it and cried out, "Oh, that it were with me as in months gone when the light of the Lord was as a lamp to my feet."

As children of the light or Lord, we are commanded to walk as children of the light: that is, walk according to God's word which is the light, Ps. 19:8. And this "light is the favor of the Lord." If you have this, walk according to his light. And light is sown for such, that thus walking they reap more, Ps. 97:11. For "a shining path is that of the just" or obedient, Prov. 4:18. And walking in the light only can you let your light shine. Then "awake, thou that sleepest," —such are inactive—"arise from the dead"—for you are in darkness asleep or dead—"and Christ shall give thee light."

The pillow of fire that was light to Israel was as darkness to the enemy. But those in the light see your light. Therefore walk so as to please the Lord and you will please those in the Lord. Think of walking in literal darkness—think of it every morning, how dangerous, depressing and difficult—that you may walk all night and be further from your object than when you started. Therefore pray the Lord to lead you into the light and walk in it. P.

SELFISHNESS.

The principle of the world is selfishness. Jesus said, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors," Luke 22:25. The words of Jesus are always final. Nothing can be said in reply. They end the case. Never man spake like this man. He here declares the principle of this world—the principle of the flesh—the flesh in any and every man. Take for instance a politician—a ruler. He has no use for a man except as that man serves him. If a man is opposed to him, or will not vote for him, or has discernment enough to know that this politician is seeking self and selfish promotion in all he says or does, then he has no use for that man. Take a merchant—he wants customers to sell his goods to, and has no use for a man that does not serve him. That holds in all the business of this world. There is not any true love in any of this. However much men may profess to love each other, it is not in their selfish nature to love as the love of God is, and is manifested. Jesus said, the Son of man came not to be ministered to, but to minister and to give his life a ransom for many. Jesus was the humblest man

that ever lived. His people must receive the kingdom of God as a little child. We must deny self. This is what by nature no man can do, nor desires to do.

Have you ever seen how cunning and sly the flesh is, what a mighty hunter he is? He pretends to great charity and benevolence, but all the time his ultimate and real aim is to serve self. The world calls such benefactors. P. D. G.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

Please exert yourselves in this matter. P. D. G.

MARRIED.

Mr. R. L. Green and Miss Emma Hales, April 16, 1902, by P. D. Gold.

By L. H. Hardy, on March 29, in the M. E. Church, South, at Atlantic, N. C., Mr. John E. Nelson and Miss Sidney H. Mason, both of Hunting Quarters, Carteret county.

By the same, at the residence of J. B. Johnson, Esq., in Reidsville, N. C., on April 6, Mr. W. J. Graham, of Alamance county, and Miss Alice May Motley, of Rockingham county.

By the same, at his residence in Reidsville, N. C., on April 6, Mr. J. H. Richardson and Miss Maud M. Evans. Both parties of Rockingham county.

The Lord is my shepherd, I shall not want.

OBITUARIES.

JOSEPH CASWELL WYNN.

I am requested by sister Pheobe Wynn to write an obituary notice of her son Joseph Caswell. He was born January 8th 1880 and departed from this life September 17, 1900, lacking three months and eight days being twenty-one years of age. He was the son of John P. and Pheobe Wynn. His father died when he was but eight years old. I have learned that he was a very dutiful boy to his widowed mother and worked for her and his little sister as long as he was able to do so. They miss him oh! so much, as they were left all alone at his death, but our sister feels that her loss is his eternal gain. May she be enabled to say as Job, the Lord gave and He has taken away, blessed be the name of the Lord He works all things for good to them that love him, we feel at times that all these things are against us but the Lord knows best what is for our good. So he knew that it would be good to take our dear sister's son from her to a brighter world than this, where she soon will follow after, and then they will meet to part no more. Joe as we called him was sick only five days. His disease was Pneumonia and Malaria. His mother said she never saw anyone suffer as much in such a short time. He was convicted for his sins on his death bed. He said every bad act that he ever did rose before him, he asked his mother to forgive him and asked her to come and kiss him, and when she kissed him he said mother my soul will be bright in heaven. I feel that sister Wynn should rejoice in the Lord, and I believe she does, to know that He gave her son such a sweet hope in him. Blessed are they that die in the Lord. Joe leaves a mother, eight brothers four sisters and a host of relatives and friends to mourn their loss. And may they all be able to say as Joe did, mother my soul will be bright in heaven. I trust that the Lord will comfort the poor widowed mother as he has me in days passed, and I trnst that he will be our comforter in the future I can greatly sympathize with our sister, because I have been through some of her trials. But the Lord has promised to be a father to the fatherless and a husband to the widow.

May he be with and bless us all is my prayer for Jesus sake I hope.

MATTIE LUPER.

Sharpsburg, N. C.

THOMAS FELTON.

Brother Thomas Felton was born Jan. 25 1806 died Feb. 1. 1902, making him more than 96 years of age. Seldom does one attain so many years.

He became a member of the church at Autry's Creek about 1875, and was baptized by Elder Bennett Pitt.

His wife died in June, 1866. There were born unto them sixteen children.

Brother Felton was a plain old fashioned man, of integrity and honor. He was faithful in all the relationships of life so far as the writer has ever heard of, and was held in esteem by his brethren. No doubt but that his exchange of a mortal body stricken with age, wearied and burdened with infirmity, for the glory of the presence of Jesus is so great that he can join with Paul and exclaim, to be absent from the body and present with the Lord is far better. P. D. GOLD.

LYDIA L. DEDMON.

Sister Dedmon was born Sept. 28, 1836, and died Feb. 12, 1902, aged 65 years, 4 months and 17 days. She married Martin Dedmon Feb. 6, 1862, and he died Feb. 15, 1863, and she lived a widow the remainder of her days. She was a member of Abbott's Creek church for many years, and was much beloved by all of the members of the church She was baptized by Elder Philip Snider. We all looked upon her as one of the bright jewels of God's mercy, and can only say she was as a ripe shock gathered in. There was one son born to them, who is now living in Missouri, where he mourns the loss of his dear mother.

We trust she is in the arms of Jesus. She so much enjoyed the association at old Abbott's Creek. Her body was there placed in the tomb, and the unworthy writer tried to preach to a large and attentive audience. We trust that her poor, weak and decayed body may be raised in power, and fashioned like the glorious body of Jesus, where she may be prepared to praise him in perfection. She often spoke of her weakness and imperfection, and said she had no hope save in the righteousness of Christ.

To the dear and bereaved ones, I must say, do not grieve for her, for it is said, "Blessed are the dead that die in the Lord. Yea, saith the spirit, they shall rest from their labors, and their works do follow them." She is now resting from all the toils of earth and earthly things. Jesus can raise her body and cause her to sing in glory around God's throne. May God, if it is his will, prepare the bereaved ones to meet her where parting will be no more.

Dear Brother Gold, as she had written her experience and gave to me before her death for publication, I send you the obituary notes and experience both, by request of her brother and friends, for publication if you can do so.

P. W. WILLARD.

Deep River, N. C.

MRS ELIZABETH A. BEASLEY.

DEAR BROTHER GOLD:—Please allow space in the columns of the LANDMARK for the following lines in memory of Mrs. Elizabeth A. Beasley, wife of E A. Beasley and daughter of Jonathan and Edith Tool:

Mrs. Beasley has performed her last earthly work and has taken her abode, we trust, in that eternal home prepared for the blessed. She was born Sept. 15, 1835, and died Jan. 29, 1902, making her stay on earth 66 years. 4 months and 14 days. She was married September, 1855, at the age of 20 years, and was the mother of eight children, six sons and two daughters, all of whom were with her when she died, except the youngest daughter, who died about eighteen years ago Sister Beasley united herself with the church on Saturday before the 5 h Sunday in May, 1898, at Massey's school house, a branch of Oak Forest church. She received a letter from there, and helped to organize the church at Corinth in May, 1899. She has been a consistent member ever since her connection with the church. She had been suffering with dropsy for about five years before her death, though her seat in church was never vacant when she was able to fill it. Very sincerely,

ANNA PARKER.

Beasley, N. C., Feb. 25, 1902.

ELDER M. F. HURST

Elder M. F. Hurst, son of John and Elizabeth Hurst, was born in Newton county, Ga, September, 1841, and died January 14, 1902. He was the youngest of thirteen children; six of them still survive him His father was a native of North Carolina, and his mother a daughter of

Elder David Montgomery, of Jasper county, Ga.

He was married first to Miss Nannie Germany, of Chambers county, Ala., in 1860, with whom he lived happily for about one year, when she was taken from him by death. In 1862 he was united in marriage with Miss Susan Hogan, of Hogansville, Ga., daughter of William and Susan Hogan, with whom he lived happily until his death. He served in the Confederate war, and while there was enabled to see and feel that he was a sinner, condemned by God's holy law, and felt that he was doomed to eternal woe and misery. While he was prostrate on a bed of affliction, and while friends stood around him expecting to see him breathe his last, Jesus was revealed to him as his Saviour, the "chiefest among ten thousand and altogether lovely." He then revived and rejoiced, and told his friends he was not going to die now, but would live to tell of the riches of God's grace in saving sinners from eternal ruin through the merits of God's dear Son. He often spoke of this while preaching, much to the comfort of the hearers. In 1864 he was baptized by Elder W. M. Mitchell into the fellowship of Emaus church, of Primitive faith and order, in Troupe county, Ga. He afterward united with the church at Mt. Olive, Lee county, Ala., by letter, and in 1877 was admitted to the ministry—Elders W. M. Mitchell, A. B Whatly, J. S. Baxley, and J. G. Eubanks presbytery.

From then till the very day of his death he proclaimed salvation by grace, and grace alone, through the merits of Christ. He was sound in faith and orderly in practice, ever exhorting and admonishing to practical godliness, to love, and to good works.

On the first Sunday in January, 1902, after preaching at Mt. Paron his last sermon, he got in his buggy and started home, and before getting there he was stricken with paralysis, and was carried in and laid on the bed, and then remarked: "I may live or may die, it is all right with God. I want to die preaching."

He lived about ten days. At times it seemed that he was a little conscious, but could not talk but few words. After commencing to preach he lived several years in and about Opelika, Ala., and served a number of churches there; then moved to Walton county, Ga., where he lived and served quite a number of churches for more than sixteen years, till his death on Jan. 14, 1902, at his home in Social Circle, Ga. On 16th funeral services were conducted by Elder S. H. Whatly, of Lone Oak, Ga., at the Baptist church, and some very appropriate remarks were made by others to a large concourse of sorrowing friends. As many as eleven Primitive Baptist churches were represented by brethren and friends to pay the last tribute of respect to the loved and departed one, and to extend sympathy to the dear family.

He leaves a dear and devoted companion, and two sons and three daughters, with their families, to mourn their loss. May the good Lord sustain and comfort the entire family, is our prayer, for Jesus' sake. He was interred in the city cemetery, there to remain till God shall call him forth in the morning of the resurrection, when he will rise and meet Jesus in the air, as we confidently believe, and so ever be with the Lord

JOHN N. HURST.

NAOMA SMITH.

Mrs. Naoma Smith was born July 29, 1825, and departed this life June 16, 1901. She was a native of Floyd county, Va., and was the daughter of John and Teanna Weaver. She was married to Isaac Smith Jan. 20, 1842, and was the mother of eight children, six of whom, together with her husband, survive her.

She was a believer in the doctrine of salvation by grace, and for many years attended upon the ministration of the word, but never united with the church. In every respect, except a public confession of her hope and taking up her cross and following Jesus in word and commandment, she seemed to give good evidence of a good hope, but a fear of unfitness and unworthiness seemed to prevent the discharge of the privilege of taking upon herself the ordinances of the church. She had the confidence of the church and the respect of her neighbors

Elder P. G. Lester and the writer spoke to the neighbors and friends concerning the promises of God, in memory of the deceased, after which she was buried out of our sight, to peacefully abide the pleasure and purpose of God, to whom we look for salvation and redemption—who will also change our vile body and fashion it like unto the glorious body of his Son, to whom belongeth might, majesty, dominion and power forever and ever, Amen.

Q D. WEEKS.

APPOINTMENTS.

The Lord willing the following Elders will preach :—

Elder J. Farmer expects to preach funeral of Sister Boykin, at Healthy Plains, second Sunday in May.

E. E. LUNDAY.

North River... Tues. before 2nd Sun. in May
Straits .....Saturday and 2nd Sunday
Davis Shore..... .....at night
Hunting Quarter ..... Monday
Nelson's Bay .....at night
Hunting Quarter..... .....Tuesday
Portsmouth.....Thursday and Friday
Cedar Island.....Saturday, and 3rd Sunday
Jones Bay .....Monday night
Bethel ....Tuesday
Sandy Grove..... .....Wednesday
Blount's Creek.....Thursday

J. E. ADAMS.

Nelson's Bay....Tues. after 2nd Sun. in May, at 4 p. m.
Hunting Quarter..... ...Wednesday
Cedar Island.....Saturday, and 3rd Sunday
Hunting Quarter.....Sat., and 4th Sunday
Also his appointment is at Newport (not Newborn), Wednesday and Thursday after 1st Sunday in May.

W. J. STEPHENSON.

Raleigh May.... 8
Durham .... at night
Roxboro 9
Cane Creek.....11
Malmaison.....12
Whitethorne.....13
Galilee.....14
Union.....15
Chapel.....16
Chestnut.....17
Republican 18
Long Branch, ...19
County Line 20
Salem. 21
Laurel Creek.....22
White Oak Grove.....23
Floyd.....24 and 25
Greasy Creek.....26
Indian Creek.....27
Little Flock.....28
Maple Shade.....29
Thence to New River Association.
He will need conveyance.

Harmony....Monday after 1st Sun. in June
Mt. Zion .....Tuesday
Little Vine..... .....Wednesday
Oklahoma S. H.....Thursday
Panther Creek .... Friday
New Hope .....Saturday, and 2nd Sunday
Laurel Fork ....Monday
Martin ....Tuesday
Elk Spur..... .... Wednesday
Beamur's S. H.....Thursday
Mt. Lebanon..... Friday
Crooked Creek....Saturday, and 3rd Sunday

J. S. WOODARD.

Reidsville...4th Sun. in May, morn. and ngt.
Wolf Island .....Monday
Cane Creek.....Tuesday and Wednesday
Malmaison ....Thursday
Dan River ....Friday
Lick Fork.....Sat. and 1st Sun. in June
Durham..... Monday, morn and night
Raleigh.....Tuesday, morning and night

G. D. ROBERSON AND SAMUEL MOORE.

Wilson.....Tues. after 2nd Sunday in May
Raleigh.....Tuesday night and Wednesday
Durham....Wednesday night and Thursday
Burlington .....at night
Stop at High Point Friday morning ; thence to Mayo Association.
Pine Ridge.....Tuesday
Clear Spring..... .....Wednesday
North View.....Thursday
Snow Creek .....Friday
Pine Grove..... ..... Saturday
Rock House.....4th Sunday
Tom's Creek..... ... . Monday
Stuart's Creek ....Tuesday
Flower Gap.....Wednesday
Thence to the New River Association.

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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.

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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 communica ions, 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.

THE BURDEN OF A PREACHER.

One beautiful day in November,
Some fifteen or more years ago,
When all hope of deliverence had fled me,
The blessed Saviour relieved all my woe.
He gave me a hope in Jesus,
Which made my soul to leap as the hart;
I then thought my troubles all over,
For the theme of his love was my part.

The church of my love was presented,
I saw that they were poor and despised,
But I knew they had drunk at the fountain,
Which makes a poor sinner so wise;
For the songs that they sang and the preaching,
Did so charm a poor sinner like me,
That in March I did humbly ask them
To let me join in that heavenly glee.

A few weeks only thereafter,
At a meeting in the month of July,
My joys all were turned into sorrows,
I now will tell you all the reason why.
I saw I had to preach of his kingdom,
And in meekness to glorify his name,
I cried, Oh my God wilt thou help me
And take away the dreadful fear of man!

My Saviour whispered gently within me
Saying, I will be with thee all the way;
Fear not man, nor the devil, nor false teachers,
But only me thy Saviour obey.
I have traveled in the east and mountains,
North and south my trembling voice has been heard
Proclaiming the gospel of his kingdom,
My Saviour all the way for me has cared.

Many times I have left my home in sadness,
With my children crying, Papa, do not go,
For we all will be lonely without you,
Saying, papa, what will we and mama do?
Many times while they have slept I've been praying,
O Lord, preserve my wife and little ones,
So that I at the end of my journey,
May find them all well and at home.

For two years or more I've been resting,
Preaching mostly to the churches near by home,
But now the burden seems to rest upon me,
And it seems I hear some one saying come,
But when I examine this poor sinner
And see what a sinful worm I am,
I wonder if I can be of any comfort,
Or glorify my heavenly Father's name.

My work has grown to be a heavy burden,
And everything around me gives me pain,
And still I seem to hear that something calling,
Go and preach the gospel in his name;
So, farewell my dear companion,
Farewell my dear little children, too;
If I never return again unto you,
I hope to meet you on that beautiful shore.

—W. J. STEPHENSON.

GOD'S SOVEREIGNTY.

[L. M.]

Thou art our God, the only wise,
All honor to thy matchless name.
We learn of thee, 'ere time began,
Jehovah God, ever the same.

Before the highest dust was formed,
Or that the flying clouds were known,
Thy purpose in most radient beams
Was centered in thy holy Son.

That grace was the immortal theme,
Destined to be on mortal tongue,
And that our mother earth appear,
Behold, her children must be born.

Lo, the covenant first, man's own plan,
Must prove the chiefest sinner well,
That no virture therein be found,
Which could save his poor soul from hell.

The second covenant, God's way,
Brought to light by his darling Son,
Who is the virtue of the same
And the light of the world to come.

Thus empowered to sing are they
Who have been born by grace divine,
In imitation of Zion's songs,
'Til round his his dazzling throne they shine.

Then all shall sing that blessed new song,
Not one shall fail amid them all,
But hallelujah shall resound,
Thrice holy, holy, bless the Lord.

—J. D. COCKRAM.

Tuggle's Gap, Va., Feb. 19, 1902.

"WHEREFORE BY THEIR FRUITS YE SHALL KNOW THEM."

ELDER GOLD, DEAR SERVANT OF JESUS CHRIST:—Suffer me to say to you that I believe the enclosed letter is worthy of a place in the pages of the LANDMARK. I hope you will find it in your heart to publish it. It has already cheered several of God's humble poor. In love,

DR. A. N. JOHNSON.

DR. A. N. JOHNSON, MY DEAR BROTHER AND CONFIDENTIAL FRIEND:—This morning while planning my work for the day, a reply to your good letter was thought of in connection, and I said, "Lord, I am weak, am afraid to trust self, lest I do as I have done in the past: bring sorrow instead of joy to Dr. Johnson's faithful heart, but if thou wilt thou canst make me clean and can guard and guide me while writing to him; and my writing will not only be a joy to him, but will be to thy praise and glory." As quick as thought these lines were presented to my mind:

"I, I will be with thee and cause thee to stand,
Upheld by my righteous omnipotent hand."

The next thought was, "Tell him about your daughters; he will be interested in them," to which I replied, "Lord, I have told him that thou, in thy tender mercy, didst take from me and this sinful world my precious children before they knew to do either good or evil, and since God gives each but one mother, shall I tell Dr. Johnson that there were other daughters given me?" The reply was, "I took your daughters in infancy and gave you other daughters, some of whose mothers I took from them in their infancy."

In the year 1886, when Willie was about five months old, Mr. Burton insisted that the care of the two children and the housework was too much for me, so he went out about eighteen miles in the country to look for help for me. He found a girl aged 20 years, doing field work for a farmer, who said he took her at her parents' death and had given her as good a home as he was able to give, but was willing to give her up if she could find a better home. After Mr. Burton assured her that she would be kindly treated by us, she consented to come. At first sight her honest appearance made a lasting impression on me. After a few days I found that she had never been taught in a school, and I set to work to teach her to spell, read and write, and she learned very rapidly. I also taught her to cut, sew and do housework. She soon became a pleasant and lovely companion, but like myself was spiritually in darkness. She was a member of the Methodist church, but confessed that she only joined because others of her friends had joined. After she had been with us nearly three years, she was married to Mr. George Williard (a

brother of Elder Willard, and I believe a child of God, though out of duty, and a widower with four little children). It was like taking my heart out to part with her, but the Lord had a work for her to do.

She treated those four children as her own, and no mother could have been more careful with them than she has been, and they seem to love her as they would their own mother. She has three of her own, and I call them my grandchildren.

She has been a member of the Primitive Baptist church three years. I had the privilege of hearing her relate her experience and seeing her baptized. She visits me every Friday (as I buy all my butter from her), and over your good letters we have shed many, many tears, and she says she longs to see your face and hear you preach. She said the last time she was here, "Please tell him to come to our association at Saints Delight in May." Her name was Mary Lashmit (now Mary Williard). Mr. Williard often joins in our conversation and mingles his tears with ours.

In the spring of 1896, another daughter, Miss Clara Reich, came into my life. I was sweeping the front walk when she stopped on the sidewalk and said, "Mrs. Burton, will you take me as a boarder. My health is poor. My lungs are affected, and my only means of support is my daily labor as a stenographer. The walk from my present boarding place is too much for me, and I desire to get board closer to the office." While she was talking, these thoughts passed through my mind, "She is consumption's victim; my husband died of this dreadful disease a short time ago; can I nurse another case of this kind." However, I asked her about her parents, and when she said they were dead I told her I would take her and do what I could for her comfort. She worked the rest of that year, but in the folfowing January she became so disabled that she was forced to take her bed. By this time she had so endeared herself to my children and myself, that all we could do for her added to our pleasure. In May she seemed to gain some strength and made a visit to her friends near the Moravian church, of which she was a member. During the time she spent there, some one told her of a doctor in Atlanta, Ga., who could cure disease by fervent prayer, without the use of medicine. A day or two after her return home she said, "Mrs. Burton, I have a trip in view, and should you not approve of it, you will please remain silent and say nothing to frustrate my plan." Then she told me what she had heard of this "faith doctor," and that she was corresponding with him, and if I and some other friends would aid her she would go to him for treatment. I said nothing at the time, and the next day when she spoke of it again I still remained silent, but when I saw that she had fully determined to go to Atlanta, I said, "Miss Clara, I hope the change of climate will be beneficial to you, but there is but one physician that can cure a sin sick soul." In reply to this she said, "Mrs. Burton, I am already a christian, my health is gone, and I am so anxious to recover that I may be a comfort to Wood. Please do not discourage me." Wood was the young man to whom she was engaged to be married, and who was sending in books, flowers, fruits, etc., every day, and in this way trying to add to her comfort. As at that time the way to me was dark, I said no more, but aided her in every way I could, and at last, about the 6th of June, she started for Atlanta.

After her arrival she wrote me that she was comfortably situated, had found the doctor very nice and attentive, and hoped soon to be well again.

Meanwhile, I wrote to the doctor begging him to hold out no false hopes to Miss Clara. In reply he said she was getting on nicely and would soon return to us fully restored to health and could take her position again as stenographer.

Now, my brother, in my state of mind at that time, all this was so mysterious to me that my thoughts were in a state of confusion day and night; there was no rest for me — nothing seemed real. My children had been in school regularly for nine months, so I took them to Moore's Spring, about thirty miles from here, for an outing, and I hoped by going, too, to get rid of my confused thoughts, but there I was made to say as did David, "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there."

When we had been at the spring about three weeks, I learned from our daily paper that Miss Clara had started from Atlanta hoping to reach my house before the end came, but grew rapidly weaker on the way and was taken off the train at High Point and carried to her sister's, where she died in a few days after reaching that place. Wood was sent for, and he told me that she died with her hand in his, rejoicing in the love of a crucified and arisen Redeemer.

My third daughter (Miss Pattie Williams, now Mrs. Fulton), boarded with me about ten months. Her parents are living, and truly may it be said of them that they are living members of the Primitive Baptist church. She it was of whom I wrote you some time ago, and of whom Elder Gold spoke in his letter.

My fourth daughter came to my door a year ago the 28th day of the present month, saying she would like to board with me. I told her that I had decided never again to take boarders, to which she replied in a tremulous tone, "I am real sorry, for I know not where to look for board." After I saw that my reply had sent sorrow to her heart, I did not have it in my nature to turn her away without further knowledge of her, so I invited her in. She told me she was a stenographer, and that her mother was buried only two days before. Although I had never seen her mother, she said it was her mother's request that after her death she (Miss Ava) should try to get a home with me. She has been a member of the Moravian church several years. Often I notice on her face a troubled expression.

When Elder Williard and Sister Williard visited us a week or two ago, she seemed to become deeply affected while Brother Williard was relating a part of his experience. Three days later she said to me, "I've been trying for several months to sum up courage to tell you some of my feelings, but have failed, so I wrote them last night, and now I am afraid I am doing wrong in handing them to you to read." I will enclose for your perusal the writing she handed to me, and ask you to please return it, as it is very precious to me.

Your last letter was both precious and instructive. With the ease of a ready writer, I suppose, you took that little word "if" and covered a three-quarter acre lot. I

sent it with another of your letters to Elder Gold for publication.

Last week I tried to entertain Christine by writing to her about my sons, and this week I have given you a history of my daughters. In future you need not fear that I shall intrude uncles, aunts and cousins on you, for I have none.

Your postscript caused great big thankful tears to freely fall from my eyes. May the Lord ever show mercy to you and Christine. Write again real soon. Love to you.

Affectionately,
E. A. BURTON.

P. S.—This morning finds me thinking over my writings to you yesterday, and some spirit says, "do not send it," but again with force the lines come to me,

"I, I will be with thee and cause thee to stand,
Upheld by my righteous omnipotent hand,"

and since there is no God like my God, the God of Israel, whose promises are both sure and steadfast, I send it, hoping at least that it cannot harm you, since it contains nothing but truth.

I am well. Willie is tolerably well. He is my constant care by day and by night, as his health is never very good, but I have the satisfaction of knowing that he is an obedient child, and often I find him absorbed in deep thought, which gives me hope that he is one of the Lord's jewels. My dearest brother, if I only could feel sure that my children's names are written in the Lamb's book of life, how glad would I be to shake off this mortal coil and join the loved ones who have gone before in shouting praises to my dear redeeming Lord. I know that my stay here will never cause their names to be written in that book, but I do so crave this assurance before my departure that my life is one continual prayer for them. I could continue to write another hour or two, but I must go about my work. Remember that I look forward to the coming of your letters with untold anxiety, and esteem you as my very brother. Hoping that you will pray for this vile worm of the dust, I again close. Love to you. Affectionately,

E. A. BURTON.

February 22, 1902.

ELDER P. D. GOLD, DEAR BRO.:—By request of many brethren and sisters, and with your permission, I will give a short sketch of my trip through the Carolinas, which embraced an absence from home of seventy-seven days.

It is not my purpose to give names of persons or places that I visited. Suffice it to say that the many encouraging expressions and deeds of kindness will be pleasant memories with me while life lasts.

I visited churches in eight associations, met between twenty-five and thirty ordained ministers, all of whom seemed to endorse my efforts in trying to preach. I tried to speak about one hundred different times, and was blessed with liberty in speaking most of the time. I found the brethren in various localities a unit on doctrine, as far as I was able to learn, though they seemed to be in rather a cold state of feeling, with few additions to any of the churches that I heard of. The congregations at most of the places, considering the weather, were tolerably fair. There seemed to be considerable interest among the people as to the truth. I hope to hear of our people prospering in the near future.

I found some things in a few localities very objectionable in disciplinary matters. One church interfering with the internal rights of another always breeds confusion. For instance, the church at Corinth had a member who was

offended with a member of the church at Ephesus, and he brought his complaint to the church at Corinth, instead of going to the member that he was offended with. The church heard his complaint and appointed a committee to inform the church at Ephesus, and the latter church excluded from membership said member without his having committed any offence against the church. Two years later the expelled member wanted restoration, when the church at Ephesus sent two of their members with him to the member who had brought the charge against him at Corinth, and he would accept no acknowledgements from the excluded member, whereupon the church at Ephesus restored said member to fellowship. Then Corinth proceeds to bring complaint against Ephesus for restoring said member.

But, if the church at Corinth had required their member to take gospel steps before hearing his complaint, the churches would never have had any difference.

The above will apply to different cases I met on my trip. I think this is very wrong. If each church would discipline their own members and accord to every church the same right, and not interfere with the internal rights of another, many of the evils of Primitive Baptists would be averted; and until we can get our brethren to understand that every church should manage its own matters, and is the judge as to the qualifications of their own membership, we will have trouble.

I wish the brethren and sisters with whom I met to understand that I highly appreciate the many favors and kind acts they extended to me while among them; and I hope none of them will feel slighted because I have not given their names.

Yours in hope of blessed immortality, J. T. STEWART.

Grassy, Ala., March 21, 1902.

DEAR BROTHER GOLD, AND DEAR BRETHREN AND SISTERS EVERYWHERE:—I trust that you will all bear with me this time and I will try to be silent in the future. But I feel greatly impressed by some cause to write now, and sincerely hope that the impression is of the Lord.

I want to tell you all how precious Christ has been to my poor soul recently, how he comforted my poor burdened heart when it seemed that I would sink in despair, and how I was shown in a sweet dream that he was mine.

Brethren, I can not tell you my feelings, but perhaps I can give you an idea of them; I will never be able to tell them. I sometimes try to tell them, and sometimes try to write them, and when I stop I feel like if there was any good in them I have left it out and told them in such a stammering tongue that no one can understand it.

Brother Gold, I want to say before going farther, I want you to read this very carefully, and if you think it is unworthy to go before the public and will not comfort any of God's little ones, for the sake of Christ, for my sake, and for the sake of the people who are nearer and dearer to me than any people on earth, do not publish it. But if it should bring comfort to any of the little ones, I feel that I would be doubly paid for my trouble. If I knew, Brother Gold, that it was my duty to write this, I would not hesitate one minute, but would go on willingly and do the best I could, feeling that I would receive a blessing in doing so, for there is a blessing promised to the obedient; but I write with fear and trembling. I know I do so many things that

are not of the Lord, that I often doubt that I have ever known him. But, bless his holy name, he has once more shown his smiling face to me. He came with healing in his wings and calmed my troubled soul, when all others would have failed. To him alone I give all the glory. If I had ten thousand tongues I could not thank and praise him enough.

Five or six weeks ago I was brought as low as any one could be. I felt like I had all that I could bear. I lost a mule and a horse in less than three weeks, and this sunk me lower and lower. I felt like it was all caused by my disobedience, and felt that my children, too, and everything was to be taken from me. But, still there was a spirit within me that could say, the Lord gives and he takes away, and blessed be the name of the Lord. I felt if I loved the Lord it would all work for my good, and I believe it will. For, as you said, Brother Gold, in your sermon on the second Sunday, "we have to have trouble before we can have the joy." I knew by experience that you were telling the truth.

I was mourning from day to day, begging the Lord to deliver me. I knew that he had delivered, and I trusted that he would deliver again. I had nowhere else to go but to him, so I continued to beg for mercy and deliverence. The very breathing of my soul was a prayer to God. I felt that the sweetest privilege of my life that I had been so greatly blessed with, was to be taken from me, and that was meeting with my brethren and sisters and hearing the sweet gospel preached, as I had so many times, but if it was I wanted to say, bless the Lord. I felt like, surely, I am not one of his; if I was it would not be thus with me.

On Monday night after the second Sunday in February, I was sitting by the fire with my children, with my head bowed in my hands, thinking over my sad condition, and all at once a prayer arose from my heart and went up to God to comfort me in some way; if it was his blessed will to show me in a dream that night what I am. Now, my brethren and sisters, I believe the prayer came from God and went back to him, because it was answered. I felt if I could only know that Jesus was mine I would be satisfied, but it seemed that he was gone.

I went to bed and soon fell asleep, and dreamed that it was night, and I and several others were in a house. The house was very open. Brother Wm. H. Fly was there, and had to preach all night—he was compelled to do so. He went in another room and went to bed, and we all lay down, but I thought that Brother Fly had to lie there and preach all night. He He commenced very soon after he went to his room, and I never heard preaching with as much power in my life. I would get almost in a doze once in a while, but I could not sleep for his preaching would wake me every time, and Oh! what a powerful voice he had. I lay there and thought how sorry I am for brother Fly, we can lie and rest and he has got to preach all night, no rest for him. He preached until just before day, then I heard no more of him, when day broke I got up, and there were some ladies in the room with me and I said to them, didn't brother Fly preach a powerful sermon last night? And one of them said, I don't know for I was asleep. I said, I don't know how you slept for it was enough to almost awake the dead. And then I thought that he was in the room with us lying in a bed, and I thought that

I would go to the bed and see if he was asleep and if he was that we might all be quiet around him, so that he might sleep, for I knew that he was tired and needed rest. Brother Gold, I shall never forget the beautiful sight that I saw when I went to the bed. Brother Fly was lying there resting, and there didn't seem to be anything at all troubling him, and lying at his right side was one of the sweetest infants I ever saw, and looking in brother Fly's face smiling, and as soon as I saw it I knew it was mine, and it looked up in my face and smiled, I did not know it was mine until I saw it. I commenced to tell brother Fly what a wonderful sermon he preached to me and awoke while standing there looking on him, and that baby child Jesus, for I have not a doubt but that babe was Christ. And my dear brethren the joy that filled my heart is unspeakable. I can't describe it. I felt like I wanted everybody to know what a blessed Savior I had. That sweet babe was mine, I knew it was mine as soon as I saw it. And whenever that great day comes and I can see Christ as He is then I shall be like him and know he is mine. I feel brother Gold, that my troubles here are good for me, I hope that they bring me nearer to my Heavenly Father, every stroke he puts on me makes me love him better and better. Brother Fly will have to preach all night, but when that bright day comes he will be done here and will be resting with his Savior. And brother Gold, Christ is well pleased with his work, because he was smiling on him so sweetly, and I believe it will be so with you too my brother. There will not be much rest here for neither of you nor any of God's dear Ministers, but the time will come when their bodies will be at rest and their happy spirits with the Lord. So it will be with all of His chosen ones.

I wish to say to all of my dear good friends that have been so good and kind to me, I have tried many times in my weak way to ask the Lord to bless you all. You will never know how thankful I am to you all, but to the Lord first for all blessings come from Him. There are some of you I have never seen nor ever expect to see in this life, but I trust that if it be the Lord's will that I will meet you in a better world than this. May He bless you all in this life and may He also bless you with his holy Spirit and give you a good hope in Him, and be with you in all your troubles here, and in the end take you home to Himself. I greatly appreciate and thank you all for your kindness to me and my little fatherless children.

I would also like to say to the poor widowed sisters and especially those with children, I can sympathize with you, I know some of your troubles, we are sisters in tribulations, but press on my sisters with courage, the Lord has promised to be with us, and to be a husband to us, and I have found Him as such, his promise will not fail. I know by experience that your trials are great, but those who have had the same experience know how it is, but there is one that knows and one that is able to help us, so let us dear sisters try to trust in him. He can soothe our sorrows and heal our wounds when no one else can, let us look to him. May God bless you all in all your undertakings. May he be a husband to us and a father to our little children. I have a near and dear feeling for you my dear sisters because I feel that we are traveling the same rugged way. And I trust that the brethren and

sisters everywhere may have the mind to pray for us. So farewell to you all, and may we meet in heaven is my prayer for Christ's sake. Now brother Gold, I want you to be faithful with me and not print this if it is not worthy. Remember me at a throne of grace.

Your sister I hope,

MATTIE LUPER.

Sharpsburg, N. C.

DEAR BROTHER GOLD:—I feel this morning I wish to say something in regard to poor Jacob, how my heart goes out to him in love. I can almost see him, now, when parting with his dear mother and father feeling that his brother in the flesh was angry with him; and he must flee for safety. He travels on, no doubt feeling lonely, destitute, void of all earthly blessings. At last night came on, so he tarried at a certain place, making the hard stones for his pillow, but the Lord looks down on him in mercy and in a dream reveals to him a blessing which will be for him in the future, assuring him, that He would be with him always, but poor, doubtful Jacob meets with so many dark days and restless nights he almost forgets the promise of him who is ruler over the earth—not only on earth but in the heavens above.

He serves for Rachel twice. The first time he must have Leah. Poor Jacob, he now feels he looked for good but receives disappointment instead, but he receives his loved one, and then serves the second time. Now the trials and crosses begin.

Brother Gold, there is much said and written about Jacob, and he is a dear character in the Bible. Oh, I feel sometimes if I could only go to Jacob and hear him tell from his own lips the conflicts he had to bear within this vale of tears! But says one, there are plenty of Jacobs here in the world around you now. But Oh, Brother Gold, Jacob of old—he seems to be my companion; how often do I feel like him. "All these things are against me."

Sometimes I find myself crying while walking the fields, Poor Jacob, poor Jacob, Oh that I could talk with thee! But the Lord gives me many sweet promises, and I enjoy them for awhile, then doubtful creature that I am, like poor Peter I am made to cry out, Lord, save I perish! He comes again telling me of my little faith, which makes me feel so ashamed and confused I leave and go out to weep. Oh, Brother Gold, is there any one like me? I feel sometimes I am the most vile of all God's creation: there are none like me; my case is an outside one.

Oh, I do desire to be reconciled to God's will in all things, but it seems I am just the opposite—so rebellious am I at times, feeling the Lord will surely consume me for my unfaithfulness. Oh, Jacob, Jacob, would that I could feel the God of thee and thy fathers to be with me and at last receive the blessing! The days are dark; I am in the wilderness it seems, crawling along once and awhile. I think I will arise and walk, as I believe I perceive a little ray of light ahead for me, but alas, as I stand up all is gone—all is disappointment! I again am brought to my knees. So it is the way I go—up and down, crying and begging. Only a glimpse do I get at times. Ah, Jacob, Jacob, how I love thee! Surely thy God will enable me to get out of this wilderness; it is so dark here.

Brother Gold, it seems hard, but still I am one who believes (all things work out for good to them that love God), and I can not give

up my little hope of rest beyond the grave. But the troubles of this world crush me to the very dust of humiliation, and I can not help it. Oh, I do long to rest, I am so tired. I feel so little and humble, I know as any little child. I wish I was a little child, so some one could take me in their arms and comfort me. I beg the Lord to let me rest on his bosom in a vision of sleep just one time, but he refrains himself from me.

Brother Gold, why is it, in the greatest trouble it seems the Lord is farthest from us? I have dreamed of Jesus so sweetly at times in my life, and now it seems my great desire, but he does not come.

Your letter in reply to my few lines reached me this morning. It did me good to think one so good as I feel you to be, to write to such a worm as I. I send you a part of my experience. Please burn it after you read. Now, Brother Gold, pray for me and mine, if God will give you strength. I am bound, taken captive; pray that the Lord will deliver me.

Your little sister, I hope,
ANNA CRISP.

ELDER P. D. GOLD, MY DEAR FELLOW-TRAVELER AND BELIEVER OF THE HOUSEHOLD OF GOD:—It is written, through many tribulations ye shall enter into the kingdom.

I hope, though strangers in the flesh, we are not so in spirit. When I read of the trials and troubles of God's children, I find great comfort at times when I find them in doubt and fear concerning the salvation of their souls. There was a time when I could rejoice with joy unspeakable and full of glory. Those joys I could not cause to last but a short time; ready to cry out, Oh, wretched man that I am, who shall deliver me!

When winter sets in upon my soul, and all the wild beasts of the forest creep out, that is night—sorrow sets in upon my soul. The question often arises, can this be the house of God where legions of devils take up their abode within a wicked heart! Now, what can I do? No strength to drive this unbelief away. I am not Arminian enough to clear the way. No, dear friend, I must wait and pray for daylight. Tossed to and fro upon a sea of trouble, fearing I shall be a castaway, in this trouble I sail with the Apostle Paul—no moon, no stars to guide me on the way. No preacher, no teacher under heaven can cause daylight to shine upon the earth. But wait a little—Jesus is coming, walking upon the water. What does he say? Peace, be still; and there is a great calm.

I remember when under the thunder and lightning of Mount Sinai, how my cry went up to God for mercy. Justice demanded payment. Pay me that thou owest. Here is where the poor sinner at the bar of God's justice stands condemned in his own mind to eternal punishment. The thief owns what he steals until he is caught. This has been my case for days and months in the middle of a wilderness, where I had no friend to speak a word of comfort to a broken spirit. Cursed is man that trusts in man and maketh flesh his arm.

Elder Gold, these few unconnected lines I send. If you see anything in them that would comfort any of God's people, send it out and if not throw to the waste basket, and all will be well.

JOHN MCLARTY.

Wallacetown, Canada.

ELDER P. D. GOLD, DEAR BROTHER:—By request I send you for publication the experience of one of my sisters in the flesh, as well as

one in the spirit, I hope. She was not a member of our church. Some time before her death she joined what is called here, Campbellites. Her reasons for doing this were that she lived a good way from a Baptist church at that time, and thought as a great many do that one church is as good as another: but it is not, for there is but one church, etc., and those new societies could not be the true church by any means.

THOS. H. HODGES.

DEAR BROTHERS AND SISTERS:—I will try and write to you and the children and neighbors the best I can, to let you know what I stand upon.

When I leave this world I have a bright hope that I will go to rest. The first time I became concerned was about twenty years ago. I was sitting near the door, and it was raining very hard and bubbling in the yard, and I heard the sweetest singing I ever heard coming up out of the bubbles. Then I commenced trying to pray, and sometimes I felt like I had no chance in this world, then the sweet songs would rise in my mind again. I went on in this way for about ten years. Sometimes I would think there was no chance for me, then I would be raised again, and think may be I had not done worse than every one else, and so I became so interested. Prayer was the first thing in the morning and the last thing at night. So I went on in this way until it pleased God, I hope, to pardon my sins. When I professed everything was bright and new. I felt like I could shout all over the place, but I was afraid it was too good, it might be I was deceived. So I went a long time to get satisfied—about four years—then I became dissatisfied and wanted to be baptized, and when I was I felt like I did my duty, and that I was as light as a feather all the evening. So I don't know whether I was a christian or not, and if I am not I pray to the good Lord to guide me in the right way; and so, dear Lord, I give myself away, it is all that I can do.

How sweet the name of Jesus sounds in a believer's ear,
It soothes the mind, and drives away all fear.

I feel stronger in the faith the nearer I come to a close. I feel like I can say farewell, vain world, I am going home to meet King Jesus in the skies. Oh, what a happy thought that will be. I want you to try and meet me where there will be no suffering. I feel when I leave this world I will make a happy exchange. I leave you all in God's care, so strive to enter in at the strait gate. It is a great thing to have a hope on which to lean in the last days. I was a long time striving to get what I call a hope. I was thirteen years trying, and I professed. I was lying down, but was not asleep. It was very dark, and when that beautiful light came to me I felt so happy and light, but I was afraid that I was deceived. I was happy, and felt so good I did not know what to do. This is scattering, but you can see what I mean, perhaps. I never could tell how I felt, so I thought I would write, and I think I have made a bad out. Please make allowance for that. Goodbye, one and all.

LUCINDA LAVINDER.

Sontag, Va., Feb. 1, 1894.

ELDER P. D. GOLD, DEAR BROTHER:—By the enclosed letter you will find why I have written. But it seemed so strange for me to write to Brother Durand, I have concluded to send it to you, and I hope

God will direct you in regard to it, for you are able and strong.

Your suffering sister, if one at all, ALICE Y. HORNER.

I would not have written with pencil, but my health and position render it needful. Brother Gold, please let me know if you endorse my views. I desire to be right.

ELDER SILAS H. DURAND, and by the grace of Jesus Christ, I hope I can address you as my honored brother in the Lord.—It may seem strange that I should write to you, one that feels so weakened by the humiliating depression of a broken sinner. I am made to doubt and unchristianize my right to approach the people of God with my views, for it seems to me it would be a wonder if they could care for one so broken. Yet, as I read your communication in ZION'S LANDMARK of December 15th, 1901, my soul was strengthened and made to hope in God that it was given as a witness. How strong, how comforting. It seemed to speak by the living spirit the revealed truth of the written word of God, of how his people were yet strengthened to walk by that faith that was once delivered to the saints, and that it was yet, through great tribulations, that they entered into the joys that belong to the kingdom of God, and by the fullness of whose strength I am made to know that I can alone, if at all, serve him, so impossible is the way: for experimentally I have found that the flesh, or the deeds thereof, is a bar, a hindrance to spiritual enjoyment. For when we would do good evil is present, therefore we must be accepted in the love of Jesus Christ and covered with the skirts of his righteousness. For from the beginning in the Adamic race of man, we were led astray in the capacity of evil until we were lost to all that was pure in the darkness and disguise of the furnance of these afflictions. In mercy God reveals the righteousness of his law, that we, too, shall know that salvation is of the Lord. For, though, if God's elect should make their bed in torment, God is there; while again, as all die in Adam, so shall all be made alive in the growth and fullness of Jesus Christ, our risen Redeemer, and as the light of the sun of righteousness adorns them, then they can see and know the horrors of their bondage from the least to the greatest. And as of old, shall not their growth and travail be unto the glory of God, for from this point have not justice and truth met, righteousness and peace kissed each other?

But it is precious to the souls of God's elect to know by faith that every bitter has its sweet, and that in this acceptance alone they can be saved. For how plain can God be revealed to them as the end of the law for righteousness unto every one that believes, according to His own purpose in Christ Jesus before the beginning of the world, and how hungry they are made by the horrors of this pit, even as the beggar was of old, without acceptance, and by which they sink deeper and deeper in this first death in Adam, while they chosen in Jesus, are given to know and to rejoice that it will not be long before they too shall see the dawn of day, the resurrection of the saints from all sorrows, in Him their risen Savior, their all.

Now our honored brother, I hope you can pardon me for intruding on your time. I have felt deeply impressed with your communication, by a witness that was given me before I received it, and since from time to time, in like parables I have been given to see, I hope, by a spiritual view though

fuller, the contents of this letter, together with a sweet view of that charity that given to the redeemed knows no evil so thus I have felt especially awakened towards your communication together with the many other precious instructions that ZIONS LANDMARK contains. Though brother Durand, I am yet in a sense, as broken as ever though a member of the militant church. Even as Mephibosheth was after being placed in King David's house, for I am too yet lame in both of my feet. So plainly have I seen it revealed, in agony I have been made to won der if I am yet, too, in an eternal sense, bound in the bands of iniquity, and the gall of bitterness. When I again, was given to remember that I too had seen them by figure devided asunder.

Oh! the deep rooted mystery of Godliness as well as ungodliness, by which the redeemed have been taught and have learned what it is not to bow knowingly to the beast of the Barbarian, as the god of this world. In conclusion, I have not written in any sense to oppress, but in love and hope for the cause, that the spirit of adversity prevail not, and the poisonous vapor of its effects be cleared away. For among all the true people of God I know not one like unto myself,in deficiency. Yet my rest is in the hope of Jesus in whose justice shall all evil be subdued and every member of his body like the bones of Joseph shall be gathered together in the fullness and glory given in him from before the foundation of the world. For there is no exception for the law through grace but in Christ. For the heir of the bondwoman Hager will not neither can be heir, being dead in sin, and are the dogs of Isaiah that seek to consume the temporal blessings and privileges of God's elect, and yet never get enough. For from the beginning it has always been by the unlawful heir that the lawful heir has been mocked and even murdered.

Then we cry, "My God, my God, why hast thou forsaken me!" when we, too, have contended with the three spirits of opposition—the pride of life, the flesh and the evil one—for we can then see that through transgression we have come under the curse of the law, that has in it the sentence of death, and that can only be abolished by the Lord Jesus, or the covenant of God the Father, Son and Holy Ghost.

Your sister, I hope, through the grace of Jesus Christ,

ALICE Y. HORNER.

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 Porton s of the Word," at $1.

SILAS H. DURAND.

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 XXXV..... .....No. 13

WILSON, N. C., MAY 15, 1902.

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

EDITORIAL.

Sister Davis, of Florida, requests my view of 1st Chron. 28:9, "But if thou forsake him he will cast thee off forever."

This is the language of David to his son Solomon on his entrance upon the throne of Israel. In the solemn charge that David delivered unto Solomon is a clear declaration of God's goodness to Solomon, if he continues in that goodness, or obeys the Lord; and as clear a declaration that God will cast him off if he forsakes the Lord.

Both of these things are true. Men devise theories to harmonize these declarations with their notions, but their theories are failures, for God remains faithful. He cannot deny himself.

It matters not how great man is, God brings his conduct into judgment. Adam the first man sins, and he is brought into judgment. Moses speaks unadvisedly with his lips, and he must suffer. King David sins and he cannot escape. Solomon, the wisest man that ever lived, forsakes the Lord, and his kingdom is forever rent after his death. God is without partiality. His truth and holiness require truth in the inward parts. His eye beholds the evil as well as the good· His justice cannot allow sin to dwell in his presence. His goodness is a great deep—a fountain of blessing. He is a just God and the Saviour.

Why should such a man as Solmon sin? One says, Was he not wise above any other man? If wisdom and knowledge can prevent a man from transgressing, and keep him in the right line, why did Solomon depart therefrom—why did he forsake the Lord?

There is no wisdom, strength, might, power nor opportunity that insures a man a perfect life—outside of the indwelling of the Spirit of the Lord.

What a mystery is human life—what a failure, yet what a wonderful display does grace make over man's failure! Great opportunities do not secure to man exemption from failure. The wisdom of God makes manifest that man is a failure, in order that the mighty man should not boast in his strength, nor the wise man in his wisdom; but let him that glorieth glory in the Lord, for God has made him the wisdom, righteousness, sanctification and redemption of his people, first choosing them in him.

But one says, You Baptist people hold that salvation is of the Lord; but does it not look like if

God chastises man for his sins he would save him if he does well? It is far from the judge of all the earth to condemn the righteous with the wicked. But the same bible says there is none righteous. Because men will do wickedly is no reason why God should not punish those that do wrong. But suppose he has greatly blest one, and then that one forsakes the Lord, should he not punish him? Men know better than they act. No man has any excuse for his sins. There is a folly—a madness—a lust about me leading, tempting or desiring to do that which I know to be wrong, and when I sin I have no cloak for my sin.

There is a depth of depravity in man that we cannot measure. It is too muddy to see to the bottom of. None of our theories can comprehend it, or make it plain. We know when the Lord brings us into judgment that it is not for any good thing in us. We know there is a power beyond and above our comprehension, nor do we wish to resist it when he grants us repentance. We know he saves us by grace, and we know that he makes no difference, but saves all alike—that is, he saves sinners by grace. It is no harder nor easier for him to save Solomon than to save the beggar, yet where much is given much is required, and it was worse in David to take Uriah's wife than it would have been for a man whom God had not promoted as he had David, to commit a like offense. Solomon said, God would bring every secret thing into judgment, whether it is good or evil.

When we are humbled and abased our theories fail us and we confess as David did, against thee and thee only have I sinned, and in thy sight done this evil, that thou mightest be justified when thou speakest, and be clear when thou judgest, adding, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Now a carnal mind replies to this, Why, if I was born a sinner, I cannot help it. It is unjust in God to condemn me for that which my nature impels me to do. Why did he make me thus? But David felt vile and abhorred himself, for God granted him repentance. He said, "Behold thou desirest truth in the inward parts, and in the hidden parts thou shalt make me to know wisdom." This is the sweet overcoming language of faith.

How did God cast off Solomon forever? For Solomon did forsake him. Solomon was chosen king of Israel, and God would establish his kingdom forever, if he be constant to do his commandments and judgments as at this day. 1st Chron. 28:7. Also he chose Solomon to build him a house. But in his old age Solomon forsook the Lord and worshipped false gods, and the Lord said he would rend the kingdom of Israel from him, but not during his life; also he would for David's sake retain one tribe.

We know that the kingdom was rent after Solomon's death, and the house he built was destroyed.

I do not understand that Solomon was eternally lost. The Lord loved him, and did not utterly take his loving kindness from him in the new covenant of grace: but he visited his iniquities with the rod of correction.

In all this there is a demonstration of the failure of man, however great his wisdom, honor or wealth, and the failure of the covenant of works to make any thing perfect. Hence there is room and necessity for the covenant of grace, and all the glory belongs to Jesus the wonderful one in counsel and performance.

Sister Davis also requests my view of 1st Kings 11:3, "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart."

Solomon surpassed any other man in everything in the way of wealth, as well as wisdom, fame and glory. No one ever built as he did, or reigned so triumphantly. But he trangressed. He loved many strange women. This is not a strange thing for man to do. Women, money and wine are his snares. Outlandish woman caused even King Solomon to err. No man, it matters not what his wisdom is, or his position, can avoid sinning if he transgresses God's holy law. God forbade Israel from having anything to do with the nations around. They should not take these women for wives. But Solomon did not heed the word of the Lord. He clave unto these strange women in love, and had more wives than any other man named in the bible, so far as I know. God gave Adam one wife. Jesus had one bride. To Israel there is one true God, and they should worship him alone.

God told Israel strange women would entice them from the true God. They caused Solomon to put up idols in Jerusalem even.

What is suggested by this strange scene? Solomon built a house or temple for the worship of God according to God's choice. The Lord put his name there. The beginning of Solomon's reign was wonderful in brightness and glory. It was a reign of peace. There were no wars in Solomon's day. It is evident that there was a departure from the true glory in the evening of Solomon's day. Yet the temple remained, and the worship remained in the type.

Why are there so many different denominations of religion in these modern days? There is but one true bride—the Lamb's wife—there is but one true church of Jesus Christ; yet there are claimants by the hundreds to this place. Now types show two things. They point to a substance, and also prove themselves to be but shadows. There is evidently great declension and corruption in the worship of God in these days. Idolatry is rampant all over the land, and reproach is cast on the true worship of God. Perilous times are upon us. The mystery of iniquity works and abounds. Men wax worse and worse. Where is the brightness of the early church

that perish, because they received not the love of the truth that they might be saved; and also would see that there is a difference between those beloved of the Lord whom he hath from the beginning chosen to salvation, and those who believed not the truth, or received not the love of the truth, but in whom satan works through this son of perdition with all deceivableness of unrighteousness in them that perish, who are under strong delusion to believe a lie.

There are two mysteries named in the scriptures—the mystery of Godliness and the mystery of iniquity. The mystery of Godliness is God manifest in the flesh, or the Son of God found in fashion as a man, and humbled unto the death of the cross. The mystery of iniquity is the revelation of the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God. This man of sin is referred to in Rev. 13th chap., in the form of a beast rising up out of the sea, having seven heads and ten horns—heads enough to contain all the false notions, lies and cunning devices of those that hate the truth, and put forth falsehood in the form of religion, and ten horns containing and exercising power enough to persecute the church of God. Herein is the son of perdition, or the devil's mystery in imitation of, yet in opposition to, the will of God, and is known as the mystery of iniquity. One of his heads is wounded to death, and yet lives, and all the world wonders after and worships the beast, except those whom the Lord God has kept from doing this, whose names are written in the Lamb's book of life slain from the foundation ot the world.

The first beast was the persecuting power manifested soon after the resurrection of Jesus, in persecuting the saints. Another beast also rises up of a lamb-like or religious appearance. This is the man of sin who was withheld until the first beast was taken away, or Rome was removed, and then the second beast arises and exercises all the power (persecuting) of the first beast. These two beasts act in harmony. The first one received great power from the dragon, and speaks great swelling words against the Lord, and persecutes the saints, and deceives mankind. The second beast exercised the same power, but also had power to cause men to worship the image he made to the first beast that had a wound by a sword and did live, and he had power to give life and the image of the beast that it should both speak and cause as many as would not worship the image of the beast to be killed.

Now this mystery is the member of a man, the son of perdition, that uses great swelling words—is proud, puffed up, opposes God, sits in the seat of God, and claims that he is God, and in the place of God here on earth.

The Lord Jesus was humbled unto the shameful death of the cross, but this son of perdition exalts himself above all that is called God. No child of God exalts him-

self while in his right mind. True religion humbles a man, and causes him to exalt the Lord. False religion puffs up the creature to oppose God and persecute his people.

Do you believe and understand that the scriptures set forth these two mysteries? Do you see the difference between them? Do you thank God for his electing love that chose you from the beginning that you should love him, and believe the truth? P. D. G.

MARRIED.

Mr. J- A. Knight and Miss Della Grimes, April 23rd, 1902, at bride's father's, in Edgecombe Co., by P. D. Gold.

Mr. T. J. Lewis and Miss Nannie C. Yelverton, April 30th, 1902, at bride's father's in Wayne Co., N. C., by P. D. Gold.

UNION MEETINGS.

The Prospect Hill Union is to be held, the Lord willing, at Surl, Friday, Saturday and 5th Sunday in June, 1902.

The Staunton River Union is appointed to be held with the church at Mt. Ararat, to commence on Friday before the 5th Sunday in June and continue Saturday and Sunday following.

The Eastern Union meeting is appointed to be held, if the Lord will, with the church at NorthCreek, Beaufort county, N. C , commencing Friday before the 5th Sunday in June, 1902. The churches that compose the Eastern Union will be represented by messengers, as the Goose Creek Island church is talking of petitioning for admittance into this Union at that time.

C. F. Benson,
Union Clerk.

The Contentnea Union is to be held, by divine permission, with the church at Upper Town Creek, Saturday and 5th Sunday in June.

The Black Creek Union is appointed to be held with the church as Beaulah, Saturday and 5th Sunday in June.

The Toisnot Union is appointed to be held with the church at Moore's Saturday and 5th Sunday in June.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala.

G. W. Stewart.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

Elder W. J. Stephenson will collect subscriptions for the Landmark while traveling. Other brethren are requested to do the same thing. P. D. G.

OBITUARIES.

FRAKLIN W. GRIFFIN.

The subject of this notice was the son of Farrington and Sarah E. Griffin, born in Union county, N. C., November 20, 1857, and died in April, 1901, aged about 43 years. This was a sad stroke that the Lord alone can heal.

Brother Frank was my oldest brother. He was industrious and provided a good living for himself and wife, had no children, though six or eight of his and his wife's folks lived with them first and last.

Brother Frank never joined the church militant, but left many reasons for us to believe that while his body lies in the silent dust his spirit is with the angels in heaven singing praises to his God.

Sister Elizabeth was all to him I believe that a wife can be to a husband. She is a member of the Watson church and was five or six years before Frank died. The funeral service was held by Elder J F. Mills and Elder Williams before a large congregation.

May the good Lord sustain and uphold the widow is my earnest desire. His sister,

MARY E. STEGALL.

Florian, N. C.

WILSON H. THOMPSON.

The subject of this sketch is Wilson H. Thompson, of this city, son of Lawson T Thompson and wife, also a relative and namesake of Elder Wilson Thompson, who was a pioneer Primitive Baptist minister. He was born in Fairfax county, Va., on the 19th day of April, 1851, and died March 20, 1902.

Having held a clerkship in the war department, he served as invoice clerk in Commissary Department during the war with China. When the allied force had finished their work he returned to Sanfrancisco where he was exceedingly sick for two and a half months. After which he came to his home in this city. Ever since his arrival here he has been ill, until at 5 p. m. of the 20th inst. the final summons came, and he departed this life in the the full triumph of faith. Although he was never baptised, yet he was a firm believer in unconditional salvation by grace, manifesting the deepest concern and love for the Primitive Baptist church. About five minutes before he died, while in the very agony of death, a sweet peaceful look was on his face, and he repeatedly said, "Sweet home, home, sweet home, blessed home, peaceful home" Then his lips were silent and his eyes closed in death

A stranger to earth may wonder and roam,
And sigh for redemption from trouble to come,
But with glory in view and victory won,
He shouts as he journeys "Sweet Home, Blessed Home."

His funeral was preached by the writer at his home on 7th, St. S. E., on the 23rd inst, after which his remains were intered with masonic honors in the Memorial cemetery, Fairfax, Va. He leaves a wife and nine children, besides a host of friends and relatives to mourn his loss. To them we would say, the Lord has done righteously with your loved companion, father and friend. May your last hours be like his. Peace to him forever.

J. A. ASHBURN.

Gospel Messenger, Signs of the Times and Zions Advocate please copy.

N. F. WEST.

Died at his home in Tyrrell county, N. C., Dec. 18, 1902. Mr. N F. West. He was born April 16, 1855, was married to Miss Sarah Simmons, September 5, 1882. Died of Brights followed by dropsy. His health began to decline in the early spring and his sufferings at times were pungent, but being very industrious he labored most of the time until the first of September, when he was confined to his room. but sat up most of the time, his afflictions being of such a peculiar nature could not be downed only when under the influ-

ence of opiates. He was very patient during his great sufferings seeming to daily realize that his time on earth was short, would often speak of dying and advise his wife how to conduct his business, would frequently ask his family not to grieve after him, that it was sad to think of being separated from his family who were so dear to him, but hoped to meet them in Heaven, where parting would be no more. He was not a professor of religion but the bereaved ones have good reason to hope that their loss is his eternal gain. He was indeed a kind husband, an affectionate and indulgent father, a good neighbor, quiet, honest and truthful. Besides a heart stricken widow he leaves a lovely daughter of sixteen summers and a bright little boy of ten whose hearts are made sad by the solemn truth that father is no more to comfort and protect, and while they feel that his spirit is in Heaven and know that his body is forever free from pain, yet we feel that no earthly friend is able to bind up their wounded hearts; but may we not hope that the father of mercies and God of all comfort, will comfort their hearts by his Spirit enabling them to realize that what He does is best, and that He is the God of the fatherless and widow, and may this dispensation of his providence lead his children to remember their Creator in the days of their youth, that their mother, our dear sister whom we feel is a widow indeed that trusteth in the Lord, may be thus comforted in feeble days, if the will of the Lord be such.

Written by request of his wife.

MRS. SADIE D. BAZEMORE.

BENJAMIN GROVER POLLARD.

The son of B. J. and S. A. Pollard was born June 1st, 1885, did February 14th, 1902, making his stay on earth 16 years, 8 months and 14 days. He never saw his mother since July 1st, 1892, as she has been a patient at the State hospital since that date. He leaves father, two sisters and one brother, two grandmothers and one grandfather, besides a host of relatives and friends to mourn his loss. But we feel to hope that our loss is his eternal gain. He was only sick four days. His sufferings were intense but of short duration. He would earnestly beg God for mercy, and asked his grandma and the rest to pray for him. He said it didn't make any difference if he died. He retained his mind to the last, and knew all around him. I feel to say that I have evidence to believe that he had a soul travail that only God and himself knew of. He seemed very much cast down of late, as though he realized his stay to be short. He didn't seek gay dress or company, but modest apparel and being alone as much as possible was his preference.

He was well versed in books, was a natural instructor at home and at school. He was much loved by all who knew him. He was honest and truthful, and above all I must say he never gave me an impudent word, and was always true to obey me and his grandma.

Alas, my boy is gone, how we do miss him. I cannot express. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. We feel to say that

While his lifeless form lies here,
His spirit lives above,
And sees with vision bright and clear
God of life and love.

We desire the prayers of all in our faith in this our affiiction, and may God resign us to his will in all things is my desire for Christ's sake.

His father,

B. J. POLLARD.

Marines, N. C., Feb. 20, 1902.

BENJAMIN ASHLEY BRADY

was born July 17th, 1838, was married December 31, 1866, to Miss Cherry T. Oliver. Six children, two boys and four girls, were born to them. Died March 15, 1902, of heart failure. He was received into the church at Union, Johnston county, on the 8th of July, 1871, and baptized the following day by Elder J. B. Parker. Elder Wm. Brown was moderator.

All were satisfied that he had been with Jesus. As all the children of God are taught of him.

When he came to the church he related the following:

I was a soldier in Lee's army and went in Maryland and Pennsylvania and was in rather bad health. I wondered if the Lord would hear a sinner that was not born again pray. So in secret I prayed to him to show me some sign of peace, and I dreamed that the element was darkened with doves, and plain bright letters saing Peace, Peace, Peace, forever Peace. While I cannot read I could read that. I became troubled about hereafter. I was after this time farming on shares with Wiley Holt, Esq., and was plowing. I turned off in the fence corner and was praying, Lord have mercy on me. Mr. Holt came up as my words became loud, and said what is the matter with you? I said I don't know, colic or something so bad I don't know what to do. He said I would plow awhile but I am not able. Another time I was hunting oxen to haul some logs to the saw mill. They are bad to find and I became weary and in trouble. I came to some bones where some beast had died, and wondering concerning the valley of dry bones, and became very much fatigued and went into our old school house and lay down, and was soon asleep, and dreamed that I was singing hymn 152 (Lloyd's). I saw a man sitting before me and he sang too. I said can you sing that song? He answered, Yes, I can sing that song. Well, I said I don't know you. He answered I am King David, you have heard of me. I said yes, many times, and we sang together, and when I woke my burden was gone and has not come back.

No questions were asked. Brother Brady proved by his fruit that he was born again, was always faithful, no work or poverty would hinder him from going to meeting, and a great many times would walk ten to 14 miles. He was faithful unto death. His death was sudden. He and his brother S. H Brady, had agreed with each other to go to Beulah church Saturday, so he and his family went over to his brother's Friday night and sat till bed time. He had worked nearly all day Friday. (By his son, present at death.)

Yes, I was present. I heard him and mother talking. Mother got up to start a fire and in less than two minutes after she had got up I heard the breath leave him. It all seemed to go out like pouring water out of a gourd, or blowing up the fire, and all in one breath without even a struggle. I was in an off room, but ran in as quick as possible, and raised him up, he gasped once was all the sign I saw of life. He was given to losing his breath at times, so sister was rubbing him as she had done before to make him catch his breath. She asked me if I thought he was breathing. I didn't answer till she asked again. Then I told her that he was dead as he ever would be. Then we laid him down.

I will tell you that he had expressed a desire to die suddenly, saying that he didn't want to lie sick so long. (His son)

S. H. Brady.

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 Porton s of the Word," at $1.

Silas H. Durand.

Any one sending us five new subscribers—with the cash—for the Landmark, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

APPOINTMENTS.

The Lord willing the following Elders will preach :—

W. J. STEPHENSON.

Floyd.....May 24 and 25
Greasy Creek.....26
Indian Creek.....27
Little Flock.....28
Maple Shade.....29
Thence to New River Association.
He will need conveyance.

Harmony....Monday after 1st Sun. in June
Mt. Zion.....Tuesday
Little Vine.....Wednesday
Oklahoma S. H.....Thursday
Panther Creek.....Friday
New Hope.....Saturday, and 2nd Sunday
Laurel Fork.....Monday
Martin.....Tuesday
Elk Spur.....Wednesday
Beamur's S. H.....Thursday
Mt. Lebanon.....Friday
Crooked Creek....Saturday, and 3rd Sunday

J. S. WOODARD.

Reidsville...4th Sun. in May, morn. and ngt.
Wolf Island.....Monday
Cane Creek.....Tuesday and Wednesday
Malmaison.....Thursday
Dan River.....Friday
Lick Fork.....Sat. and 1st Sun. in June
Durham.....Monday, morn and night
Raleigh.....Tuesday, morning and night

G. D. ROBERSON AND SAMUEL MOORE.

Wilson.....Tues. after 2nd Sunday in May
Raleigh.....Tuesday night and Wednesday
Durham....Wednesday night and Thursday
Burlington.....at night
Abbott's Creek.....Friday
Pine Ridge.....Tuesday
Clear Spring.....Wednesday
North View.....Thursday
Snow Creek.....Friday
Pine Grove.....Saturday
Rock House.....4th Sunday May
Tom's Creek.....Monday
Stuart's Creek.....Tuesday
Flower Gap.....Wednesday
Thence to the New River Association.

G. D. ROBERSON and SAMUEL MOORE.

Elk Spur.....Mon. after 1st Sun. in June
Stewart's Creek.....Tuesday
Dover.....Wednesday
Pilot Mountain.....Thursday

Mc. P. SMITH.

South Quay.....Sat. and 1st Sun. in June
Flatty Creek.....Tuesday
Elim.....Thursday
Kitty Hawk.....Friday
East Lake.....Sunday
Bethlehem.....Tuesday
Concord.....Wednesday
Morattock.....Thursday
Will some brother meet him at Elizabeth City Monday evening.

J. E. WILLIAMS.

Clark's Grove.....May 14
Meadow Creek.....15
Bear Creek.....16
Flat Creek.....17 and 18
Mountain Creek.....19
Liberty Hill.....20
Jones Hill.....21
Conveyance needed.

June 1-1902

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE RESURRECTION MORNING.

The Christian oft is weeping
When he thinks about the end,
And the cold, dreary years in the grave
But while we sleep in Jesus
We will count no time at all,
For we'll know no thousand years in the grave.

CHORUS.

For the resurrection morning
Will come to you and me,
When this body is laid in the shade;
For while we sleep in Jesus
We will count no time at all,
For we'll know not a moment in the grave.

Till the resurrection morning
It may be ten thousand years,
But not a moment of time to you and me;
For with our blessed Saviour
It is one eternal now,
So there'll be no hundred years in the grave.

CHORUS.—

We often find tradition
Among the people of the Lord,
Handed down to them year after year,
Which puts the resurrection
In the future far away:
But there'll be not a year in the grave.

CHORUS —

We hear the Saviour say,
That I am my children's way,
And therefore my people cannot die.
When we fall asleep in him
It will be a happy time,
For there'll be not a month in the grave.

CHORUS.—

We often grieve for loved ones,
And think of them as dead,
When they're basking in the sunshine of his love,
For to them there is no dying;
But a sweet eternal rest;
For there'll be not a week in the grave.

CHORUS.—

So look home and rejoice,
Wait for that inviting voice,
That is calling all the loved ones unto him.
If in him we do believ ,
No death we shall receive,
For there'll be not a day in the grave.

CHORUS.—

Dear ones do not grieve,
For in him if we believe,
We have only the river to cross.
For the valley of death
Is the road in o his rest,
For there'll be not one hour in the grave.

DEAR BRETHREN AND SISTERS:—I have for several years been impressed to write out what I think is the reason of my hope in Christ Jesus, the Lord. Why I look upon him as the chiefest among ten thousand, the one altogether lovely. I wish to go back and mention certain things that I witnessed when a child, in which I believe the Lord was teaching me. When I was about 12 of 13 years old I dreamed I was at the church at the Falls of Tar river, and a very large and long black snake got after me. I ran to my fahter and he told me the snake would not hurt me, but I could not believe it, and ran to my mother, and she told me the

same. I was so scared, and thinking that father and mother had forsaken me I then looked up and said, Save me, and then awoke. I feel that in this snake, my sins, the Lord had shown to me, and father, mother, nor any one (for there was a large crowd there) could see them, and although I was but a child there was a long list of sins attached to me. Some time after that I dreamed that I was in the garden one morning while the hog feeder was cropping collard leaves and he caught me and cut my neck to the bone all around, but I was not dead, for I ran to father and he told me it was a pity Ned did not kill me. I then ran to mother and she told me the same. I then looked up and said, Lord have mercy on me, haven't I a friend in the world, and I awoke. The dream was so vivid that I felt to see if my neck was really cut. The lesson taught by this is to fear not him that can destroy the body only, but rather fear God who can destroy both soul and body in hell. Some time after this I dreamed I was on the bank of a creek and the water was very deep, and I was trying to cross; the creek was about 15 feet wide. After a while I found a pole about 6 inches through lying across the creek level with the water, and with much difficulty I crossed, but as I stepped on the bank the earth sank all round me and left me standing on a place just large enough for me to stand on. I looked back and my pole was gone. I was much alarmed, and expected to be lost every second, but after a while I saw a very narrow strip of land not over 2 inches wide extending from where I was to the main land, and this was my only chance, so I attempted it and got to the main land again, but as I stepped on it the earth sank as before. I became so frightened that I cried out, Lord save me, and I awoke.

The longer we live and try to walk the narrow way that leads to life, the narrower the way appears to become, and the seldomer we see ourselves in it.

The above dreams had the effect to open my mind and thought to the fact that there is a God, and that I had a soul that would live after I was dead, and it caused me to fear God in the sense that I thought I was accountable to Him for every thought, act and word. This lesson has remained with me more or less all my life.

Nothing more occurred with me that I care to relate until I was 19 years old when I went to a Methodist camp meeting, and while the preacher was preaching I became so affected that I commenced crying, and not wishing to be seen crying I started to leave the ground but after getting about 50 yards I stopped and went back to the seats and stood there some time. They had quite a time shouting and going on when I started to leave, but they had got quiet and another preacher had taken the stand. He did not preach, but commenced begging for money. I stood there until I became disgusted with the proceedings and turned to go home. I mounted my horse and started in a walk, when these words came to me as if they had been spoken, "You are without God, and without hope in the world, and if you die in your sins, where God and Christ are you cannot go." It so alarmed me that I commenced crying. I thought it would never do for a young man to be crying, so I tried to stop, but the same words came back with renewed weight, and I was compelled to cry aloud again, and in this condition I reached my home, (eight or ten miles). I was in so

much trouble I do not know what time I got home, nor what I did with my horse. I was living alone. My cook had supper for me, but I did not eat, neither did I sleep any that night. I walked the floor and yard and tried to pray to God for mercy, but it would come to me that God would not hear my prayer which seemed to go no higher than the loft of the house. The next day I was ploughing corn and a colored man was ploughing with me. I got in such a condition that I got on my knees and prayed to God for mercy, but I did not want any one to see me, so I managed to get the colored man at one end when I was at the other, then I went into the woods nearby and knelt down, but that did not satisfy me, for I felt I was not fit to approach such a Holy Being as I looked upon the God of Heaven to be, even in that attitude. I wanted to humble myself even in the dust, and when I had fallen on my face my only plea was Lord, have mercy on me. I thought I heard something, and rose up, and looked around, but saw no one. I went back to my plough and not long after the same feeling came over me. I then got on my knees to pray again, and the feeling was so forcible that I felt I could not wait to get to the end, and stopped my horse and dropped on my knees between my plough handles, and all I could say was, Lord have mercy on me, a poor sinful being. For 2 years the burden of sin and condemnation was so severe on me that I saw little or no peace, but finally it gradually wore off and I returned as the hog to the wallowing in the mire, and was as though I had never felt the hand of the Lord, or the burden of sin, and for about 20 years, except at times, I remembered not the misery I had felt.

The Civil War came on, and I went in it, and while there I would try to pray to the Lord for his protection during the battle.

One day I was carried into battle and was wounded, and immediately it occurred to me that I did not ask the Lord for his protection. I was carried to the hospital and remained there for three months, and the most of the time hovering between life and death, and would feel surely if I had obeyed my impression and prayed the Lord he would have protected me, as he had done before. I feel that the Lord was with me all the time, and gave me good friends in the hospital, for I was nursed as a child, and every whim gratified, as far as it could be; but I did not see the Lord was with me then, but now I see his hand appears. Things went on with me much after the former style, until Monday after the second Sunday in May or June, 1871. Elder John Purvis preached at brother Robert Rick's house, and it happened I was there. It happened then, but now I see it was all in accordance with God's purpose. While Elder Purvis was preaching there came over me a calm, tranquil and serious feeling, and the first thing I knew the way of redemption for fallen man was opened, and I saw man in his fallen state, and saw Christ his only Saviour, and felt like crying out, glory to God! I felt like I wanted everybody to hear that sermon; went home and told my wife she ought to have been with me to-day to hear Elder Purvis' sermon. She asked me why? I replied it was the best sermon I had ever heard, not knowing it was the first I had ever heard in the spirit and understanding. I felt good all over. I did not want to do anything but meditate and enjoy what I had heard. I did not know the eyes

of my understanding had been opened. Next morning I awoke singing, and while dressing (still singing) something seemed to say, now you are trying to make out you are something. I said to my self, Why, because you have not been singing this way before, and if you keep on this way, somebody will be ready to say you are trying to make out you are good, and you know you are nothing but a vile sinner. I thought I would not sing any more, for I did not want any one to be deceived in me. So I stopt singing aloud, but my heart was singing, and the first thing I would know I would be singing aloud again.

After breakfast I started to my gin-house, where I had some hands working, and when I got about half way all nature seemed to change. Every thing was praising God, even the very sprigs of grass, and behold, I was trying to praise him too. I was lost to every thing around me. My mind was completely absorbed in the goodness and mercy of God to me, and then faith came to my rescue, and by it I was enabled to lay hold of the promise set before me, and could say, My Lord and my God. Not till then could I claim him as my Lord and my God. Ever since then I have felt that I had a personal interest in the blood and righteousness of the immaculate Lamb of God. I was carried above all pain and sorrow. My mind was carried away from this world, and the things of this world. Oh, what joy I had! for then I could hold sweet communion with the Lord every day, and not a wave of trouble did cross my peaceful breast. I went on my way rejoicing.

Not long after this I saw that Elder Purvis had some appointments at Pleasant Hill and Upper Town Creek. I desired to go, but did not want my wife to know why, so I proposed to my wife that we go to my sister's Sunday, but she would not agree to it. I then went and sat down by her and said to her, Sarah, I think you have a hope in Christ, and I hope I have. Now, if you will tell me the reason of your hope I will tell you the reason of mine. Instead of her telling me her hope, she commenced slapping her hands and said, You thought you were keeping it from me, but I knew it. I asked her how she knew it. She said, Several months ago I was lying on this bed one evening, and our two little children came to me and asked me where you were, and I told them I did not know, and I asked them why—what did they want with you?They said they had come after him. She said she turned over to speak to them again and they were gone. She said they were angels, and from that time, she said, I was satisfied that the Lord had answered my prayers, for I had prayed time and again that you might be brought to love to go to preaching, and then you would fix for me to go, or go yourself and carry me. She then agreed to go, and we met Elder Purvis at Pleasant Hill, and went with him to Upper Town Creek, and on the way I told him about what I have written, and he said he thought my duty was plain. I did not know what he meant by my duty, and asked him, and he said to go and offer to the church. I told him I was not fit to go, and he told me if I were to go and tell them that I was fit they would not receive me. I thought it very strange they would not receive a fit person, and take one that was not fit. That night after we got home I felt unusually happy, and was lost in sweet meditation, and did not know when my wife and children retired

to bed. I finally aroused, and as I lay down something seemed to say, Now you have done it! I asked what have I done? The answer was, You know you are no Christian, but you have deceived Elder Pitt, and others, but you have not deceived Elder Purvis, for he knew you were nothing but a hypocrite; but as he was connected with your family, he did not wish to hurt your feelings. The tempter got the upper hand of me, and caused me to acknowledge, or rather fear it was so. Then I had to resort to all prayer, and I tried to go to God with my complaints. I wrestled in prayer with the Lord, trying to beg him that if I was deceived to undeceive me; and if I was not, that he would make it known to me in some way; and just before day I heard a voice, or seemed to hear it, saying, Fear not, little lamb, for it is your Father's good pleasure to give you the kingdom. Doubts and fears were gone, and I was again praising God with all my might. Soon I fell asleep and awoke praising God. I was so helped I felt I would not believe Satan again. In my happy state I wrote sister Caroline Jones (who lives in Conoeta) and told her, or tried to tell her, what wonderful and glorious things the Lord had done for me; how he had washed me, and made me whole, and covered my naked soul with a beautiful white robe, and had given me a bright and shining lamp to guide my weary feet while I remained here on this earth, and I thought surely it is as little as I can do to show my appreciation of the beautiful dress and lamp was to keep my garments unspotted from the world, and the lamp bright, that I might see how to go.

Dear brother Gold, I shall never be able to tell my feelings at that time. I love to linger here. I am near Bethel, and can say the Lord was in the place and I knew it not. I felt that all my deformities were covered, for I felt the Lord had wrapped me clean up with this beautiful robe, and surely I should not see any more trouble while I remained here, but was sadly mistaken, for about six months after I was mindful to go to the Kekukee Association, and a few days before I was to start Satan came to me and said, What are you going to the Association for? You want to deceive those people down there (Lawrence's) and I saw no peace until I promised not to go. Then, after it was too late, he came back and told me, now, if I had been a Christian, I would not have been so easily scared out of going.

The next Sunday Contentnea Association was to be held at Town Creek, and I and my wife went, and when I got back home my arm inflamed from an old wound received in the war, and I was down two months, and my friends almost despaired of my recovery: but the Lord was there. After I began to get better I was one day lying with my face toward the East, and whether asleep or awake I do not know, but I have always thought I was awake, though I was in a different state from what I am when awake; but be that as it may, I thought I was in the land of Egypt, and something seemed to say to me, you are where you have been all the time—you have tried to make people believe you have crossed the Red Sea, and are in the land of promise, but you see you are not; and I agreed that it was even so, and I might as well be contented, but pretty soon I found myself in a dense forest of large trees, no undergrowth, but the upper foliage was immensely thick, and it was so dark I could see nothing, and was trying with all

my might to find my way out, and while looking for some way out I espied a star. At first it was a mere glimmer in the far distance, but it seemed to get nearer and nearer, and larger and larger, until it seemed to be only a few hundred yards off, and about two hours high.

The darkness had all disappeared in front of me, and I was standing on the line between the light and darkness, and while I was standing gazing at the beautiful sun, something seemed to whisper, cast your eye to the earth underneath the star, and when I looked I saw a little babe wrapped in a cloth, and I thought the whisper said, this babe is the Lord Jesus, and it vanished out of my sight, but my mind continued to follow the babe, and soon I beheld Christ the Lord in the garden in the attitude of prayer. He was on his knees, and his hand lifted up. I heard no word as from him, but he seemed to be in great agony, and the same whisper seemed to say, see what agony he suffers for you, and the scene was removed. Again I was standing, and suddenly a large temple appeared before me, with a great multitude standing in the porch, and while looking I saw the Lord as they led him in the judgment hall and out of it. He had on the crown of thorns, and the same whisper said, see what ridicule and contempt was cast upon him, and he bore it all for you. Again I was standing alone, and suddenly Christ appeared before me suspended on the cross, and the whisper again saying, he died that you might live, but not a word did I hear as coming from the body of Christ, but I believe his spirit was confirming in my mind that I was interested in all things he did for the redemption of man.

In the same vision or dream, I was standing on a hill and there was a beautiful valley on the other hill on the other side, and while standing there a white cloud appeared on the other hill about the size of a large house, and in the midst of the cloud was our risen Lord and Master about to ascend to his God and my God. The cloud arose and bore my Lord from my view. Then I returned to my natural state, and began praising God and rejoicing, for he tells us that in my Father's house are many mansions, and I go to prepare a place for you, and I believe he has prepared for me (unworthy though I be,) a mansion in the skies. At this time I was not able to sit up, or to read, but when I got so I could read I was impressed to read the Bible, but no particular part, so I let the Bible open where it would, and it was at the birth of Christ, by Matthew, and I read it with as much interest as any one ever read a book. Not long after I was again impressed to read and did the same thing, and the book opened at the birth of Christ, by Luke, and I was as much interested as I was before, and when I finished reading something seemed to say, you are satisfied now, since you have two witnesses to what you have seen, and I said it is enough.

Brethren, joy filled my heart, and love overflowed my bosom and I loved all of God's creation, but now especially the Primitive Baptists, and I would go anywhere in my reach to hear them preach. I never was at a loss to know where the church of God is, for flesh and blood had not revealed it to me, but my Father who is in Heaven.

The next Spring Friday before the second Sunday in May, Elder John Respass, of Georgia, preached at Pleasant Hill, and I went to

hear him. The next day he preached at the Falls and his subject was the Siege of Samaria and the leprous men at the gate, (read it) and I was so wrought upon that when the Conference was opened I went before the Conference and was received, and given the right hand of fellowship by the moderator and all the church that were present, for the love that I had for Christ and his people caused me to want to shake hands with everyone. There was no Jew nor Gentile with me, for they were all one in Christ Jesus. A little more and I will stop: but there is much more I would like to say, yet this is already too lengthy. Then brethren, I had a glorious time for two years. When there was a travelling minister to be met I was always ready. If I live I hope to write some more.

With much love to all, I wish to remain your loving and devoted brother,

WM. C. TREVATHAN.

Remark.

The above was written by one of the loveliest brethren, and one of the best deacons in my knowledge. I have been blest to know him 30 years, and have been endeavoring to serve the church he is a member of, Falls of Tar River, about 30 years, and he is one of its most beloved members—a right hand man to me. P. D. G.

DEAR BROTHER GOLD:—I have had a mind for some time to write some of my feelings in regard to the condition of some of our churches and cause of same, and after reading Brother H. J. Redd's piece upon the same subject, and being so well pleased with his views upon it, I decided to comply with my feelings, and offer a few thoughts in connection with same. Brother Redd well says, "It requires no close observer to see there is great commotion and confusion among our people everywhere, almost, and there is a cause." I agree with him where he refers to a departure from the original principles and practices as one cause, for such will surely bring trouble; for when one is caused to see a beauty in, and to love principles and practices of the church, and is made willing to submit to them, a departure from them causes trouble, and often divisions. I will mention another cause for some of the trouble that arises among brethren—that is, the taking of worldly evidence against brethren, which, until some years back, I thought would not be tolerated by any Primitive Baptist, and the one offering to notice such would be sharply rebuked for it. I surely agree with Brother Redd in regard to church independence. Our discipline says each church is independent in matters of its own discipline, and as long as she is governed by the discipline no other church has a right to interfere; but when she departs from her discipline it seems to me her corresponding churches have the same right to complain that a church has to complain at one of her members for violating her discipline, or one member has to complain at another.

It seems to me one church stands to another as one member to another; if not, how can the unity of the spirit in the bonds of peace be kept. In regard to preachers accepting the care of a church as pastor, or remaining pastor after he finds a part of the members want to make a change which, (if it be so he will find out by the time he serves them one or two years) would

it not be better for him and the church, under such circumstances, for him to resign and advise them to get a pastor they are all agreed upon. It would cause those favoring a change to think he regarded their feelings and would cause them to have a tenderer feeling toward him. In cases where there is dissatisfaction (that is where the church is divided) for him to offer his resignation and leave it with them to decide, only as it were evidence of the breach, because probably not any of them want to expose or hurt the feelings of their pastor; hence when the question is brought up, rather than bring any trouble, those wanting a change sit still with their heads bowed down and say nothing and go off with their feelings cramped, when if the pastor would resign and advise the church to make a change, they would go off with their feelings cheered and feeling a lot better toward the pastor, and then let the whole church unite as one and accept his resignation, and then as one body choose them a pastor and see to it that all are agreed upon the same one.

I would to God that it could be the minds of every pastor and members of every church (where they are divided on their pastor) to make a change and get a pastor they are all agreed upon. I am sure there would be more love manifested, because to be divided brings coldness and often trouble. I am sorry such things occur, for I do hate to see brethren divided and cramping each other's feelings, and no church can or will prosper under such circumstances. The children of Israel were never prosperous when they disobeyed the commands of the Lord, so it is with the people of God to-day when they get divided and disregarding each other's feelings. They are given over to their enemies, hence coldness and barrenness follow until they return to the Lord and become united. Oh, that all such troubles could be removed and the people of God could once more be united, and be enabled to enjoy meeting each other as in days past by and gone, when it seemed all were glad to see the time come for preaching, where it was expected that not only the members of the church where preaching was to be held would meet, but that a goodly number from the corresponding churches would be there, and all as one join in the service by singing and prayer and making each feel to say with the poet,

> How loath we are to leave this place
> Where Jesus shows his smiling face,

And even those on the outside could say,

> Oh, could I stay with friends so kind,
> How would it cheer my drooping mind!

I have not written the above to try to better brother Redd's piece, for it is good enough; but as my mind had been exercised on the same subject, I felt I wanted to tell him how I enjoyed reading his verses (though sorry to hear of such trouble), and to give some of mine in connection with the same subject. I have not written with a view to getting up a controversy, or to hurt any one's feelings, but just as my mind directed me, and I hope with a feeling for the good of all; for if I know what I desire, it is that peace and prosperity might abound among the people of God.

Brother Gold, please examine this, and if you think it will cause any trouble to publish it, throw it aside; and if not you can publish it if you see proper, if not all will be well.

May the God of peace, love and

mercy so direct our minds that we may live to his praise.

As ever yours unworthily,

A. WIGGS.

Pine Level, N. C., May 3, 1902.

MY DEAR BROTHER GOLD:—You will please allow me a little space in the LANDMARK to comply with the request of many brethren and sisters to let them hear from me when I got home. My dear brethren you all must know that I cannot undertake to mention my tour in detail as it would take more than one LANDMARK to contain what should be written. I left home on Feb. 20th, and returned on May the 3rd. During this time I traveled in Eastern N. C., through about 20 counties. Preached about 80 sermons to about six thousand people and traveled about 1100 miles. While I had some disappointment and hardship I now look back on my tour and think of it as the most pleasant days of my life. While the churches seem to be in rather a cold state I found most of them to be in peace; and I feel that we had many good meetings as I was ever in. I feel sure that I have never met a more spiritually blessed people any where. The most of the dear brethren in the ministry that I met seem to be perfectly unassuming with no higher aspirations than to preach Christ and him crucified. Therefore harmony among them seems to abound. (My dear brethren in the ministry, allow me to digress here a little, that I may beg you not to write another article for publication, or preach another sermon, that will in any way reflect on any of the dear brethren in the ministry.) And to the dear editors of our religious periodicals please pardon me for begging you not to publish another article from me or any other brother that in any way reflects on any brother. If you will do this you may all send me your paper, and I will try to pay you for it. Brethren, I feel sure that none of us will attempt to limit God's predestination or accuse him of being the author of sin and confusion. But some of us may be guilty of wishing to be called great or Rabbi. I feel like I might write columns begging you all to leave off all extreme expressions for we all know extremes are always wrong. Perhaps none of you have as poor an opinion of an old Baptist preacher as I have. I see none of you, as stronger than a poor little coney, and I feel sure our only safety is to abide in the Rock.) At Concord I was joined by our dear brother J. I. Ambrose, and at Bear Grass I took leave of him and came home for 10 days, leaving h im to fill appointments for me. Which I have good reason to believe he did in a very satisfactory manner. On my arrival at the Depot at Everits I received a telegram from our family Physicion stating that my wife was sick but on my arrival at home I found her much improved, and she was soon well again. So I met the dear Ambrose again at the Falls church, and for the last two weeks we have had some most excellent meetings. Yesterday we held the last but not the least meeting at my home church Smithfield, and last night we preached here at my house to my dear wife and children together with a few brethren, sisters and neighbors. My dear companion seemed to enjoy the preaching so much she told me I could go again today if I would preach as I did last night. But I think I will wait until my appointment is ready at Raleigh Thursday. My dear brethren I hope you will all pardon me for not making any personal mention of you. If I know my

heart I love you all and hope to meet you again sometime.

Affectionately yours
W. J. STEPHENSON.

ELDER P. D. GOLD, DEAR EDITOR AND BROTHER:—It has been on my mind for several years to write something concerning the duty of deacons, and also the duty of churches to their pastors. I have had to fill the place of a deacon (as near as I could,) for 25 or more years. While I often think or feel like the church made a mistake in chosing me for a deacon, I have tried to keep them from finding it out by trying to do what I thought was my duty. In the first place the church should be carefu and choose as near as they can such men that come nearest filling the scriptual qualifications. Men that have shown they had a kind of oversight and special care for the church, and as looking out for the needy, and are ready to contribute to their needs, and seem to be concerned about the pastor, wishing to know if he is in need, also one that is on the alert for any disorder in the body, and is ready to do his best to settle any difficulty among members without its going into the church. These I look upon as being some of the very best qualifications of a deacon. It is nothing amiss for a deacon to exhort a church to her duty. If he sees she is not doing her duty to her pastor he should admonish them to attend to that particular business; if there are any of the members in need he should visit them, and administer to their needs, and call the attention of the church to their condition, and the church should enable the deacon to help such. A church never should ordain any man for a deacon that they are not willing to trust with the affairs of business and money of the church. A deacon expects to have things said about him by the members of his own church, for members think it wrong to say money in the church, but you need not use money, if you rather give something else, give it, but be sure and give as the Lord has prospered you, give liberally and willingly. Let every one give something (remember the widow's mite.) Brethren, we should hold up our pastor's hands. When Moses could hold his hand up no longer some of his men helped him by holding up his hands. So brethren, let us prop up our pastor's hands. Those that wait on the Lord shall renew their strength. If there is a church in the United States that does not help their pastor, or offer to, I would be glad you would read the Apostle Paul's 1st letter to the Corinthians, and especially the 8th and 9th chapters, also Romans 15: 25, 26 and 27th verses, also 1st Corinthians x chapter. There are many passages of scripture that point out our duty to our pastors and preachers. I wish all that can read would at least read the above scriptures, and read them with a prayerful heart, desiring to know the true meaning of them. I have known ministers to try to make those scriptures mean only spiritual things, but we know that under the Law that those that ministered at the altar live by the altar, for the Jews were required to give the 10th of all they made for the support of the government, and the service of the temple was a part of the government. The law was such that the ox was not to be muzzled when treading out the corn, and the Apostle Paul calls our attention to that fact, and shows by that that we should not suffer our preachers to serve us for naught. Paul says, have I not

power to forbear working, (with his hands for support, but I will not avail myself of the privilege, for some of you will not be offended;) and to our shame brethren, many of our ministers that serve churches leave their work and travel 10 and 20 miles, and some even more, have to leave home Friday, and get home Monday. Some of them have to stop their ploughs for they have but one horse. How do you expect such to live when you feel like it is all you can do to live, and hardly take time to go to preaching on Saturday—once a month. Just think about it brethren. Imagine yourself in such a place with a wife and children to care for. It is bad enough to have to go, and then brethren, remember your pastor. Just think about when he gets home, and his wife meets him and says, you will have to eat corn bread for the flour is all out, and we have not a cent of money. Some one may say, if he is called of God to preach he will not suffer, then the needy preachers were not called, if so you have not done what the Lord has required at your hands, for the ox must not be muzzled that treads out the corn, and if you suffer a preacher to preach for you, and you do not minister to him of your carnal things, you certainly are muzzling the ox. Think about these things brethren, and let us do our whole duty, and remember our pastors.

Brethren, I do not appeal to you to do any more for the traveling ministers, but I would not have you neglect them, but do not do more for the one that only comes to see you, it may be once a year, or it may be in several years, than you do for your pastor. I have known churches to do that, give maybe 2 or 3 dollars to a traveling minister and not give their pastor that much in a year. Brethren, since the split many years ago, and the missionaries went o?, it seems to me we have been afraid to do our duty for fear somebody would say we are begging for money.

Brethren, we haven't got anything to do with the world, we are not of the world, therefore let us take heed to what our Lord and Master has commanded us, and do it with love to all.

I remain your devoted brother,

W. C. TREVATHAN.

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G. W. STEWART.

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Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D. G.

ZION'S LANDMARK

'Remove not the anci nt 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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WILSON, N. C., JUNE 1, 1902

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EDITORIAL.

"WHY DID YE DOUBT?"

The disciples had seen so many unmistakable evidences of Jesus' divine Sonship and power, that it seems strange to me that Peter should not have walked on that water to Him when He said "come." If he himself had walked on these troubled waters, and now standing should bid a disciple to walk to Him on the same, why surely He would have sustained him. Why did he doubt?

Just the evening before he had done a wonderful miracle. Then he constrained his disciples to launch upon the deep, while he went into a mountain to pray. They doubtless thought he would soon follow and join them. But not until the fourth watch of the night, when the ship, tempest-tossed all the night by a storm of contrary winds, had been swept of all their goods, and then filled with water, leaving the disciples clinging to it for life, did Jesus appear as walking on the water toward them: whom seeing indistinctly, I suppose, through the mist and foam, and as coming in so unexpected a manner, they thought him a spirit, which much frightened them. But soon, amid the roar of the storm, they heard the voice of Jesus saying, "It is I, be not afraid." Then Peter—the spokesman representing the whole—sorely pressed by his perilous situation, yet loath to let go his hold on the ship till assured of better succor, cried out over the water, "Lord, if it be thou, bid me come to thee." This showed Peter doubted, as well as trusting in his own natural ability, as wanting the proof given in it; so he took up Satan's "if" as to Jesus' divine Sonship. But Jesus said to him, "Come." Then Peter came *down* from the ship and walked on the water to go to Jesus, till out of reach of the ship, and yet not within reach of Jesus, when his mind was diverted by hearing a boisterous sound of these contrary winds, when doubtless looking back and seeing their close-on rushing of great swelling waves, he measured his strength by their force, proving that though bereft of all else, he still trusted in his own arm (and in so much, doubted that Jesus would save him); but now believing these waves would soon overtake and take him from his feet, he began to sink. And thus realizing his strength had failed and he was perishing, this extremity brought that appeal to the sovereign mercy and grace of God

given in Christ for the lost, as the only source left him, and he cried out, not "Lord, if it be thou," but "LORD save, I perish;" which Jesus ever did, and will hear; and so immediately stretched forth his hand and saved him. And then, as if in loving rebuke, asked him, "Why did ye doubt?" Ank we ask, why *did* he doubt?

I once came down from my ship to walk on the water to Jesus. This ship had been well manned and provisioned, and carried all my earthly goods and treasures: and mostly under the auspices of soft south winds—though now and then storm-tossed by contrary winds—I had sailed beyond the midst of this Gennessareth, or narrow sea of spiritual life, when on a dark night, almost suddenly, and as with the wrath of Euroclydon, there came down a terrific storm of contrary winds, that by the fourth watch had swept away all my treasures, and filled the ship with water; and leaving me despoiled clinging to the ship. I, believing it wrecked and fast breaking up to carry me down, and as feeling too weak to buffet the waters of the still raging sea, and thus standing in the blackness amid the whirl and rush and roar of these contrary winds, as having lost all hope from the ship, my perilous situation caused me to long and look out over the surging waters for any possible hand of succor; when off amid the foam and mist thrown up by the storm, I seemed to see a form that I thought was a Spirit—a spirit of evil, it seemed, as borne in on the wings of the storm; that now riding on the wings of these contrary winds till he hovered above me, and lulling them for the time, said to my spirit, as if in rebuking wrath, "I am the Spirit of this storm, in unity and harmony with the will and purpose of God in salvation, and hence am contrary alone to every principle and power opposing these; therefore am as the wrath of God against all your ungodliness, to sweep away your every fleshly arm and refuge of lies, wherein you have trusted unawares; that leaving them dead behind you, you may be drawn to Jesus, your only safe refuge—to look out and see him in saving mercy and hear his voice saying to you, "It is I, be not afraid." When though affrighted and astonished with this glad hope springing, yet seeing the peril, I was not willing to let go the ship till assured it was Jesus. So I cried, "Lord, if it be thou my Savior, bid me come to thee." And he said, "Come unto me." Then I came down and walked on the water; but before I reached him, when hearing another mad rush of the winds, I looked back, and seeing a great close-coming wave that I concluded, as too weak to withstand, would take me up and force me to Jesus' feet as any piece of driftwood: and would he not let me pass as such? That is—to be literal—as driven by the force of adverse circumstances that left me with no where else to go, I should thus go to Jesus, would he see any virtue—any faith in being thus driven—forced to him?

Would he stretch forth his hand to save me? I doubted it, and began to sink; then realizing I was perishing, I too was brought to appeal to that one only source left me—the mercy and grace of God; and I too cried, not "Lord, if it be thou," nor "Lord help me, but LORD save, I perish." And as he immediately saved Peter, and then led him back walking on the water to the ship, and went aboard and continued with him to the other shore, so I verily believed he saved me, and all such, and will abide on the ship with us to still any storm that may arise by the way till landed on the close-coming shore beyond and sheltered in our house not made with hands.

But the question to Peter still remains, "Why did ye doubt?"

This question had been on my mind for two or three days, and till constrained to begin to write about it: and that when I did not know the answer, or why Peter doubted. But as always—as always lacking—I begged the Lord for the wisdom necessary to answer it in truth to edification. And so began to write as thoughts came, thinking the answer would be given—as often—while writing. But when I came to the question this, the third time, and still no answer given, I laid down my pen and bowed my head on my arms on my table to wonder why the Lord had not revealed it to me: when almost immediately my mind was caught away—forgetting all else—to where in the foregoing relation of my own experience, I stood (in the figurative sense given) amid "the whirl and rush and roar" of those contrary winds clinging to the ship, when I again saw that Spirit; but now no more riding on their fury in rebuking wrath, but in the light and love of peace, and as having detached "contrary winds" as a phrase separate from that storm; and having clothed it with the most unexpected and surprising beauty and light of interpretation, which at once sent a gleam throughout that whole voyage on the sea: and which was so new, and so sweet and wonderful to me, that my mind took up the phrase and followed the light — "contrary winds"—winds in unity and harmony with the will, purpose and predestination of God in conforming those given to Christ to his image in life or spirit, and to make them after his likeness in body. For he having been born into their flesh and they into his life, are one in life and body. And that the Father hath raised up Jesus in the life and body, is that he will raise up these the members of the same one body. Therefore Jesus said, "All the Father hath given me shall come to me and I will raise him up at the last day." But these, after being born of the Spirit, are still held in bondage to sin by powers of evil in nature stronger far than they. Hence Jesus also said, "No man can come to me except the Father draw him." This includes their coming into him bodily, so to speak, or practically in time where alone they cease from all dead work and serve the

living God; and that as having learned obedience like Jesus did, by the things which they have suffered, as well as coming in regeneration or life.

A man perishing with thirst is drawn to the hand of one offering him a drink of water. But the necessity behind this creating that thirst was the compelling power moving him. Would that man have created the circumstances causing this necessity by which he was starving to come to that drink? Nature cannot rise above itself. Did, would, or could, Peter have created this storm and brought it down upon him as he got in the midst of the sea in all its relentless devastating fury, finally forcing him into the raging sea that there perishing he might come to Jesus? No, he was as far from it as he was lacking in the divine power, wisdom, foreknowledge and every element necessary. By so much no man can come to Jesus. But oh the depth of the riches, both of the wisdom and knowledge of God; his judgments are unsearchable and his ways past finding out. He it is who will break the bonds too strong for them and draw them to Christ—who will destroy him who holds the power of death over his people. So the battle is God's; not to destroy them, but the adversary. For the two-edged sword of the Spirit cuts every way—destroying the enemy to them. Yet his stronghold being in their body of flesh, they suffer the devastations of the war. And so unsearchable are his judgments in this devastation, they often become so grievous and bitter that they count them against them as evil. God does thus create evil, yet as sent unto salvation.

But this conformation of a child of God to the life and walk of Christ in time is—as the enemy driven from Canan—gradual. There is a diversity of operations, but I follow now these "contrary winds" and Peter.

These successive storms, or providences of God bringing personal adversity, afflictions, bereavements, trials, &c., till beat upon and washed by wave after wave, as it were, emptied from vessel to vessel, till one like Peter is left from dire necessity clinging to the ship for life, are as the wrath of God, against all their fleshly hopes and helps, which having been demolished, become as the voice of Jesus who has walked hither on the same troubled water, saying to him "It is I, be not afraid—come unto me." Peter is now drawn to Christ; he is not only now made willing as now seeing him his only safe Refuge, but wants to go to him with a craving as strong as his love for Jesus. And—as indicated by a lull in the storm—Jesus gave him grace to come down and walk on the water so near him as conformed to him, which was within a step or two. But the fact that this storm was not ended, and now followed and overtook him at this point, almost in reach of Jesus—was that some principle opposing God in Christ still remained within him. And the fact that Peter

having measured his strength by that of the winds and waves and finding it unequal began to sink, proved he was trusting in it; which he could no more than his breathing, and by so much could not come to Jesus, even as taking these one or two last steps. For he would trust in his strength so long as alive to it, and in so far doubt Jesus.

But as this storm upheaved the deep of the sea, throwing up its filth and mire to be carried away by the waves, so the Lord upheaves the hidden deep of the heart, while the Spirit with his quick and powerful sword, and as discerning the thoughts and intents of that heart, pierces the vile from the precious to be thrown up; (Peter exposing his self-trust and doubt) then "dividing asunder Soul and Spirit and joints and marrow," and Peter sinks perishing—submerged to receive "the washing of water by the word," to be raised from dead works to serve the living God—to find his life and strength his all and all in Jesus—to be raised up out of himself into Jesus in verification of his word "I in you, and you in me," that as Jesus manifested his flesh in his life, he now manifests the life of Jesus in his body in all his walk, talk and actions. And so of a truth "Jesus is come in the flesh," even in his flesh as one with Jesus. For Jesus instantly lifted him up into himself, and thus he walks on the water back to the ship. For lo! the storm is past, the sea calm, and the ship steady!

Thus Peter, driven by these contrary winds, was made to manifest his self trust, as his doubt, that seeing this trust as a great strong gate of brass fastened with the iron bar of doubt, and as inclosing the Sacred Temple in the Higher Kingdom of God became an impregnable intervention between him and that Temple of Christ, also that the last work of this storm was to demolish this gate of brass impregnable to him, that he might enter into this Temple, was a memorial to Peter and to us, declaring that salvation whether for eternity or time is of the Lord.

If this is not why Peter doubted then the Lord has not shown me.

P.

A PHARISEE.

There are many ways in which the spirit of a Pharisee is exhibited. One we will consider somewhat now. He is a man who is a professor of religion, and a strong (vehement) advocate of Sunday schools. He will do his utmost to persuade the children of Primitive Baptists to attend his Sunday school, and censure their parents and blame the children also if they refuse to go. He will say, I am charitable and liberal; yet he will not suffer one of his children to even attend a preaching of the old Baptists, nor go himself. He accuses us of want of liberality, and of being selfish; but he is not selfish of course. But he expects you to do as he wants or you are selfish.

Suppose the Primitive Baptists

were to endeavor as persistently and adroitly to influence the children of other denominations to disobey their parents, what would they think?

Other denominations keep their children employed all through Sunday, so that if they desire to attend our meetings, they would have no opportunity.

None of us can boast rightfully of having any liberality to spare. As for charity no one has that except God gives it, and that cannot do wrong, cannot even think wrong.

Are there degrees in charity?If so some have more of it than others? Where is the evidence of such a thing? It is common for men claiming that they are charitable to hint that others have none or not much, while they of course have more. Pharisees claim that they have much of it.

Charity—not men—beareth all things, believeth all things, hopeth all things, endureth all things, thinketh no evil, never faileth. This cannot be said of any man. The expression, a charitable man, does not occur in the bible.

There is no better rule to govern men's conduct than the following, "As ye would that men should do to you, do ye also to them."

P. D. G.

HUMILITY.

"So let him curse, because the Lord hath said unto him, Curse David." 2nd Sam. 16:9.

Where can one be found more humbled than David was? He had sinned so grievously in having Uriah killed, and taking his wife, and attempting to hide his guilt. It is no credit to one who sins to expose himself in his wrong and glory in his shame. It is the nature of men when they do wrong to endeavor to wrap it up and conceal it.

But God loved David, and had greatly honored him, therefore his sin is the greater. How blinding sin is! Nathan presents a case before David that embodies his sin. David said that man shall die. It is no clear evidence that a man is pure if he is ready to adjudge another guilty. God put away his sin, but he was told the sword should never depart from his house. Soon one of his sons defiles one of David's daughters, then Absalom slays him. Soon Absalom, full of physical beauty and vanity, steals the hearts of Israel, and aspires to become king, and, raising a rebellion, makes war upon his father, who flees from Jerusalem. It is while he is thus humbled that Shimei curses him, and tells him that the Lord is now requiting him for his bloody deeds on Saul's house. In David's calamity enemies who had been concealing their hate break forth into rage. One of David's leading men desires him to let him kill this man. It is then that David replies, "The Lord hath said unto him, curse David."

What natural man with David's power as king would have thus replied? Here is a man so humbled that he ascribes all things to the Lord, even the wicked act of Shi-

mei. Yes, one says, I know you Old Baptists make God the author of sin. But remember it was in Shimei's heart to curse David, and now he considers David fallen and powerless, and so he is safe in this. Like a man drunk who is harboring some revenge in his bosom, but afraid to own it while sober, but drunk the disguise is removed, and he shows his real character of hating one.

The restraints that hitherto checked Shimei were removed, and this man acts out what is within him. Besides, it was the purpose of God thus to abase David, and he he has David's enemies round about him, so he thus bids this man to do this work which a righteous man would not do, nor desires to do.

David said, The Lord hath said unto him, curse David. One may be so humbled as to have all revenge taken away from him, and feel and know that God controls all things, and hath made all things, even the wicked for the day of evil. There is nothing outside of, or beyond, or above God, or greater than God. He does not force wicked men to curse, but controls circumstances so that what is in them is acted out voluntarily on their part to the affliction of God's people, and the glory of his name.

Jesus when reviled, reviled not again, nor resisted in any sense the most wicked act men ever committed. They desired to do this. Yet Jesus said after praying, if it were possible let this cup pass—the cup that my Father hath given me shall I not drink it? He was the humblest man that ever lived, and committed his entire case into his Father's hand. This is perfect reconciliation.

David committed his case into the hand of the Lord, saying, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."

No righteous man will curse another as Shimei cursed David. It was a wicked act. He afterwards prayed David's forgiveness.

That God uses wicked men to accomplish his purpose, and yet remains as holy as if an angel worshipped him, is true, for great and marvelous are his ways, and his judgments are past finding out.

No man in his right mind will say, let us do evil that good may come. The damnation of such is just. God forbids sinning—forbids it in the heart of a righteous man. Yet the wicked man curses David. Surely the wrath of man shall praise him, and he will restrain the remainder of wrath.

Wicked men know enough to know that their conduct cannot be defended. Hence they hate the light, for it condems them. They are without excuse.

Do all things work together for good to them that love God, and are called according to his purpose? Righteous men know it is safer to fall into the hand of God than it is to fall into the hand of man, and they know that the Lord cannot do wrong. A discerning spirit

is given them, and they shun the appearance of evil.

How deep and sore was the humiliation of David! He had no charge against any. His love for his ambitious and wicked son Absalem rose above all the shameful conduct of Absalom.

When are we safer than when properly humble, and under the mighty hand of God?

P. D. G.

HOW WE SHOULD LIVE.

Some things are most plainly written in the Scriptures concerning the children of God, and also are written in their hearts, which lovingly respond to the word of truth of scripture.

They love one another. They feel their own vileness more than they see the faults of their brethren, hence they prefer their brethren to themselves.

They love the Lord Jesus above any thing of earth. Hence they do not defraud others. They are truth ful, pay their debts, and forgive each other. They do not fellowship unrighteousness. They labor that they may not be burdensome to others, and that they may have to give to others in need.

They obey the powers that be, and mind their own business.

They believe that salvation is by grace through faith, or is of the Lord who has redeemed us, and quickens the dead. They believe the bible sets forth the only principle or doctrine of salvation, and is the only rule of our faith and practice.

They should not neglect the assembling of themselves together to worship God, and should bear their part of the expenses of worship, and should do so cheerfully, and should minister to their pastors of their carnal things.

The believer in Jesus should show his faith by his works, for good works prove that the faith which caused them is also good.

P. D. G.

UNION MEETINGS.

ELD. P. D. GOLD—Dear Brother: Please give notice in your paper that the next White Oak Union is is appointed to be held with the church at North East on the 5th Sunday in June and Saturday before. Brethren of the ministry are invited to attend and preach for us. G. J. SCOTT.

The next session of the Prospect Hill Union is appointed to be held with the church at Surl, Person county, N, C., Friday, Saturday and 5th Sunday in June, 1902.

The next session of the Mill Branch Union is to be held with the church at Simpson Creek, Saturday and 5th Sunday in June, 1902.

The Dutchville Union holds its next session with the church at Ross', within a few miles of Durham, N. C., Saturday and 5th Sunday in June. A general invitation is extended to brethren to visit them then.

ORDINATIONS.

ELD. P. D. GOLD—Dear Brother Gold: I hand you the proceedings of the council for the ordination of our young brethren D. G. Johnson and C. W. Bond, which you will please publish in the LANDMARK at your earliest convenience. We had a very solemn meeting and well attended.

Affectionately your brother,
J. T. McCOUN.

Farmdale, Ky., May 9, 1902.

The church at Little Flock, Anderson county, Ky., and of the Licking Association of Particular Baptists, called for a presbytery of elders and deacons to sit with her in council for the ordination of brethren Dudley G. Johnson and Charles W. Bond, to the full work of the gospel ministry, if found qualified. The following met pursuant to said call on the 4th Saturday in April, 1902, to wit:

From Bethel, Elders P. W. Sawin, Wm. Slead, T. D. Money.

From Goshen, J. E. Paxton, A. B. Bickers.

From Salt River, Elder Smith Hawkins, Z. T. Martin, W. B. Barnes.

Elders S. H. Durand, P. G. Lester and J. G. Sawin, having been specially invited to aid in the council, were present.

The presbytery, composed of the following elders, S. H. Durand, P. G. Lester, J. G. Sawin, Smith Hawkins and P. W. Sawin, were duly organized by selecting Elder S. H. Durand moderator and J. T. McCoun Clerk.

The following visiting brethren from sister churches were present and invited to seats: W. H. Thompson, J. W. Waterfill, George Turner, George Chilton, John Chilton.

The church being in regular conference, and of the same mind as when the call was made, through her pastor, Elder P. W. Sawin, set the young brethren before the council.

After due examination, led by Elder S. H. Durand, the brethren were found qualified for the office of Elder, to which they were ordained by prayer by Elder P. G. Lester and laying on of the hands of the presbytery.

Elder J. G. Sawin in a solemn and impressive manner, in behalf of the council extended the right hand of fellowship.

The charge was delivered by Elder S. H. Durand in an able and impressive discourse from 2nd Tim. 4:1, 2, after which the council was dismissed in peace and good will.

S. H. DURAND, Mod.
J. T. McCOUN, Clk.

On April 26, 1902, a presbytery Met at Smyrna church, Union Co., Ark., for the purpose of ordaining Brother J. T. Nash to the full work of the gospel ministry, and Brother W. H. Nash to the office of a deacon of said church.

The presbytery consisted of Elders H. Archer, W. K. Smith and Robert S. Farrow.

Brother I. R, Helms acted as moderator for the church and Bro. N. B. Bird clerk.

The candidates were examined by Elder Archer, prayer offered by Elder Farrow, and Elder Smith delivered the charge.

The occasion was a solemn one, and all seemed to be impressed that the Lord's hand was in the matter.

L. C. TRULL.

Weson, Ark.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D G.

OBITUARIES

JOSEPH WILLIARD AND LUCINDA HIS WIFE.

DEAR BROTHER GOLD:—Please allow us space in the Land Mark for the following obituary:

Joseph Williard was born in Davidson county, N. C, February 1st 1821, and married Miss Lucinda Snider, of the same county, who was born October 15th, 1827. They first moved to Davie county, and then to Yadkin, where they settled for the remainder of life, and where they by hard labor and honest economy provided a good and substantial living for themselves and family. Ten children were born unto them, of which only four survive them, two sons and two daughters, one of which the writer has the honor to call wife.

While neither of this good old pair ever joined the church, yet they were both possessors of true religion, and firm believers in the doctrine of the Primitive Baptists, and were even more apt to attend preaching than some members of the church.

They were very careful in raising their children, to teach them good morals, and to avoid bad company, and to know that father's and mother's word was the one known law of of the house, leading in the example of truth and honesty, and by their firm and uuyielding, yet courteous and tender way of enforcing family discipline by kindness and love, they won from their children a reverence which is almost an exception to a common rule.

In the fall of 1896 Mrs. Williard was taken sick with what seemed at first a deep cold, but which terminated in consumption. During her sickness she was almost a perfect model of meekness and patience, out in spite of all that kind hands and hearts could do death prevailed, and on the 7th day of February, 1897, without a struggle or a groan, she quietly passed the ordeal of death to live more perfectly in Heaven.

Mr. Williard, after the death ot his dear Lucinda, broke up and partially sold out, and moved to the quiet and comfortable home of his son, Jefferson G. Williard, where he received all the kindness and attention that loving children could bestow; but again the utter helplessness of man was manifest, when disease, and finally death, laid its heavy hand upon him. So on the 5th day of March, 1902, death won the victory over his body, and his soul took its flight to join his departed Lucinda in more perfectly praising God in heaven.

Quite a number, including children, grand-children and other relatives, are left to mourn, but not without hope. They have both left us an assurance that forbids all our fear, and leaves none in doubt, that, while we are mourning their absence in the flesh, they have not only ceased from their labors, but have entered into that rest that remains for the people of God.

A M. DENNY.

Dale, N. C., April 9, 1902.

EGBERT S. MALONE.

I feel it my sad duty to write something concerning the life and death of my dear father, Egbert S. Malone, who was born February 2, 1849, and departed this life March 11, 1901, in the 53rd year of his age.

He was married to Susan McKee in January, 1872, and unto them were born five children—three boys and two girls—all of whom are still living.

He united with the Primitive Baptist church at Wheeler's in 1890, where he remained a consistent member until his death, always attending his church meetings unless Providentially hindered. He seemed to think it a sweet privilege as well as a solemn duty, to go up to the house of the Lord. He often said the strongest evidence he had that he had passed from death unto life, was because he loved the brethren.

He was a kind and loving husband and father, and we who knew him best loved him most. He was sick for nearly twelve months with some mouth and throat trouble, and with all that willing and loving hands and skillful physicians could do, continued to grow worse. and his physicians advised him to go to a hospital, and in January, 1901 he left home and loved ones and went to Baltimore. While it was hard to see him go, yet we knew we had done all we could, and felt it would be a consolation to know that we did everything we could, and he did improve a good deal; the nurses wrote very encouraging, and a letter written on Saturday came to us on Monday, saying he was much improved, and they hoped he would soon be able to come home; and the next day the sad news came that he had died suddenly on the morning of the 11th of March. No

one who has never experienced this trial can know how hard it was to bear, to know he had died so far away from home, and we could not be with him to hear his last words nor to see his dear face in life again, yet we felt that our loss was his gain, and we could only look to Jesus, who is our present help in time of need, and he has promised grace for every trial, and it was these gracious promises which sustained us in that trying hour. And while we miss him, miss his loving and cheering words, his wise counsel, his loving presence in our home, yet we feel that he has gone from this world of sickness, pain and sorrow to that one of endless joy, and we can not wish him back.

His remains were sent home and laid to rest in the family burying ground, there to await the resurrection morn, when he shall arise in the likeness of Christ. And while we know he cannot come to us, we may go to him; and it is this blessed hope, that when the cares and trials of this world are over, that I may join him in that land of eternal rest which is prepared for the children of God, that encourages me to go on and run with patience the race that is set before me, and to feel reconciled to the holy will of God, who doeth all things well, and say as did David, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

His Daughter.

FRANCY R. JENKINS

Was born, reared and died in Edgecombe county, N. C., and was the daughter of Chuchel and Mary Killebrew; born 1844, and died of dropsy Jan. 5th, 1902, making her stay on earth 57 years, 7 months and 27 days. She was married in the year 1866 to James D. Jenkins. Eight children were the fruit of this marriage, three girls and five boys. Three boys have died, the rest are all grown, old enough to battle through life for self. She lived to see them all married and settled in their homes except her baby girl, and I have often seen her shed tears over her, but putting her trust in Jesus, believed he would take care of her, for she is left alone, father having died nearly four years ago. God has promised to be a Father to the fatherless. I feel sad for sister, as mother said that was all she hated to leave this world for, but told her to put her trust in the Lord, and all would be well.

Mother was a great sufferer nearly all of her life. She wanted to be reconciled to the Lord's will, hoping her suffering was for her good. She often prayed that if it was the Lord's will, that she might die before she was ever swollen so as to burst so I believe the Lord was with her in her afflictions. She was confined nearly a week to her room at my house, and was in much misery, especially to lie down. She prayed to die, perfectly willing to go leaving all, believing she would be at ease with her blessed Savior, for happy are they "who die in the Lord." She died very easily—did not know that she was dying. Sister Celia went to see if she would have anything, and came and told me that ma was dead. It was sad to me, but I could not grieve as I would if she had not been so willing and prayed to die, for I knew it was out of human power to give her ease. She was buried in the family graveyard at her old home place.

Mother was a member of the Primitive Baptist church at Lower Town Creek, joined and was baptized the 2nd Sunday in May, 1889; was baptized by the pastor, Elder Cooper Pitt. Owing to her state of health, she was not able to attend her meetings often. Only two of her children are members of the same church.

Hoping that the good Lord will ever guide and direct her children in the way they should go, as we can never see her face nor hear her voice any more on earth, yet when our time comes to die, that we may all be prepared to meet her where parting is no more, is the sincere desire of her daughter

Leah A. Dupree.

Lancaster, N. C.

MARIA F. CARRINGTON.

Dear Brother Gold:—Please publish in the Landmark the death of our dear mother, so that her relatives and friends in a distant country may know, as well as others.

Maria F. Carrington was born March 19, 1824, and departed this life May 5, 1902, aged 78 years and 2 months.

She was the daughter of Barnett and Prudence Blalock, and was married to Durell Carrington in 1845, if I am not mistaken. They had eight children born to them, six girls and two boys, and of these four are living.

Her sufferings were great. She called on the Lord and desired to depart. At first when I went to wait on her I felt that

I could not bear to see her die, but the Lord made me willing. She spoke of seeing little children and they looked so lovely. During her sickness all around her became beautiful while she was slumbering, and she looked perfectly happy. I just sat and looked, and said to myself, Is it imagination? But it was not. I became perfectly satisfied, and was in good hope, and when I went to lie down that night I felt that I could lie down satisfied; but oh, the day soon came when she must go, and leave us all behind, and her lamentations would be so much, and she would plead so hard for mercy I could not help but say, Take her out of her sufferings, oh Lord, if it be thy will. But while the spirit would say take her home to thee, the flesh is weak and would say, how can we give her up?

May God remember those who are left behind, guard them by day and watch over them at night: and when it is his will that we must go the way of all the earth, may he take us home to himself, where we will meet and no more part, nor ever hear the sound, Farewell. Oh, what a happy thought!

She first united with the Primitive Baptist church at Camp Creek, Durham county, N. C. My father moved to Pitt county, N. C., and she took her letter and joined at Great Swamp, which was a dear spot on earth to her. I have heard her remark many times, "When I get there and can shake the hands of the church I feel like I am home." And of late years I have heard her say in her afflictions, "I am like I have heard Brother House say, I am here just waiting the Lord's time to take me out of this world."

BERTHA TRIPP.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

P. D. G.

APPOINTMENTS.

The Lord willing the following Elders will preach :—

Elder J. F. Farmer has an appointment at Salem Sat. and 3rd Sun, in June.

W. J. STEPHENSON.

New Hope.....Sat. and 2nd Sun. in June
Laurel Fork .....Monday
Martin.....Tuesday
Elk Spur.....Wednesday
Beamur's S. H.....Thursday
Mt. Lebanon.....Friday
Crooked Creek....Saturday, and 3rd Sunday
Coleman's.....Monday
Lambsburg.....Tuesday
Chestnut Grove.....Wednesday
Flower Gap.....Thursday
Stuart's Creek.....Friday
Zion Hill.....Saturday
Union.....4th Sunday
Cedar Hill.....Monday
Pilot Mountain.....Tuesday
Tom's Creek.....Wednesday
Rock House.....Thursday
Pine Grove.....Friday
Snow Creek.....Saturday
North View.....5th Sunday
Wilson's.....Monday
Clear Spring.....Tuesday
Pine Ridge.....Wednesday
Centerville.....Thursday
Vernon.....Friday
Saints' Delight.....Saturday
Abbott's Creek.....1st Sun. in July

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An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala.

G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

Please exert yourselves in this matter. P. D. G.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa
November 18, 1901.

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 Portons of the Word," at $1.

SILAS H. DURAND.

NOTICE

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Zion's Landmark.

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—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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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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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.

A SINNER SAVED BY GRACE.

My friends so near and kindred so dear,
Pray listen while I tell,
How wonderfully near and yet with fear
I was snatched from a burning hell.

In sinners' ways, I spent my days,
In joyful mirth and glee;
Till guilt and fear, did both appear,
And placed their heavy strokes on me.

Wickedness and sin, I daily drank in,
Thinking to quench my thirst;
Till thought at last the day is past,
And I am surely cursed.

Now thought I. I must surely die,
Without God's mercy and grace;
My sins so high they reached the sky,
And I no hiding place.

O, woeful case, I hid my face,
With tears and bitter cries;
To God above, for his precious love,
Who reigns above the skies.
Where must I go, to tell my woe,
No friends, it seemed, had I;
Each fleeting breath was whispering death,
And saying, "you must die."

Have mercy on me, was my constant plea,
As I wept from day to day;
Pardon and forgive, let a vile sinner live,
And take my sins away.

As I stood on the brink, just ready to sink,
In endless misery and woe;
The Saviour cried, I bled and died,
And all your sins I bore.

O, happy day, I felt to say,
When all was calm and bright;
My burden gone, a Saviour born,
To give me wisdom and light.
My sin removed, it now behooved,
That I should the truth unfurl;
And tell the church of his wonderful works,
And forsake the outside world.

But I stayed away, from day to day,
Till months and years around did roll;
I groped in the dark, without a spark,
To enlighten my benighted soul.

Trouble and pain arose again,
To fright my inward soul;
I felt that I must surely die,
If his love and mercy are not told.

But with utter dismay, I refused to obey
The inward voice which said:
Go ye and proclaim the Lord's wonderful name—
'Tis I; be not afraid.

No earthly treasure, gave me any pleasure,
I prayed for an omen in a dream;
The Lord answered my petition, which allayed my condition,
Duty was obvious it did seem.

When the opportunity was given, I felt I was driven,
To obey the holy word of God;
The yoke I must wear, and the burden bear,
Or receive the chastening rod.

With love and fear, I drew quite near,
To tell them of my devotion;
His love everywhere, I wished to declare,
Or death would be my portion.

Of the contents of my heart, I told them a part,
Of what I'd kept clandestinely concealed
In my heart's narrow cell, fearing to tell,
How a sinner was wounded and healed.

I joined the little band, and gave them my hand,
In sweet fellowship and love;
Such a haven as this, of purest bliss,
Comes from the realms above.

Now christian friends, pray make amends,
And try to live an obedient life;
Pray for each other, and love your brother,
And do not gender strife.

MATTIE EVERRTT.

Aspen Grove, N. C.

FRAGMENTS.

It is as great a mystery that God should be "belived on in the world" as that he "was manifest in the flesh."—1 Tim. 3:16. This belief is not the result of study, nor is it caused by evidences that we can see and understand. Neither our own power nor the power of any man had anything to do in the producing of this belief. It is *given* unto us to believe.—Phil. 1:29. This belief is caused by the working of the mighty power of God which he wrought in Christ when he raised him from the dead. —Eph. 1:19. Faith is the evidence upon which this belief is founded, and that faith is "the gift of God," and is "the fruit of the Spirit." It is indeed a great mystery to the poor soul that he has a belief in the Lord Jesus Christ as the Saviour of his people, as the Saviour of sinners, and that this belief sometimes clearly includes himself as one of those saved ones.

Asked why he believes that Jesus died for his sins, the poor soul would often have to answer, "I do not know." How did that belief arise in your heart? "I do not know." Sometimes one portion of scripture, and sometimes another, can be remembered as having come into the mind with power and comforting assurance, but how and when we first believed we cannot tell. We can remember the circumstances, but the belief is a great mystery. As Jacob was found in a waste, howling wilderness, some were found believing. We are yet, at times, sensible of being in a waste, howling wilderness, our flesh being without any good in it, but full of evil propensities, which, "like beasts of midnight, howl," yet we believe in the Lord, and hope also in him.

We are often bound to a certain extent by traditions and theoretical beliefs, which have been taught us by the commandments of men, but which are not according to the truth of salvation. The evil result of such natural beliefs, such efforts to have our belief conformed to the wisdom of the world, would be greater, but that divine life is in constant exercise—within the soul, and will tend to correct such mistakes, and throw off those doctrines of men which are not in accordance with its own nature and principles. "The fear of the Lord," which God puts in our hearts, "is a fountain of life to depart from the snares of death." Our doctrine, our theories of religion and salvation, must be continually brought to the test, in our own experience, and tried by the principles of the Spirit of Christ within us, and the hungerings and needs which that Spirit makes us daily to feel.

Our feelings when before the Lord in prayer and supplication discard many a worldly theory which had taken hold upon our minds. A poor sinner at the throne of grace is in a school where true and pure theology is taught him. He thinks good doctrine while there. He is at the Fountain head of Truth. He who has cried unto the Lord out of the depths will be ready to say what is in his heart, "Salvation is of the Lord," and he will have no reservation.

He will not feel and will not then say, what a preacher (not an old Baptist) once said after having read those words of Jonah as a text: "When it says salvation is of the Lord, it does not mean that salvation is *all* of the Lord, for the sinner must do something."

On Sunday night last I was dwelling somewhat particularly upon the truth that in the teachings of the scriptures and in the experience of the Lord's people works are because of grace and not grace because of works; that we do not live because we work, but we work because we live; that we do not work *for* a living, but we work *because* of a living. After meeting I was told that some were present whose pastor but a short time before had been repeatedly insisting that his hearers could have all the religion they would live for; that this matter was left with themselves.

But even this preacher, who gives no evidence that he knows the power of God's salvation, would not dare to tell the Lord in public prayer what he had thus declared to his people from the pulpit. Even an Arminian would not dare say to the Lord in prayer that we were now left to depend upon ourselves for the comforts of religon. He will ask the Lord to come and do what he has just told his hearers it is left for them to do.

We get into tangles when we try to build up theories concerning this great mystery of godliness. Disobedience on the part of the Lord's people is punished, and there is felt a great reward in the keeping of God's judgments.—Ps. 19:9-11. Yet it would not be in accordance with either scripture or experience to say that the Lord has left his people dependent upon their own will for the comforts of his salvation. It would not be correct to say that their daily spiritual bread is given them as a reward for any goodness of theirs. If they were left in any sense to earn their own living they would surely die of starvation, even the most obedient of them.

About the sorest punishment that the child of God feels is to be left to himself and his own will and way. Then he learns that disobedience is in itself a sad distress to a living soul. It contains in itself sorrowful and painful stripes. Jonah found this to be true, and so did Ephraim, and so do all the Lord's people. In that sad school they learn that they cannot trust in their own will. Peter learned this. The living we earn by our works would be very poor. After we have had some of this bitter schooling, how we cry unto the Lord not to leave us to our own ways; not to say, as to Ephraim, "Let him alone." I have just found myself crying in my spirit to the Lord to keep me from evil; to soften and warm my hard and cold heart, and to make it a tender and loving heart; to let me be as the clay and he my Potter, and to mould me to his will. That is why I am writing this. I am made to realize how the true doctrine is brought home to us in the soul's secret intercourse with God. We ask for nothing on the ground of merit. We do not feel that we deserve the blessings of the covenant. But we ask for mercy and grace. We must have grace. We cannot live without it. We cannot serve God acceptably without grace. We want to serve him, and count it a great favor and an unspeakable blessing to be enabled to serve him. We are often much afraid that our service is spoiled

by selfishness and vanity. We lay all the evil and all the transgressions to ourselves, and blame ourselves for them. The sin and evil are our own, and on our heart the burden lies. We deserve the darkness and suffering. But when God's favor is manifested to us we never take it as a reward for any goodness on our part. No child of God takes his blessings as having been earned, and as therefore ours of right. In all our mutual exhortations, admonitions and teachings let us remember this, and not lay burdens upon each other which neither we nor our fathers were able to bear. The love of the dear Saviour in our hearts, urging and constraining us to follow him, is the only foundation for a hope that exhortations and reproofs and teachings will be effectual. It is useless to exhort one who does not know that holy principle of love. Those who do possess that unspeakable grace of love are commanded to exhort one another daily. But in all the exhortations we must remember that it is God alone who gives the word power, and he alone who can give the repentance. We must remember that all depends upon his will. Therefore the prayer is unto him for his mercy and grace first, last and all the time. SILAS H. DURAND.

Southampton, Pa.

May 20, 1902.

What Baptist cannot receive every word of the above?—P. D. G.

DEAR BROTHER GOLD: Brother W. R. Hawkins, Carr, N. C., has requested me to write for the Landmark on the following text: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ezk. 36:25.

The time of this prophecy was between the 20th and 50th years of the seventy years captivity in Babylon.

The word "clean" in the text is from the Hebrew word taw-hore and means clean ceremonially. In Numbers 19:9 we have a description of this water. There it is called, "Water of separation." It is from the Hebrew word nid-daw and means rejection, impurity, or that which is applied to the unclean. As a menstrous woman, or an idolator, to cleanse them from their uncleanness. Therefore in these two passages we have the same thing given us.

In Numbers 19th chapter we have a description given us of the preparation of this water, and the use of it is also given. A red heifer was to be burned in a clean place without the camp, cedar wood, hyssop, and scarlet were to be thrown in the burnings; the ashes were to be gathered up and put in a clean place and kept. When the water of separation was needed water was taken from a running stream and mixed with the ashes. The water thus prepared is clean (ceremonially) water and the kind that must be sprinkled on the children of Israel on certain occasions and under certain conditions.

The first time it was used was after they were brought up out of the land of Egypt, and it was then used to separate the children of Israel and the Egyptian idolatry, that Israel should be wholly devoted to God and the service he had appointed for them.

In the case of the text the Israelites had sinned so terribly that their own land had vomited them out and they were given into the hand of the king of Babylon where there was no God known but idol gods, such as they had prefered to

the true and living God. During this captivity the Lord manifested to his faithful prophets his love to his people by speaking to them his promises of their deliverance from the captivity of the great king of Babylon, and he tells them how he will separate the sins of the Babylonish idolatry from them. "Then will I sprinkle clean water (the water of separation) on you, and ye shall be clean." Clean from what? "From all your filthiness, and from all your idols, will I cleanse you."

We notice that once was not enough for this sprinkling of this water but whenever the children of Israel sinned in the worship of idols, or when they were unclean in other ways, this water was to be sprinkled on them by the high priest. Therefore this was to be a service to be repeatedly performed on them. For the extent of this cleansing we read Hebrew 9:13. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." It was ordained unto that end and can accomplish no more.

These things are highly figurative and represented a precious work in the gospel. This is the thing in which we are interested. The sprinkling and pouring denom inations take this text as one of their foundations for their mode of baptism.

If it be true that this text represents baptism they are wrong for several reasons: 1st. None but the high priest did this sprinkling. The Lord did not say, "I will send my servants to sprinkle clean water upon you" but "Therefore will I sprinkle," etc. The high priest in the ceremonial law is a figure of Jesus, our great High Priest under the gospel. Therefore if this represents baptism none but Jesus could baptize, and he never baptized any one with his own hands. 2nd. The element used by the High Priest is not used now for sprinkling nor pouring, nor is the water sprinkled or poured on persons by them in anywise prefigured by the "clean water" of the text as I have shown above. 3rd. If this represents baptism they would be under the necessity of sprinkling their members every time they did wrong so as to defile themselves. Whereas they claim that they have fallen from grace and yet they restore them without resprinkling them as was done by the High Priest in Israel.

Thus it is proven that they do not carry out that which they claim the scriptures teach.

They claim that this purifying is a figure of baptism. Paul tells us that this ordinance of God to the Israelites did accomplish the purpose unto which it was appointed: To wit, the sanctification or purification of the flesh. Does their sprinkling or pouring accomplish this purpose spiritually? If not here is an evidence that they have the figure wrong: a figure cannot rise above the thing it represents. We all know by daily observation that sprinkling and pouring do not accomplish the work prefigured in this text therefore it is not a representation of baptism, nor does this purifying under the law represent baptism at all.

There had to be the spilling of blood, the burning of fire, and the mingling of water. All this was accomplished in the terrible sufferings and ignominious death of our great High Priest, when he offered himself once forever acceptable to God.

In the sprinkling of his blood on the Israel of our God out of

every nation (Is. 52:15, "So shall he sprinkle many nations.") under heaven he separates (manifestly) their iniquities from them as the East is separated from the west, and as the children of our God are daily conscious of the fact that they are sinners and rebelious against God, they feel continually the need of this sprinkling of the blood of the great and only sacrifice for sins which can remove sins whether they be original sins, sins of our commission since we have been brought to know the truth, whether they be sins acted out or sins committed by omitting to act. The blood of Jesus Christ our Lord is the only hope the child can possibly have of being purified of his uncleanness and being made nigh by the blood of Christ. Hence this precious language: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. "Heb. 8:14.

On no other ground could he be the mediator of the New Testament nor bring us into this new and living way and keep us there. He hath "established my goings." Ps. 40:2. This is sweet and full of comfort to the poor who are not able to keep themselves.

Our Lord does not send out his ministers to make the application of this "clean water." He, as our great High Priest, administers this water. He does it effectually. He has not sent us out to search out his little ones, no, he does this himself. See Ezk. 34:11, 12, 13, 14, 15, 16. Matt. 18:11. Luke 19:10.

As the Lord said, "I will sprinkle" etc., it is fully proven that all our separation from sin is of the Lord. It is not of the mighty, the diligent, those who rise up early, or sit up late, nor the swift, but it is of the spirit of the living God.

As it is fully proven that this purifying is not baptism but the application of the blood of Christ by himself as our High Priest we might be allowed to look a little into baptism.

Baptism saves us by the resurrection of Jesus Christ as the flood bore up the ark above its own waters and saved Noah and his household with the beast, birds, and creeping things. Even so the offended justice of Almighty God bore up Christ Jesus and all who were in him above the waters which otherwise would have destroyed them. Those thus saved were shut in the ark with him who was at the head of all that were saved, for "the Lord shut him in." When he shut Noah in he shut in all who had been called with him in the ark; when the waters bore up Noah they bore up all who were with him. Their righteousness was not considered but Noah's righteousness. The Lord said unto him, "For thee" (in the singular) "have I found righteous before me in this generation." Gen. 7:1. Thus all who are in Christ Jesus, with whom the covenant is made, are saved with him and in him and baptism saves them by his resurrection. Again, baptism is foreshadowed in the children of Israel crossing the Red Sea; the sea stood up as an heap on each side and the cloud completely overshadowed them so they were completely buried, "And were all baptized unto Moses in the cloud and in the sea," 1st Cor. 10:2. Not in the cloud, not in the sea, but "in the cloud and in the sea." It took both to bury them and the apostle calls it baptism. A Presbyterian once said to me, "There went out a mist

from the clouds and sprinkled them." I asked him how then could it be said, "They went through on dry land?" Then he said, "We baptize with water and you baptize in water." I answered if you and I go to the blacksmith shop and I take a piece of iron, lay it on the chisel which sets in the anvil, strike it and cut it in two, what do I cut it with?' He said, "The chisel of course." I answered, "I do not touch the chisel but handle the iron."

Baptism is a burial. Paul so understood it. See Roman 6;4, "Therefore we are buried with him by baptism into death," and Col. 2:12, "Buried with him in baptism." It is resurrection from that buried state as you will see by reading the two passages quoted. Philip understood it that way and it was so in the eunuch's faith for, "They went down both into the water, both Philip a d the eunuch; and he baptized him."—Acts 8:38. He surely must have buried him in the "certain water" and raised him up again or there is no sense in what they did by going down into the water. John the Baptist and our Lord so understood it or he would not have been baptized in the Jordan. Mat. 3:16 and Mark 1·9-10. If there was no burial in it where was the sense in its being customary for the saints to gather by the river side as is expressed in Acts 16:13. But why pursue it further? The proof is sufficient for those who want to know the way of the Lord, and those who do not would not believe though one arose from the dead.

The above remarks are affectionately submitted. May the Lordb e praised in them and his little ones pointed to the Lamb of God who taketh away the sin of the world.

Yours in this blessed hope,

L. H. HARDY.

DEAR BROTHER GOLD:—It has been on my mind for sometime to write, but have postponed it till it seems that I must write, or try to at least.

Sometime ago the following lines were presented to my mind:

"Come, Christian, be wise,
And learn your liberty to prize."

I did not know whether they were in the hymn book or not, as I couldn't remember ever having read or heard them; but I soon found them in the hymn book, but somehow it was not clear to me just what the christian's liberty is. My mind soon became exercised on the subject of prayer. Pray without ceasing, was a scripture that bore heavily on my mind. I felt it my duty to pray and also had a desire to pray, but felt that I could not. Lord, give me a heart to pray, was my prayer. I was impressed to read the Book of James, which I did, and felt somewhat en lightened. I not only prayed for myself, but for all who had done me any wrong and, in fact, for everybody. I had nothing against anyone; felt sorry for everybody. I thought how could I pray for those whom I believed to be my enemies, when this scripture came in my mind, Christ in you the hope of glory. Just then I cared nothing for the things of this world. All my troubles and trials seemed as mere trifles to me.

"'Tis a heaven here below,
My Redeemer to know."

I remember once when I felt as ignorant as a little child and felt that I knew nothing but Jesus and him crucified; that w. s enough for me to know, and was all I wanted to know.

If I know my heart I desire to follow Jesus and worship and serve him in an acceptable manner; but I am so often found going astray. I cannot live as I wish to, I am so worldly minded. I feel wholly dependent on him for everything, both spiritually and temporally. Brother Gold, I can't express myself as I wish to, so I will bring this poor scrible to a close.

LAURA V. WALKER.

Roseville, N. C.

"Therefore now, O Lord, take I beseech thee my life from me; for it is better for me to die than to live.—Jonah 4-3.

DEAR BROTHER GOLD: The above text of scripture appeared to my mind to-day while at work in the field, and as I have been comforted by it I desire to comfort others with the same wherewith I've been comforted.

Jonah, to my mind, is a type of every God-called minister. Some may think strange of the sentence, "God-called minister," so I will say I heard of an old darkey saying that God called some, the devil called some, the sisters called some, and fried chickens called some, and judging from the many doctrines preached I guess he was about right. But while all these things may be true there are some few truly called of God as Jonah, and to my mind every one such will do just as Jonah did—flee from duty, try to throw off the burden of preaching, try to go in an opposite direction from that of the spirit, but there are just as many whales as there are Jonahs, and there is no doubt in my mind but what Ninevah will be preached unto, (and I think Ninevah a type of the church) and this to my mind is not done as some might suppose, just every and any way, but by the divine appointment of him who worketh all things after the council of his own will.

Now as all bible readers know, Jonah took ship to go (as he thought) to Tarshish, but he could not go, for the Lord had not so commanded, and if he had gotten there he could not have preached, for how can they preach except they be sent?

But the storm arose, and it was all on account of Jonah's disobedience, and I have thought of it a good deal, and wondered if Jonah had thought that all the crew could have been lost, and he himself saved, would he have held his peace? But be this as it may, Jonah acted faithfully; he told them to cast him overboard, and doubtless they thought Jonah was destroyed, and no one would ever see him on earth any more; but God, we are told, prepared a great fish to swallow up Jonah, and he never was in a safer place in his life, and I reckon this was one of the best colleges that man ever went to in order to learn what to preach, for Jonah never left until he learned, for while in the belly of the whale he said one of the best and truest things ever uttered by man, "Salvation is of the Lord." There has never been an abler sermon preached than this. But the message God gave him for poor Ninevah was not so comforting as that, and I have thought about it a good deal in my short life, and especially since I have been trying to preach, when the Lord requires me to rebuke and exhort, and show his people their sins, I have to suffer a good deal like Jonah did, for we all love to speak comfortably unto Jerusalem, and cry unto her that her warfare is ended, and her iniquities pardoned; but none of us want to lift up our voices against those we love. But when we have

to tell them they shall be overthrown, we (like Jonah) want to see them suffer, for we have had to suffer in being prepared to thus cry against them, and they were undoubtedly overthrown, but not just like Jonah expected. I can at times almost see poor Jonah out on the east side (and this means something or it would not have been written) of the city, for Jesus is spoken of as being the bright or morning star, and the Son of Righteousness too, and they both rise in the east, and so it is when the poor servant goes in the discharge of his duties he is apt to be led towards Jesus, in his feelings. He now looks on and thinks (as I trust I have at times) what have I done? Did the Lord lead me to speak that message? O, what meditation of mind we have at times wondering over the past like Jonah as it were. We sit for a little while under the shelter of our own obedience notwithstanding we have been whipped into it; but it only lasts until the east wind comes, and we are again in trouble and ready to conclude, surely the Lord has never called me in my life, and I had better never been born, and like poor Jonah, we had rather die than be a deceiver, (for God's servants want to be sincere.) So while this prayer for death is being uttered by poor Jonah, and he feels every thing is against him the Lord prepares a gourd to grow up over him. Just think of it, dear reader if you can, for this, as I have told you before, is the experience of God's servants now, "for his servants shall serve him," and if it takes a whale, a storm, an east wind and a rain, the Lord makes him willing in the day of his power; and we find Jonah instead of feeling O how pleasant it is to be a preacher getting a big salary, and living in a fine parsonage, Jonah weather beaten to that extent that he is even glad to be shaded by the gourd, and remember brethren, it came up in the night. This means something, too. Poor Jonah could not see it come and grow. We can't see why God should bless us at all, being so disobedient; but Jonah's joy over the gourd was so much like ours now only momentary. God cuts it down, teaching poor Jonah a lesson all the while, and a precious one indeed—a lesson of mercy.

So while Jonah is again troubled because of the removal of the gourd, the Lord tells him he did not labor for the gourd. No, indeed, God freely gives us all things. This is one thought that does me good, dear brethren, for sometimes I get faint-hearted like Jonah, and wish in myself to die, and the Lord said to Jonah, "Dost thou well to be angry?" and Jonah said, "I do well to be angry even unto death." Now the Lord said to him. "Thou hast had pity on the gourd, for the which thou didst not labor, nor cause to grow; which came up in a night, and perished in the night; and should not I spare Ninevah, that great city, in which are more than six-score thousand persons that cannot discern their right hand and their left hand, and also much cattle."

So we hear no more from Jonah now since the lesson is completely opened up to his mind. No doubt Jonah felt as all of us do on such occasions, "great and marvelous are thy works, Lord God Almighty."

So, dear brethren and friends, I must conclude after all that Jonah's preaching did good, and so does every sermon that God causes man to preach, for Paul said it pleased God by the foolishness of

preaching to save them that believe, and I also think Jonah's prayer to die was answered, but not just like Jonah thought, nor like the natural man would understand it now; but God took Jonah's life, and gave him his, for we have to die to live and live to die. Now I do hope God's servants will not think I have written this because they do not believe these things, but because they do believe them. "For he that believeth hath the witness in himself." Now dear Brother Gold, let me again ask you as I have done in the past not to publish this nor anything else that I should ever write unless you think it is according to the teaching of the scriptures and the experiences of God's humble poor, for I am a weak creature indeed and subject to err, only as I am kept by God's power, and aside from these things I trust I love the cause and would not sow the seed of discord among brethren for all the applause of this vain world, "for what if a man gain the whold world and lose his own soul?", and I think if I should do anything that should gain the friendship of the world, and lose the fellowship of the brethren, or even hurt their feelings, I would never get over it in this life. I know I am vile and helpless, but Jesus is perfect and powerful, and when he takes away our vileness and self dependence and kills us to self as he did Jonah this is a glorious exchange, and because people think it a pleasant thing to be a minister of Jesus, (and I confess I believe in a sense it is,) does not make it so, for Paul said, "I protest by your rejoicing I die daily," and he also said, if the dead rise not then is Christ not risen, your faith is vain, and our preaching is vain. I believe we have a little foretaste of his death and resurrection while in this life, for Paul said again, "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me." I hope I have written as unto wise men, consider what I have said, and the Lord give thee understanding in all things.

I have only hinted at Jonah and the way the Lord prepares his servants to preach to his people. This is wonderful indeed and so unlike the way some seem to think men are prepared. One said, "The preparations of the heart in man and the answer of the tongue is of the Lord," and I feel sure when the Lord sends a man to preach he will send him to the right place, and at the right time, and all such preaching will be a benefit, as in the case of Jonah's preaching, for the Ninevites repented, and in this way were overthrown from an exalted frame of mind to an humble one, and this is one of the good effects of preaching. I don't think I ever heard a true gospel sermon in my life but what to some extent condemned me, and I am made at times to feel, surely I can't be a child of God, for if I was preaching would do me good, and at times it does.

On one occasion Paul preached until midnight, and one young man fell down dead, but he was restored unto life, and so it is the gospel causes you to sink very low in your feelings at times, while at other times it carries you very high, exalts the poor sinner in Jesus, and abases him in the flesh.

But brethren while this is true I am sure there is no man that can preach or hear while destitute of the Spirit of Christ, and yet man

is so constituted if he is blessed to carry a little savory meat to Isaac Esau wants some of the honor, and even Jacob has nothing to boast of, for his own preparation is a mystery to himself. He has Jacob's voice but Esau's hands in his feelings, outwardly he is no better than Esau, but with the voice of the spirit he can make a joyful noise unto God's little ones, and David said: Blessed are the people who know the joyful sound, etc. So dear ones, if you can, eat of this meat, and drink that which Jacob brings which in a sense is a type of Jesus and in a spiritual sense is the firstlings of this flock; so if you can eat the flesh and drink the blood of the son of God it is an evidence of life

I know I have been scattering, but such as I have give I unto thee. So if any should find fault just please write and let us see how it is. I wish I could write like I think, but can't. Finally brethren live in peace, and the God of peace shall be with you.

Lovingly submitted,
W. A. SIMPKINS.

Raleigh, N. C., May 6th, 1702.

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SUNDAY SCHOOLS.

BY REQUEST.

Under the law the Israelites were required to teach their children how the Lord delivered their fathers from Egyptian bondage, and brought them through the wilderness, and across the Red Sea, and the river Jordan, and into the land of Canaan, and gave it to them. And they were taught to observe and keep the law with respect to sacrifices, ceremonies, sabbath days, etc: As living Israelites they were taught these things and in keeping these commandments there was a reward, not that they should become thereby the children of their parents, nor of God, or be saved from hell, or taken to heaven, but because of what God had done for them and would do for them, all of which was literal—"If ye be willing and obedient ye shall eat the good of land, but if ye refuse and rebel ye shall be devoured with the sword for the mouth of

the Lord hath spoken it." Thus they were required to do and thus God would do unto them even according as they did, but neither is heaven promised nor hell threatened, but the good of the land, or the evil of the sword, according as their work should be. Under the law every man taught his neighbor and his brother saying know the Lord, but under the gospel this is positively forbidden, see Jer. 31-31 and Heb. 8-8. If modern teachers, called Sunday school teachers, are under the law then they should teach the things of the law, but if under the gospel they should teach the things of the gospel, but as they teach neither, they must be under neither, but are a law unto themselves their consciences either excusing, or accusing them. The law teaches that men shall work six and rest one—that is they shall work six days and do all their word in these days and rest the seventh day. These S. S. teachers have much to say about resting the seventh day, but do they teach that it is just as imperative that men should work six days as it is that they should rest one? No. There is too much work in that for them.

The gospel teaches that Jesus finished the work which his Father gave him to do, the salvation of all that the Father gave him, and has entered into rest, and that all who believe this and thus believe in Jesus enter also into rest. Do these S. S. teachers teach that salvation is full and complete in Jesus Christ?

The teachings of Christ while here in the flesh as he taught in the synagogues on the Sabbath days were under the law to its fulfillment and in such a manner and in such things as men will not and cannot teach. Men who taught under the law did not believe his teachings then, nor do they believe them now.

For his teachings on one occasion they aimed to cast him headlong down the hill on which their city was built and for his teachings they finally crucified him. Sunday school teachers of today despise what he taught then, just as those teachers did.

Christ and his apostles taught election and predestination—salvation by grace through the revelation of Christ Jesus the Lord. Who teaches these things now?

The children of God are not under the law, but are under grace and their experience forbids the idea of being taught other than of God, as he has said: "All of thy children shall be taught of God and great shall be the peace of thy children." Paul said: "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ." We do not believe sinners in a state of sin and death can be taught the way of life and salvation, except by the resurrecting life and power of God as wrought in his son when he raised him from the dead. "You hath he quickened who were dead in trespasses and sins. The dead shall hear the voice of God and

they that hear shall live." "They shall all be taught of God." "Every one that hath heard and learned of the Father cometh unto me," saith Jesus.

Those taught of God believe in Jesus and trust in him and give him the glory; whereas those taught in the Sunday School and believe in the meeting following praise human means and instrumentalities attributing their salvation to them.

The S· S· teacher teaches means, instrumentalities and works for salvation, and repudiates the idea of salvation in Christ and Christ in you the hope of glory in the resurrection. Their teachings amount to nothing pertaining to the truth of the gospel as we understand it, except hatred of it and those who believe it. Do they claim to love predestination, election, imputed righteousness, revelation and a hope, and did you ever see, or hear of one who believed the Primitive Baptists and their doctrine to be of God?

I have briefly presented a few thoughts for your consideration. May the Lord guide you into all truth and keep you in the way and in the faith. P. G. L.

"That they may lay hold on eternal life."—1 Tim. 6:10.

Brother H. D. Lockhart requests my view of the above scripture. The beginning corner of a lot of land must be located in order to get a starting point for its correct survey. If we do not start right how shall we finish well? There is a way—sure and safe—a highway in the wilderness. The beginning is in wisdom and the title is sure.

In the scripture above quoted who are the characters that are to lay hold on eternal life, and what is it to lay hold on eternal life? 1st, who is to lay hold on eternal life! What class of people are addressed or described in Paul's letter to Timothy? Directly Timothy the man of God is addressed. and he is commanded to charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. These characters I understand are brethren possessed of much worldly goods, or stuff of this world, and who are high minded, or thus inclined by reason of their supposed advantage, and are endangered and liable to be snared by the love of money, or worldly gain, mammon, which is the god of this world; and who are disposed to trust in uncertain riches. For men, even the Lord's people who are rich in this world's goods, or who desire to be rich, or would be rich, and make up their minds to be rich, if they can, and hence strive to that end, will fall into many foolish and hurtful lusts which drown men in destruction and perdition. Those who are drowned in destruction and perdition are so destroyed because they are led by divers lusts, the fruitful source and cause of sin, which ends

in death. To desire anything that the word of God condemns is lust, and when it conceives it brings forth sin. God himself is the fountain of all blessing. To desire any thing contrary to God is hurtful lust. Worldly riches is a snare very common to vile man. This is idolatry. The love of worldly riches engrosses the service of man to mammon the god of this world. It leads to all manner of wickedness. God's people under its power will sin, oppressing the poor, violating their obligations to men, worshipping idols, and will be brought under the power of these foolish and hurtful lusts that drown men in destruction and perdition. God is not partial. He makes no exception, nor does he respect the person of any man. Whatsoever a man sows that shall he also reap. There is never any failure in this harvest. If a man sows to the Spirit he shall of the Spirit reap life everlasting. If he sows to the flesh he shall of the flesh reap corruption.

Can the same man do both, or sow both to the Spirit and to the flesh? Did David sow to the flesh when he said of Shimei, "So let him curse, because the Lord hath said unto him, curse David"? Did David sow to the flesh when he ordered the numbering of Israel? Did David sow to the Spirit when he said, "Neither will I offer burnt offerings unto the Lord of that which doth cost me nothing"? It is evident that a christian may sin, and must suffer in the flesh or die to the comforts which he enjoys in obedience. How this is I cannot explain. But to deny it involves a greater difficulty. To deny this is to contradict the bible which knocks the bottom out of all our theories that the Lord's people are justified in all they may do, or that they cannot do wrong. Holiness people claim they cannot sin. To say that God works in a man to do evil is not much better. It is quite another thing for God, according to his predestination, to so control men and their circumstances as to let them know that sin lurked in them that they were not conscious of, until like a wolf it leaped out of its lair, and they have sinned. Do you suppose that when David was slaying Goliath he thought he would ever cause a valient Israelite to be slain in battle in his effort to conceal another sin? Let him that thinketh he standeth take heed lest he fall. Ah the hope of a poor vile sinner is that the Lord is very pitiful. But he has a fire in Jerusalem that will consume all filth and chaff, and this world is also reserved unto fire which shall consume all filth.

2d. What does Paul charge that they that are rich in this world should do? Not only not trust in uncertain riches, but trust in the living God who giveth us richly all things to enjoy. That they do good. How? Be rich in good works. Give, distribute, communicate. Remember the poor. Help the needy. Be humble in mind and heart. Serve the Lord in his people.

My observation of Baptists rich in worldly goods is that they are not as kind and free to give or communicate as the poor are. The rich give of their abundance and do not feel it, make no sacrifice. Some of them give very little. While the poor give of their poverty, and in proportion give far more freely and thus give far more.

The poor that never expect to be rich—that are not aiming to be rich in worldly goods—do not lay up treasure on earth where moth and rust corrupt, but they give to the Lord, and thus they lay up treasure in heaven. Whatsoever is done to a suffering, needy saint in love is done to the Lord, and such as do thus shall not lose their reward. Those that distribute, that show mercy, that do good works, lay up in store for themselves a good foundation against the time to come—that they may lay hold on eternal life.

No child of God in disobedience can lay hold on the promises of God. We must be in conformity with his revealed word. We must serve the Lord—must do the will of God. This is too evident from scripture to require proof. If any man do the will of God he shall know of the doctrine. Be ye not hearers only, but doers of the word. If you have this world's goods, and see your brother have need, and shut up your bowels of compassion against him, how dwells the love of God in you.

It is a much easier matter, and the danger is far greater, of trusting in uncertain riches than one might think. How easy and natural to trust in what you love. If you love riches you will trust in them. If you love God you will trust in him. We have the witness we love God in loving the brethren. We prove that we love the brethren in ministering unto them. Thus our hand of faith waxes strong to lay hold on eternal life. P. D. G.

An unknown friend requests my view of Mark 13:17-21. The Lord Jesus is here foretelling the destruction of the Jewish temple, and the end of that Jewish dispensation including the Jewish nation. There was a literal actual destruction of that temple and city, accompanied by such distress as was unknown until then, and has never been known since.

The Lord shortened the suffering so as to deliver his elect people. He told them how they might know when to flee, telling them it should be in that age, and what signs they might know it by.

The Roman army besieged Jerusalem and the commander made proclamation that all that desired might leave the city. The christians believed what the Lord had told them, and made their escape. Thus for the elect's sake those days were shortened. He also told them to pray that their flight be not in winter when the exposure would be great, nor on the Sabbath day when they could not make a long journey. Nor were they to

take anything out of their houses. Of course it would be more difficult for those to flee that were with child, or that gave suck, as people should not be burdened with weight who flee. This all refers to the literal escape of the Lord's elect people from the natural Jerusalem.

Beyond all this there is reference to true and false religion in its final forms, false religion being represented by such as are corrupted by lying doctrines, or have committed fornication with the kings or rulers of this corrupt world, and are in the unclean conception of false religion, or are giving suck or nourishment to the offspring of such unholy alliances. Also the Lord's people should be separated from this world, or not be cumbered with much serving. They should lay aside every weight and the sin that doth so easily beset, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. The earnest desire of the children of God is that they may watch unto prayer, be ready, counted worthy to escape all these lusts of the flesh, and stand before the Son of Man and be found ready at his appearing. They do not wish to be benumbed with the chilling touch of worldly cares, nor defiled by contact with false doctrines of men, nor be joined unto harlots, nor give aid and nourishment to the unclean, nor be entangled again with the yoke of bondage as in a legal Sabbath, but as a chaste virgin and the true spouse they pray and strive to be ready, and clothed in linen clean and white when their Lord shall appear. P. D. G.

TO DAY.

Why take ye thought for to-morrow? What control have we over to-morrow? What have we over to-day.

We know not what a day may bring forth. Therefore our concern about that avails nothing. Are we oppressed now? Bear it while it is upon you. We know not how needful it is for us to have this trouble. But it will end, and the end of a thing is better than the beginniug thereof. What good will it do to pile up to-morrow's troubles on to-days sorrows?

To-day is the time to hear his voice. We have no promise of to-morrow. It is not ours. The doing today what should be done to-day will remove hindrances from to-morrow's work, and clear the way to enter unfettered on its calls on us. If we defer until to-morrow what should be done to-day we are hampered about the work of tomorrow.

If we worry and fret about to-morrow it unfits us for to-day's labor.

The Lord has in perfect wisdom arranged all these things, and if we give heed as we should we will be prepared to pass along with comfort throughout the journey.

P. D. G.

ONE HUNDRED AND NINETEENTH PSALM.

Such as see the meaning of this Psalm feel that the thoughts of man are all vain—that no thought of man will endure, or be of substantial worth to man, for his thoughts all perish. God's thoughts are as high above ours as the heavens are above the earth, and not one of them shall perish or fall to the ground and fail. Such knowledge is too wonderful for us: we cannot attain thereto. There is no affinity nor resemblance between his thoughts and our thoughts.

This refers not merely to altitude; for a man may be elevated in this sense far above the plains or valleys of earth, and yet be the same man in his thoughts; but it refers to the nature and character of God's thoughts. They are always truth and can never be wrong. Moreover they never fail of their purpose or fulfillment. God's word is forever established in the heavens, and his faithfulness is everlasting. Instead of his thoughts being modified, controled, shaped or affected at all by extraneous matter, or events unexpected, they are the cause of all things as he purposes.

The Lord knoweth that the thoughts of men are vain. Man is deceived by his thoughts. They appear to him in a certain way, and he concludes that they are thus, and he acts upon these thoughts or imaginations, and is snared in his own ignorance. In the thoughts and statutes or law of the Lord is perfection and complete happiness. But man is of the earth earthy, and cleaves to the dust. He does not love the Lord. He loves the things of earth and serves them. Were it not that the Lord quickens sinners according to his word and raises them up to love him none would ever seek the Lord. It is in God's own strength and wisdom that men seek the Lord. To love him is the only holy thing that man does, and is the pure answer to the revelation of God's love to us. When the glory of God is revealed in its perfection we would not love a diamond or the gem, now to us most valuable and beautiful, more than we would a clod of earth. Then we would love things as the creatures of God, or as the children of God each holding its proper place.

The one character of the Psalms, the leader in all holy service, the greatest among all sufferers, the one in whom we are accepted, is Jesus to whom God said, "Sit thou on my right hand until thine enemies be made thy footstool." David's Lord in the Spirit, David's seed according to the flesh, both the root and the offspring of David, he is the perfection of beauty, yet more marred than any of the sons of men. Bearing his people's sins, bringing heaven's blessings to them, he is more precious than the golden wedge of Ophir.

To love him is more than all burnt offering, and fills the soul with the sweetest and purest of all blessings. This Psalm has divisions answering to all the letters of

the Hebrew alphabet. Jesus is the Alpha and the Omega of all this language. Every letter, every syl lable, every word, every phrase, every clause, every sentence, every paragraph, every chapter, testifies of his fulness and of our need of him. P. D. G.

SANCTIFICATION.

What is Sanctification? Can a man be sanctified in the flesh? Sanctification is above nature, pure, holy, spiritual. It is of God who sanctifies his people, sanctified by God the Father. They are chosen, set apart or sanctified by God the Father, preserved in Jesus Christ and called.

Jesus has perfected forever them that are sanctified, or that God the Father hath chosen.

How has Jesus done this? He came in the flesh—holy—but bearing our sins, and for their sakes was sanctified, or set apart unto obedience unto death for their salvation. He that sanctifieth them (the Son) and the children sanctified (by the death and resurrection of Jesus,) are all of one—that is all of God—both Jesus and the people thus sanctified or saved, and therefore he is not ashamed to call them brethren, saying, here am I and the children which thou hast given me. Then Christ is made of God unto us wisdom, righteousness, sanctification, and redemption. They are therefore holy brethren or sanctified in Jesus.

In the revelation of Jesus in them the hope of glory they are perfect. Yet they feel and know that in them—that is in their flesh —there dwells no good thing. There is not a single command that Jesus gives, or that God utters, that a man of himself or by himself can obey truly and spiritually, or righteously. But through Jesus Christ one that has his spirit can do all things.

When God says a man is holy that man feels he is vile. When man says he is holy, God abhors that man as vile.

There is not a just man that liveth and sinneth not. But by the faith of Jesus he can do all things, and in that faith he overcomes the world. P. D. G.

My view is requested of the following scripture, "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. 3:14.

The parties here before the Lord God were the serpent, the man and his wife. Not one of them could dispute a word, nor deny anything he said. His word is the end of all controversy. When Eve states that the serpent beguiled her he cannot contradict it. When Adam says the woman thou gavest me gave it to me she cannot deny this. When the Lord judges Adam his mouth is shut. For the Lord searches out all things, and his judgment is clean, righteous and perfect, and is the end of all strife.

Even the devil knows that God is righteous and cannot be resisted, however much he may hate God and his holiness. "Art thou come to torment us before the time?" He knows he must be tormented, but that God has a set time for this.

The different creatures of God are used to set forth the traits of wickedness, or the spirit of holiness. The serpent is used to shadow forth the lurking, sneaking, crooked, subtile, cunning, deceitful, slick, poisonous, hating, destructive, deathly character of the devil, the Old Serpent. He had exhibited his subtlety in attacking the weaker vessel, his cunning and sly nature in approaching Eve in absence of Adam, his artful lying and deceptive nature in presenting the fruit as promising great wisdom and happiness. He beguiled her by calling her attention to such things as he knew she desired, and carefully shunned stating any of the distress or wretched consequences that would surely follow her transgression. Thus he aimed to destroy God's work and frustrate his purpose. But when the serpent attacked the creatures of God he was bringing upon himself, in a way he did not foresee or expect, the curse of having his own head bruised by the seed of the woman.

The Lord God said unto the serpent, because thou has done this thing thou art cursed above all cattle, all beasts of the field. The natural serpent is cursed above all other creation. It is never put to any useful labor. It is hated by all people of any decency. It is poisonous and ready to use its poison to bite or destroy. It has to hide and shun contact with man. This typifies the character of the devil. No right minded person wants anything to do with this unclean spirit. He is in all dark places. He shuns the light, and is the enemy of all righteousness and truth. There is nothing but evil in him. He has the wretched power of death. There is not a ray of light, life, joy, peace or love in him. He is a deciever, a liar, and the father of it. Surely he is more degraded and cursed than any beast of the field which the Lord God has made.

"Upon thy belly shalt thou go." The prostrate position of crawling on its belly the serpent travels bringing it into constant contact with dirt, and shows its debased and defiled condition. There is no uprightness in its movements, and it is crooked, base and vile. This sets forth the nature of the devil's character. There is no uprightness in him.

The belly is the seat of foul desires, lusts, uncleannesss and the workshop in which the fermentation of whatever it desires is concocted and conducted.

There is a beautiful picture in the Song of Songs representing the church as delivered from the base desires and lusts of uncleanness, "My belly is like an heap of wheat set about with lilies."—7:2. A great quantity—a heap of wheat—as much as she wants is given her.

She is satisfied with the abundant provision of the clean food the Lord provides. It is ornamented, beautified with lily work. The lily toils not nor spins, is free from care, yet Solomon's glory does not equal it. What a wonder when the Lord takes away the cares of the world so much from his people that they seek those things which are above, and they are so embellished with the glory of heaven that more honor is put upon their uncomely parts. Surely where sin abounded grace did much more abound.

But the old serpent the devil feeds upon dust or filth. That is his food and all that he eats. It seems to be some pleasure to him to tempt men to sin. This supplies him with his meat and drink. The curse of God rests upon him, and he is doomed to this eternal enmity. We know enough of sin's hateful character, and of death's dreadful power, to feel that woe is to the man that sins against God, and that though sin at first may be sweet in its delusion, yet in the end it biteth as the adder, and torments as the sting of death.

What a blessing and glory that Jesus bruises the head of Satan and gives us the victory.

P. D. G.

CHANGE OF ADDRESS.

DEAR BROTHER GOLD:—Having returned North with the birds, you will please say in the LANDMARK that my address is changed from Montgomery, Ala., to Lebanon, Ohio. D. BARTLEY.

Lebanon, Ohio, June 6, 1903.

ELDER GOLD:—I want to express some of my feelings, or a little thankfulness to the Lord, for sending Brother Stephenson down here to preach for us. It does seem to me that he came to preach for me. I did enjoy his preaching so much, and he did seem so humble. I believe I truly love the way he did, and the manner of his preaching; but I was very hungry for preaching. I have been trying to preach every Saturday and Sunday for these churches down here ever since the death of Elder Rowe. I have seven regular appointments, and I seldom ever hear any preaching, and when Brother Stephenson came I had the pleasure of being with him at three of his appointments, and heard him preach, and I did enjoy him so much. I hope I am thankful to the Lord for sending him down here. I hope he will come again. I do hope the Lord will bless him with all that he needs.

WM. W. BRINSON.

Remark.

A pastor who visits several churches and serves them faithfully has but little time to go elsewhere.

This is my condition. I am endeavoring to serve five churches, ond I feel a desire to meet them every meeting.

Is is a pleasure to one thus situated to hear other preachers.

Perhaps it is also good for the churches to hear other gifts.

I would like to visit many churches, but I cannot do so and serve so many churches. P. D. G.

IMPOSTER.

A man named Jenkins came to Wilson a few weeks ago claiming that he was a Primitive Baptist and needed help. Our brethren helped him with money and otherwise. He went to other places doing likewise. He was soon suspected of being an imposter. An enquiry was made, and it was learned that he was no Primitive Baptist, but was a deceiver, a liar, a whoremonger, and generally corrupt.

I write this to warn our people against being imposed upon by his outrageous methods. P. D. G.

MARRIED.

A. D. Tillett and Miss Lenora Scarborough, at Mr. Tillett's, on the 6th of June, by Elder McP. Smith.

UNION MEETING.

Next session of the Smithfield Union is to be held with the church at Bethany, on Saturday and Fifth Sunday in June, 1902.

A. R. GILBERT.

Benson, N. C., June 1, 1902.

The Pig River Association is appointed to be held with the church at Canton Creek—10 miles south of Rocky Mt., Franklin Co., Va.—Commencing Friday before the 4th Sunday in August, and continue 3 days. All lovers of truth are invited to come.

Z. T. TURNER.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D. G.

OBITUARIES.

DEAR BROTHER GOLD:—By request of the husband, I send you a brief sketch of the sickness and death of his dear companion, whose maiden name was Roberta Page, of Caswell, N. C. Sister Apple was born May the 9th, 1863. Married to Alfred J Apple December 23rd, 1883. Of this union were born unto them eleven children, 6 daughters and 5 sons, (all living) She united with the church at Cross Roads, Guilford county. She and husband were baptised together on June 21st. 1897, by Elder J D Draughn. And I feel sure all who knew sister Apple knew her to be a good christian woman. I lived a near neighbor to her for 4 or 5 years, and found her to be a good, kind neighbor, patient and loving as a wife and mother, and a dear lover of the truth as it is in Jesus. The deceased had been a great sufferer for many years prior to her death. Her frame became a mere harbor for diseases to crouch, and thus fell an easy victim to that fatal malady consumption, which after many months of patient and intense suffering ended her days here on earth. So she passed away March 28th, 1902, as one going to sleep. The aid of skilled physicians, the assistance of kind neighbors and friends, the placed words of love and affection from the lovely ties of nature of those who kept perpetual vigil around her bed, could not stay the cruel hand of death. No, all our mortal efforts to resuscitate her shattered frame were but nought. It was my privilege, as well as a pleasure, to be with her near three weeks during her sickness and was present when death came. She very often spoke of death, and always with great calmness, and perfect resignation. The many vivid testimonies, manifested by her were bright evidences of her acceptance with the Beloved. And were indelibly impressed by those who attended her sick room. When moving her from one position to another, trying to find rest and ease, she would exclaim, bless the Lord, O my soul and would say if it was His will for me to pass away and be with Jesus, and that she didn't dread death, only the little sting. She craved to die easy, without struggling, and the request was granted. Many precious words were uttered by her, which are of great solace and comfort to the bereaved husband and family,

She leaves husband, eleven children, 3 sisters, 4 brothers and a host of relatives and friends to mourn her absence.

But I would say to the dear bereaved ones, let us not grieve, nor wish her back in this troubl s me world, where there's nothing but evil, and strife, vanity and vexation of spirit. No loved ones, let us rather rejoice, feeling assured that her sufferings and trials are now ended, and she is blessed to rejoice with the redeemed who have gone before. And hence forth will she sing hallelujahs, and anthems of praise, due unto His name in the shining courts above.

Now, may the God of Heaven, bless the sorrowing husband. and motherless children, with all needful blessings, and prepare them by His grace to meet the dear wife and mother, is my prayer. Written by one who loved her.

M. J EVERETT.

THOMAS E BEAL.

I will try to write an obituary of our father who was born September 11th 1831, departed this life April 16th. 1901 He was first married to Berthina Beal, daughter of John Beal, and there sprang three children from this union, two girls and one boy, all living. In 1865 I think he was married to Miss Dorcas Willet, of this union were born three children, two boys and one girl.

Our step-mother was good and kind to our father, and he was kind and good to her. I don't know how long he has been a member of the Baptists. He first joined the Missionary Baptists. and I suppose he got dissatisfied. He joined the Primitive Baptists I think about thirty years ago. I think he was baptised by Philip Snider at Bear Creek where he was a member up to his death, never was a charge brought against him. I think he lived up to his profession. It was 8 miles from his home to Bear Creek, but he went often as he well could, only in winter his health would not admit of it. He seemeed easy to take cold for a long time, but he died with heart trouble, appearing well the day before, and rested well the night before, got up in the morning and made up a fire, and in a short time he was dead I don't know that he said anything at that time, but his life was enough to give satisfaction that he is at rest. He was industrious, hardly ever idle, and temperate in all things, kind in his family and to his neighbors, always ready to take in strangers. If I could be as sure of being a true christian as I am of him I would not have so many doubts and fears. He was strong in Primitive Baptist doctrine I don't think he enjoyed any thing any more than he did going to Associations. He will be sadly missed, and has already been from among us, and it brings at time inconsolable anguish to his bereaved wife and family. May the God of the widow and orphans comfort the bleeding hearts, and snow to the family the silver lining to this dark clould of sorrow that hangs its drapery about them, is the sincere prayer of my heart, not in this case only but in all such. May we one and all follow our father's foot steps as near as we can onward, upward, and heavenward. Written by his daughter, B. T. HILLIARD.

MARTIN LILES SR.

I am requested to write an obituary notice of Martin Liles Sr. He was born March 7, 1821, in Lawrence county, S C. moved to Coweta county, Ga. in 1838. Was married to Lowraney W. Moody Oct. the 5th, 1845 They were blessed with 10 children, 4 sons and six daughters'. Four sons and one daughter survive him, to mourn their loss, and a numerous host of relatives, friends and brethren in Christ. He moved to Texas in 1852; and settled in Panola county, and lived there the remainder of his life. His wife, a precious mother in Israel departed this life May the 9th, 1900. He lived after her death with the youngest son, where all that loving hands could do was done, by the family. The last words spoken by him to me, he said two grandsons which are grown, never refused to do anything he asked day or night. He was helpless the two last years of his life. He died May the 10th, 1902, making his stay on earth 81 years two months and three days He professed a hope in Christ in 1852, and united with the Missionary Baptist church, and lived there until '65, becoming satisfied that was not the church of the living God, and "the ground and pillar of the truth," he joined the Primitive Baptists, and lived a useful, conservative and a faithful life. Living and dying in the triumphs of a living faith. He was always found in his place on meeting days unless providentially hindered. As a godly man he provided things honest in the sight of all, thereby gaining the respect of all. As a neighbor and citizen his

vacancy will hardly be filled. As a father, brother, and member of the church his influence is a monument that is worthy of our imitation in this life. He was a strong believer in salvation by grace. To the bereaved ones, I want to say, do not weep for your father and mother, for Jseus said, "Blessed are they that die in the Lord." They are resting from their labors, and their works do follow. Jesus will, I hope, clothe them with that blessed immortality, eternal life, and bring them forth in His own image. Longevity was extended as if in fulfilment of the promise, "Honor thy father and mother that thy days may be long upon the land which thy God giveth thee." May the bereaved ones all be blessed by the same God that loved father and mother from the foundation of the world

The unworthy writer was requested to speak at the interment because, I hope, of the love and fellowship that existed. May the Lord comfort his people in this unfriendly world.

W. S. DOTSON.

R P WOODALL.

Died March 7th, 1902 of smallpox brother and deacon R. P. Woodall. Brother Woodal was born Aug 22nd, 1866, was a son of S. J. and Nellie Woodall, united with the Primitive Baptist church at Northfork, Henry County, Va. Sept 10th, 1892, was elected clerk October 8th, 1892, was elected Deacon June 2nd 1894, was ordained Deacon Aug. 22nd 1894, and held that office with credit and honor to himself and church until he died, loved and respected by all who knew him, and especially the church. I wish to be short and to the point. However too much can not be said of such a man for his equal is hard to find. Brother Woodall was an obedient son, a dear husband, a kind father, a good neighbor, a friend to the poor and above everything else I believe from the depths of my heart a child of God, ever ready to sacrifice anything he had, except his character and religious views, for the good of others. I want to say to you sister Woodall, and children, mother, brother and sister, you have my sympathy, the sympathy of the church and I think sympathy of the entire community. However I will have to point you to him who rules in the army of heaven and amongst the inhabitants of the earth, him who speaks and it is done, commands and it stands fast. He can speak peace to your troubled soul, and it will have to obey as the boisterous sea did, knowing that our dear brother, father, son and husband has fallen into the hands of one who is too pure, too just, and too righteous to err: we ought to feel submissive to his will for he does all things well.

His daily walk and godly conversation were enough to satisfy the world what he was, much less the church. Brother Woodall was raised on a farm, and when about 21 years of age his father put him in the goods business at Mountain valley. While his Education was somewhat limited his honest face and fair dealings soon won him friends and trade, and he was very successful and continued in business until death claimed him. He was married at about the age of 22, and leaves a wife and five children, father, three brothers, and two sisters to mourn their loss. May the God of all comfort bless them.

There was something about brother Woodall that was charming to the child of God. The writer of this article dearly loved him for Christ's sake, for his communications were sweet and comforting to me. The church feels that she has sustained a great loss in losing this dear brother, yet we must be submissive to Gods' Holy and Righteous Will, and can only hope to meet our dear brother after we are done with this world, and join in with him singing anthems of Praise to him who hath done great things for us.

Done by order of the church at Northfork, April 12th, 1902.

W. S. MINTER, Moderator,

G. A. GILES, Clerk.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. W. BRAGG, of Alabama.

Johnson Union...Sat. and 2d Sunday in July
Bethany .....Monday
Beulah .....Tuesday
Upper Black Creek.....Wednesday
Contentnea.....Thursday
Wilson .....Friday
Upper Town Creek....Sat. and 3rd Sunday
Pleasant Hill.....Monday
Falls.....Tuesday
Williams .....Wednesday
Lawrences.....Thursday
Conoho .....Friday
Spring Green.....Saturday and 4th Sunday
Skewarky.....Monday
Bear Grass.....Tuesday
Flat Swamp.....Wednesday
Great Swamp.....Thursday
Conoeta.....Friday
Tarboro... .Sat. and 1st Sunday in August
Lower Town Creek.....Monday
Autrys Creek..... Tuesday
Tysons..... Wednesday
Farmville.....Thursday
Meadow .....Friday
Mewborns.....Saturday and 2nd Sunday
LaGrange ..... at night
He will need conveyance.

ISAAC JONES.

Fair Plains.....July 15
Reddis River.....16
Bear Creek.....17
Penningtons S. H 18
Cranberry. .....19 and 20
Union 21
Sparta.....22
Elk Creek 23
Saddle Creek.....24
Peach Bottom..... 25
Cross Roa s 26
Crab Creek. 27
Meadow Creek..... 28
Coleman 29
Lambsburg.....30
Stewarts Creek.....31

I hope if able to accompany Bro, Jones.—P. D. GOLD.

W. J. STEPHENSON.

Stewarts Creek... .....June 26
Dover.....27
Union 28
Cedar Hill 29
Pilot Mountain..... 30
Volunteer .. ..July 1
Rock House.....2
Pine Grove.....3
Snow Creek.....4
North View.....5
Pine Ridge..... 6
Centerville.....7
Vernon 8
Saints Delight.....9
Abbotts Creek.. 10

ERROR —The list first furnished me was lost. I made out a list published in June 1st not correct. This is the correct list as published in Messenger of Truth. Please note this, P. D. G.

J. E. ADAMS.

Lawyer Spring.....4th Sunday in June
Mill Creek, S. C...Fri, Sat. and 5th Sunday
Cool Spring.....Tuesday and Wednesday
Philadelphia....,Sat. and 1st Sunday in July
Pleasant Hill, Iredell County.....Tuesday
Happy Home.....Saturday and 2nd Sunday

W. W. BRINSON.

LaGrange..Friday night before 2nd Sunday July.
Sandy Bottom..Sat. and 2nd Sunday in July
He will need conveyance from LaGrange to Sandy Bottom.

G. D. ROBERSON and SAMUEL MOORE.

Elk Spur.....Mon. after 1st Sun. in June
Stewart's Creek.....Tuesday
Dover.....Wednesday
Pilot Mounta n.....Thursday

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Zion's Landmark.

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.

PRICE--$1.50 A YEAR

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 Land mark, 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 communica ions, 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:—Here is an experience that I received from sister Annie Walston a dear cousin of mine, not very long after she received a hope and was baptised, she was very young somewhere near 16 years of age. I enjoyed reading it, and feel that it is too good for me to keep, and want others to read it, especially the young that maybe the Lord has commenced a work with, they might receive some comfort in reading it. You can print it if it will not be amiss. I will copy it just as it was written to me. With much love, I am your sister in Christ.

MATTIE LUPER.

My dear cousin Mattie.

Uncle Levi told me you wanted me to write to you, but I don't know why you want such a girl as I am to write to such a good woman as I take you to be. If I could write anything worth reading I would not mind writing, I am a poor hand writing a letter.

Cousin Mattie, I want to tell you what a good time I have had of late. I guess you have already heard that I have joined the church. Well, that day and the day that I was baptised were the happiest days of my life. The Lord has been so good to poor unworthy me I hardly know how to behave myself, I feel like I know there is a change in me but whether it is the right change or not I am not able to say. I can say this much, things that I one time enjoyed I cannot see any pleasure in now, and things that I could not enjoy I do now enjoy. The first time I ever felt to be a lost and ruined sinner was Thursday before the third Sunday in October 1898. Oh, such an awful feeling that was. If I ever tried to pray it was that day, I was in so much trouble I could not rest day nor night, I first felt like I would die. How I suffered no one knows. Friday Elder J. M. Harriss spent the night with us. I did not want him to see me for fear he would talk to me, so I staid around in the back porch most all the evening; and when it came time to cook supper he came out in the back porch, he met me and said you are the oldest and will die first, I spoke and said you are mistaken for I am the youngest, then he said you may be the youngest but you will die first, you dont know how bad I did feel, I thought to myself can that man see that I am dying, I went out and cried and tried to ask the Lord to have mercy on me for that was all I could say. I went to the Association at Moore's on Sunday, when I got there Elder Harriss was in the stand and if I ever heard a sermon he preached it that day; if he never preaches again he preached to me that day, it was the first sermon I ever enjoyed,

after that I felt better for about three or four weeks and my trouble all came back twice as heavy as it was at first I went on this way until last fall. I went to bed one night and oh, how I longed to go to sleep for I had not slept any in three nights but I could not go until after three o'clock, when I did go to sleep I dreamed that I was going through the woods and I came to a place of water and the Devil jumped up right in front of me at my feet, it scared me so bad I awoke and could not go to sleep anymore, every time I would close my eyes he would be right before me dancing and it was that way all day long until about three o'clock in the evening when I felt like I would die if I did not ask mother to pray for me. I never hated to do anything so bad in all my life, I locked my self in my room three different times to keep her from knowing there was anything wrong with me. I tried to pray but all I could say was Oh Lord have mercy on me a sinner, and that did not seem to reach any higher than my head, so I thought I must ask some one to pray for me, then I went to mother and asked her to pray for me, then I went back to my room but could not work much. I had been in the room about ten minutes when something seemed to say, "trust in me for I am the Lord," it was there that my burden was taken off, oh, I first didn't feel like I would ever see any more trouble, I was so happy, I felt like singing praises to God. It was not many weeks though before trouble came again although different. I had never wanted to join the Baptist church until the first Sat. in Nov I was at church and it was all I could do to keep my seat. I prayed to the Lord if He would spare me I would offer at Town Creek second Saturday; it came; I was not ready to go so I put it off until second Saturday in Dec. But you see I could not wait until then for I offered Thanksgiving Day and to my surprise was received but was not baptised until second Sunday. Oh, that was such a happy day with me. Sue joined in the afternoon and was baptised. I was so glad for her to come home. I was afraid she would go home without doing her duty. How happy are they, who their Savior obey. I guess you are getting tired trying to read this. Mother sends love to you all, give my love to brother Luper and keep a portion for your dear sweet self. May God pour his kind blessings upon you all is a true wish of your unworthy Cousin. ANNIE WALSTON.

St. Lewis, N. C.

DEAR BROTHER GOLD:—It is about three years since I received a most comforting reply to a little letter that I had written you after your visit to Middle Georgia. And from time to time I have desired to again, but for reasons better known than expressed, I have not.

In my peculiar situation as a way-worn pilgrim in a barren land, you are an especial gift to me. My own home supply is everything to me, that I would ask, but though, my poor words cannot reach half way, I would speak of the glorious unity of the saints when brought down into the dust, when released from the miserable bondage of the allurements of the world, "that doth so easily beset us." Yes, in the ways of Providence, which are above to my ways, I am made to bow low in death to the beauties and joys in nature, that are presented to my lonely condition, and as I behold the security of my little boat, as under the control of an Almighty

Captain, then all the honor, and all the praise that I can think, is so poor that I am made to feel as dumb, and to find relief, or a sufficiency in "Lord thou knowest."

I would ask the prayers of those I love, that I may be clad with patience as I endure the "refiner's fire," till he, if he please, take me to where there is no more sorrow, and where the dear little ones of his choosing—those who go mourning under his severe, yet, wise and unerring dealings, can join in everlasting praise.

There are those who are bowed under the weight of sin or afflic tion, whom he has been pleased, (though it be "as through a glass dimly,") to let his marvelous light shine upon, whom I would greatly rejoice to see brought out from the world to acknowledge him before men, wherein, I know, they would be blessed. Indeed, I cannot be indifferent to such, and if it were given me to speak a word of encouragement, I would be thankful. To such I would say, "draw nigh to God, and He will draw nigh to you", read the Bible, wherein you may find something, a blessing, that you did not expect. The individual who is at ease in luxuries and follies, whose chief thought is to gratify his natural tastes or inclinations regardless of the sufferings of others, whose pride leads him to seek the applause of men, does not partake of the sweets of humility as brought about by adversity by a full realization of his sinful and helpless condition.

I do not forget the kindly attention shown me in my waif-like situation, about twenty-three years ago by you and dear sister Gold. Truly, I have been as in the hollow of his great hand all the days of my life, and too I would speak a word of remembrance and gratitude to another great gift to this very feeble dust, brother Hassell. I hope God is dealing gently with him. And to others in the old North State, whose eyes may fall upon this. Yes, and to all the household of faith, I would say pray for me.

May God continue to preserve and use you many years yet, and I want to say that I know, that He will not forsake you in death.

Yours in hope,
J. LIZZIE BARFIELD.

Macon, Ga., April 30th, 1902.

EXPERIENCE.

DEAR BROTHER GOLD:—It is with a sad heart that I make the attempt to write some of the dealings of the Lord with me if not deceived. I cannot tell when I was first concerned about death and the punishment after death. I was in trouble off and on about eight or ten years as well as I remember. Sometimes I would get in so much trouble about dying and leaving my family never to meet again, it seemed more than I could bear. I would beg the Lord to spare me and I would do better, but the first thing I knew it was the same. My promises I did not keep. Instead of doing better I did worse than ever. I kept on in this way until I was taken down with sickness which I thought would end in death. O the trouble I went through I shall never be able to tell. I suffered more in mind than in body, a poor sinful one as I was without hope in the world. I would beg and cry for mercy both day and night, but it seemed their was none for me. One day while on my bed crying for mercy my husband came in and said, what is the matter? I said the thoughts of death are more than I can bear. He said, it may be it is all for the

better. I said that is impossible, for I believed that God was a just God, and I could not see how He would be just in saving such a one as I was, for I had run my race, and had come to the stopping place I was standing right on the edge of a place of darkness, and could not go another step farther. There was no turn back, nor any going around. I was there and could not get away. All my strength had failed. I could do nothing but beg for mercy. My every breath was Lord, have mercy on me a poor sinner, Lord save, or I perish. I can never describe my feelings while here on the brink of darkness just ready to plunge in. I could neither eat nor sleep, but very little. If I closed my eyes for sleep I was jerking and pinching, trying to keep out of that place of darkness. This place I can't describe like I viewed it. O how I desired the prayer of God's people. I wanted some one to pray for me, but was afraid to say anything about it. I did wish some of the old Baptist preachers would come, or some of the members of the church. They were the people I loved. They were the people I wanted to pray for me. I could not pray. I would only beg, and felt like I was forsaken and had not a friend on earth. These words were on my mind, "life, like, a cord of slender thread is breaking every hour, and judgement rolls above my head, and hell beneath doth roar." My life seemed fast wearing away like that thread so slender. I tried to pray, but pray I could not. I tried to read or hear, but all seemed dreary, dark and void. My soul was oppressed with fear

I would beg the Lord to spare me to live till the children were able to take care of themselves, but it seemed he would not hear my cry. There was no hope for me. I thought I would ask some one to pray for me, but was afraid some one would have some hope for me. I did not want to decive anyone, I was just about to give up all for lost. Can anyone imagine how I felt? One morning all were out of the room and I was lying there with my eyes shut, I don't think I was a sleep, but saw over in the other corner a child rise up off of the bed, leaving all right there on the bed.

It was entirely free from every thing, and was going up, was about two feet above the bed. A thought came to my mind that is yourself. I felt a little strong, and opened my eyes, but saw nothing, and did not know what to think of this, yet did not think it was a dream, but thought it may be it is a sign that I would get well, and felt somewhat relieved. The fear of death was gone. I was taken away from that place of darkness and felt like I wanted to walk the path from the house to the barn and praise the Lord at the top of my voice. I would try to sing but was too weak to sing much. This did not last long, I got up and about again, but did not take this for a change. I did not live like I thought a Christian did, but would do or say things that were wrong. I wanted to live a better life than I had lived, but I have not lived like I would wish to. I did not think much about this for a while and would go to preaching some time, and the preacher would tell my feelings better than I could. I loved these people and wanted to be one of that number, but how can one without a hope feel this way? My mind ran back to the time I hope my sins were forgiven, and I could claim this for a hope. Then some times I had a desire to talk to the church, but was afraid

I was decived and might decive them. In August 1899 I got in feeble health and felt like I would not live long, and wanted to tell this to some one, but did not, and felt like if I could go to the Bush Arbor, and tell this I would die satisfied. I said Lord, if it is right for me to go spare me to live till the next meeting and I will go and releive my mind, whether they receive me or not. So the second Saturday in September I went and though I would put it off till the next mee ing. As quick as thought this came to my mind, you may not live until the next meeting. So the door of the church was opened. I did not know what to do. They commenced singing "Jesus lover of my soul." I got up and went and told a part of what I have written and was received. I begged the Lord that night if I had done wrong that something might take place so I could not go. There was nothing in the way. It was a beautiful morning. I was baptized by Elder Y. I. Chandler, when I came out of the watter a great weight appeared to drop down at my feet. I felt light and easy.

I must stop, I do not want to weary any one with this bad scribble. It has been on my mind for some time to write, but I don't feel like it will be of any benefit to any one. I don't know whether any one feels like I do or not. Sometimes I feel like I don't want to live here in this world of tronble any longer, but soon I begin to fear this is all imagination. I feel to be less than the least of all, and when I look back over my past life I don't see how such a one as I can ever enter that blessed rest that remains to the people of God. If I am saved it will be a sinner saved by grace. Pray for me.

N. W. Rice.

ALL TO WHOM IT MAY CONCERN.

Dear brethren and sisters, I hope in the Lord, I am in a strait and have but little ease day or night, and tears are my meat much of the time, for my heart seems filled with sorrow and gloom, and a fearful looking for of judgment for disobedience on account of two commands that I feel were given me last October, which are as follows: "Show Jacob his sins and Israel their transgressions," came with force, and O! so unexpected to this poor, ignorant, vile worm of the dust. Well might the Prophet say, "I am a shield." Dear ones, I felt that I could not write, but in a short time one night awoke from sleep with the second command being forcibly presented to my mind, 'Show thy people, make ready," and it seemed my mind was directed to the prophet of "hard time," or scarcity of food for man and beast, and that we knew not but worse awaited us, for we, as a people, were living too fast or in extravagance becoming in many ways too much conformed to the world. While the inspired writer says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Now dear loved ones and friends, I do hope it is in love and the right spirit that I write, for I don't think I ever dreaded to write any worse, until made willing through suffering mentally and physically bringing to pass these words: "Ye shall be willing in the day of God's pow-

er." Frail man! All-wise, all mighty, wonderful and merciful Jehovah!

Dear reader and loved ones, I don't think my incompetency, vileness, and inability in every way ever seemed greater, making me feel and say, O! wretched, sinful, and undone being I am, filled with vileness, Dear Lord, I feel that I can not undertake such deep and important work as showing one (Jacob); Thou hast loved thy sins, or Israel (the church) their transgressions. While thinking of laying the impression to write aside, that seemed to follow the commands, the following positive command was given me, manifesting power and authority from the Great I Am, "Ye shall be willing in the day of God's power." These wonderful words had a deep meaning to me, showing me that I was not my own keeper; that the God of Israel speaks and it is done; He commands and it stands fast.

It seemed I was soon shown to read the books of Daniel, Hebrews, and Deuteronomy. I commenced reading as directed, but in the meantime in trying to pray I would try to lay aside the thought of asking for evidence from my Heavenly Master to enable me to write concerning the commands or to make me willing to obey, for I just felt that I could not undertake this work, and perhaps I was mistaken as to its meaning or perhaps they were not commands to me. I at first tried to confine my work to my own family, and a dear brother in the church who lived near us, thinking perhaps that would suffice, but not so; the importance of being obedient to the will of my dear Heavenly Master, was almost constantly on my mind in connection with the commands, "Show Jacob his sins and Israel their transgressions." "Show thy people, make ready," and the inquiry wou d be, make ready what? for what awaits them, which God kindly veils from them, surely we know not what awaits us, therefore we are admonished to watch and make ready for we know not at which time the Son of man cometh, now my mind seemed to be directed to Jesus feeding the multitudes, and the important lessons we should strive to learn and practice one and all bearing in mind his thoughtful as well as economical example, the Lord of the whole earth. He who owns the cattle upon a thousand hills and set forth after feeding the people, by telling the disciples to gather up the fragments that remain that nothing be lost. O that we would be more like Jesus, study his wise counsel and strive to imitate his worthy example. I feel that we would be more highly favored of the Lord in temporal as well as spiritual things. Dear reader, I continued to feel unwilling and unfit to write and one night I awoke from sleep with these sweet and wonderful words in mind—"Jesus can make a dying bed feel soft as downy pillows are." I wondered over them and soon slumbered again and was soon aroused again with revelation of God's word in this language—"Eye hath not seen nor ear heard, neither have entered into the heart of man the things that the Lord hath prepared for them that love Him." I was saddened in my heart though I did not feel that it meant death literally, but felt impressed that it preceeded sadness and perhaps suffering in some way to me, which was even so, for ere long I was prostrated in suffering with one of my strange ,severe and trying attacks, even to insensibility. Dear ones, when kind Providence, and I feel to say my dear Saviour restored me to reason and usual state

of health again I was also made willing to try to ask him to prepare this vile ignorant being to do what ever he would have me do, and my desire and prayer was that the dear Lord would be wisdom, knowledge and understanding and righteousness for me. I still felt that I could not undertake to write, I felt so vile and barren. I was as one shut in a prison, wherein dwelleth darkness, sin, fear and torment, for the way of the transgressor is hard, neither is there rest for the wicked, for I felt that I had heard his voice repeatedly after hearing his commands in these words—"Cry aloud, spare not." Dear ones how rebellious and disobedient I have been, can such an one be a child of God? "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways pasts finding out," for during this great conflict the dear Lord I would see was still showering his mercies upon me a restless worm in the furnace. I feared disobedience, for my leanness and unwillingness to write for publication had not left me. O dear ones, I went mourning and begging the Lord to take the work or impression from me if I was mistaken, for I did not know how to show any one of thy children these great and wonderful things, but if not, O Lord, undertake for me be my righteousness, wisdom, and understanding for Jesus' sake, for of myself I would do nothing. One night I awoke from sleep and O, what rich and wonderful language came flowing into my darkened mind and in conclusion the word "write." O I was filled with wonder and astonishment at this manifestation of God's glorious wisdom and knowledge given me a poor insignificant sinful being, but alas! ere I saw the dawn of the coming morn these rich and mighty things were gone from me and I feared it was for disobedience. O dear brethren and sisters, may we as a people be watchful and more obedient to divine teaching and more willing to take up our cross daily in trying to follow our blessed and glorious Master and victorious conqueror over death, hell and the grave, for the wicked couldn't hold him there, soul cheering thought to the Lord's "little ones." What is man that God should be mindful of him or the son of man that he visiteth him, surely he knoweth our frame, he knoweth we are but dust, but what a comforting thought to the tempest tossed child of God the strength of Israel will not lie ,"Like as a father pitieth his children, so the Lord pitieth them that fear him,", sweet thought he does not deal with us according to our sins, nor mark iniquity against us: if so who could stand! Dear ones these important truths we should well consider, for the race is not to the swift, nor the battle to the mighty, but it is the pure in heart that shall see God. May the dear Lord enab e us to work out our own salvation with fear and trembling, for it is God that worketh in his children both to will and to do of his good pleasure, then who deserves praise? O! that we may be enabled to look unto the hills from whence cometh all our help," not a part, with hearts fervent in prayer, remembering that "a man's pride shall bring him low; but honour shall uphold the humble in spirit," Prov. 29.23. O! that the dear Lord will enable us to lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, etc. O! that we may be clothed with patience and charity that suffereth long, that is not puffed up,

that vaunteth not itself, etc. May the dear Lord bless his children with the spirit of prayer, and a spiritual mind, for we should bear in mind "to be carnally minded is death; but to be spiritually minded is life and peace." O! that we may hearken to these wonderful words of the inspired writer—"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Surely dear child of God, these important truths are worthy of much attention, and may we grow more and more desirous to follow in the footsteps of our dear Saviour who will surely lead us right.

Dear ones, the Lord's people are debtors, not to the flesh to live after the flesh'—'For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." May we also take pleasure in trying to practice the noble and useful lesson of economy and self-sacrifice that we may perhaps be enabled to give to those who may be in need, remembering "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "Marvel not, my brethren, if the world hate you"; it hated Jesus before it hated His followers. May we also bear in mind the plain admonition, "Littl children keep yourselves from idols." May we be blessed with the true spirit of worship that we may be true worshippers of the most High God, remembering that He seeketh such to worship him, as worship him in spirit and in truth. May we be blessed to ask him to send laborers into the harvest. I dreamed not long ago one night of being with the Saviour, and on waking the above request was presented to my mind—"Ask him to send laborers into the harvest." O! that the unworthy writer may be thus blessed, also others if the Lord will for Jesus' sake. May we love each other indeed and in truth and strive for the peace, unity and love of Zion the Heavenly City of which glorious things are spoken. May we all strive to adorn ourselves with a well ordered walk and a godly conversation. Dear ones, this is the lovely garment I desire to be clothed with. May we be blessed to lay up treasure in Heaven where rust doth not corrupt nor thieves break through nor steal. My dear brother Gold, may the dear Lord enable you and all who may read these imperfect lines to forgive and bear with me a helpless sinner. I do hope they have been written in love; a meek, a lowly spirit, for, if not deceived, I love the dear old Baptists and feel interested in their welfare. O! that we may as a people cling to the ancient LANDMARK which our fathers have set. May the Lord enable you to pray for us, for I am low down, and quite feeble, lovingly yours in affliction.

EUGENIA A. HINTON.

Clayton, N. C., March 22nd, 1902.

E A. BURTON:—

Dear sister dwelling in the secret place of the most High, and, therefore, certainly abiding under the shadow of the Almighty:—Thank you for your good letter received yesterday afternoon. It is gratifying to me to receive such letters as you write, while, at the same time, the love that flows through them to me humbles me into the very dust before him in whom I live and move and have my being; for if he did not give daily supplies of grace in my heart, I could not write to the comfort and edification of the

people of his free grace. I take it, then to be of his rich grace in your heart that you commend what I have written which gives me fresh courage, with fresh assurance, that it is from grace reigning in my heart that I write to you. You know that the word grace, as defined by the Holy Spirit of grace, means rich mercy and great love, therefore, my dear sister you perceive that love is also one of the motive causes why I write to you, not much of earthly things, but all I can of heavenly and spiritual things. And I think that the first verse, slightly modified, of the 91st Psalm, which is my greeting unto you, is of the deep spiritual and heavenly things of our gracious God. It reads: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Now that word "He," has a peculiar and definite meaning. It does not mean all mankind, but a portion of mankind that in their complex personalities differ from the rest of mankind, to these the apostle refers when he says, "For who maketh thee to differ from another? and what hast thou that thou didst not receive?" It appears that they are in possession of something that is a gift from another person to them, which makes them differ from the rest of mankind. What is that gift? and who is the giver of it! The answer is very plain and simple, as recorded in the holy scriptures, which are a lamp to our feet and a light to our pathway. "The gift of God is eternal life through Jesus Christ our Lord." This gift is actually bestowed in our souls through the life-giving power of the Holy Spirit of God; and in the bestowment of that life in our souls there is such a radical change wrought in us, that it is said to be, Christ in us the hope of glory; that we are dead to sin, and can no longer live in sinful pursuits; and that our life is hid with Christ in God. All of this proves that the word "he," most emphatically, has reference to a sinner that has been born again, born of the new and heavenly birth of the spirit of God. "He that dwelleth." We cannot dwell in a house but by being personally in that house; and to dwell in a house means also that we must be alive and not dead. But what is the "secret place of the most High?" As the son eternally dwelt in the bosom of the Father, so, also, the son possessed the Father. It is most evident then, "that the secret place of the most High" is him whose goings forth were from of old from everlasting even our Lord and Savior Jesus, the Christ of God. All God's works of salvation before any work of creation took place were in the person of Christ. He was set up from everlasting the head over all things unto a people that were on the shores of time, to differ from the rest of mankind by the creating workmanship of the Holy Spirit of God in them. He was eternally their life, and great storehouse of all spiritual and heavenly blessing, and even temporal blessings. They were eternally chosen in him, and predestinated to the adopting grace of the spirit of God. Eternally, in the sight of God, he stood their wisdom, their righteousness, their sanctification and their redemption; and when, by the grace of God, they are changed unto new creatures, then it is further true of them, "but of him (God the Father) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is then in this condition, or in this state of grace, that we dwell in

God, or which is the same thing, abide in Christ the secret place of the most High. In this sense of abiding in Christ there is no end to it, as we are kept there by the power of God, which no opposing power can e'er overcome. God is omnipotent and invincible. But there is another sense of dwelling in the secret place of the most High, even in abiding in Christ. To this Jesus refers, saying, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Here, let it be most emphatically remembered, that abiding in Christ as here spoken of does not involve the idea, or the probability, or possibility of a child of God falling out of the grace of eternal life, as that life is hid with Christ in God. It is in the secret place of the most High, where sin and the devil cannot destroy it. But to me it is very plain that it involves the shipwreck of faith; and without faith it is impossible to please God, or to bear fruit to the praise of the glory of his free, sovereign and distinguishing grace. What then, is it for a child of God to abide in Christ? or to dwell in the secret place of the most High! It is to put on the new man, which after God is created in righteousness and true holiness. Here is the body of the new man, which alone flows from Christ, who is the head over all things to the church he purchased with his own blood. "That ye put off concerning the former conversation the old man, (sinful works) which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man (good works) which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Thus walking is to abide in Christ, or to dwell in the secret place of the most High. How many of us are thus truly abiding in Christ? Is there not confusion worse confounded heard in our midst? I fear there is; and often fear that I may be one of the troublers of Israel. But my soul within me thirsts for the living God, panting as the heart panteth for the running brooks of water. I desire an increase of faith, even a lasting faith to credit—what the Almighty saith: "Shall abide under the shadow of the Almighty." This is the resting place of the faithful followers of the blessed man of sorrows, our dear and precious Lord. I hope he is to us as he is to all his people. "And a man shall be as 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." But to abide under the shadow of the Almighty is to be objects of his guardian care. It is most blessed to be the objects of his special care. This David and Isaiah fully taught. In what a song of triumph Moses sang of the gracious care of our dear Lord Jesus. Hear him: "There is none like unto the God of Jeshurum, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say Destroy them, Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O, Israel! who is like unto thee. A people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" Well and truly did the good Denham sing:

"In Christ the secret place of God,
His chosen shall abide;
Blest with redemption in his blood,
And all their needs supplied.
He'll succor in each trying day,
Nor let the weakest fail;
Mercy and truth he will display,
Though earth and hell assail;
From every foe his arm shall save;
Then why indulge a fear?
We soon shall every storm outbrave,
And palms of victory bear.
Cheer up ye saints the crown's in view,
Who are forever blest;
God had engaged to bear us through,
And heaven must be possessed."

And now if there is any of the water of the fountain of Jacob, any of his corn and wine and also any of the dew that drops from his heavens, in this letter, so far as your taste is concerned, send it to Elder Gold for publication in ZION'S LANDMARK. When I go to bed, and when I get up in the morning, my heart runs out in love to him, as I look at his noble photo. The Lord continue to bless both you and him is my desire.

Dr. A. N. JOHNSON.

Detroit, Jan. 16 1902.

ELDER W. A. SIMPKINS—MY DEAR BROTHER: Instead of being under the sound of your voice to-night, listening to the rich messages of peace, (as I have hoped to be since I received your last letter), I am alone in my room thinking of the disappointment, which I hope will work out for my good; yet this old flesh is so weak that it can but brood over such. When you wrote me that you would preach, the Lord willing, at Rougemont to-night, I felt quite sure that I would hear you; but, alas! I was too sure, and the blessed Lord has seen fit, in a wise purpose of his own, to alloy that fleshly surety and teach my poor erring feet that they only can tread where he directs.

This has been a dark week to me, and I was so hopeful of getting something to-night upon which to feast the coming week. "All things work together for good to them that love God, and to them that are called according to his purpose." Am I called? Have I been sought out? Oh, how thick and fast do the clouds of doubts and fears loom around me! I feel like I must sink at times, but that sweet little hope whispers these comforting words, "Behold the Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear." "He knows what we have need of before we ask."

Brother Simpkins, your last let-

ter was so sweet to me! You can express yourself so beautifully and comforting. When I'm expecting a missive from you, it seems so long coming, yet I know how fully occupied is your time, and I ought not to be so impatient. I find so much comfort in corresponding with you. You possess that sweet charity which so lovingly forbears all my weaknesses, and can overlook my imperfections. You do not know, brother, what my feelings were during the delay of a reply from you to my last letter. This thought presented itself: "Brother Simpkins has discerned in me such weaknesses, such imperfections, that he desires to drop me" Then I would try to recall something that I had written you which appeared as blank as a scroll without a scribble. What untold comfort when it came, and I found that your "brotherly love" still continued! My vileness is so apparent to myself that I'm always expecting a frown from those in whom I place implicit confidence I feel more and more unfit to occupy a seat among the true and tried saints of the household of faith. If I could always remain in hearing and not in sight of them, I would feel perfectly satisfied, for then I would not fear a discovery of my imperfect self. If I could feel always like "running with patience the race set before me, ever looking unto Jesus, the Author and Finisher of our faith," nothing would disturb me; but alas! such shall it be; for "Tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed." It is so hard "to lay aside every weight, and the sin that doth so easily beset us."

After all, our Captain knows how to manage his ship, which will, with all on board, be piloted across the stormy deep and anchor in that harbor where all will be at peace, no sound save the song of triumph, like as to the children of Israel.

I cannot write, scarcely, without making mention, in some way, of the children of Israel. What a beautiful type of the travel of a child of grace, if I know anything about it! What trials! What tribulations! Nothing on earth would be to me a hard lot if I knew that my last hours would be triumphant ones. If we are his, we must bear the same cross he bore, must be crucified, must be pierced like unto him, must drink the same sour drink, and often be made to exclaim, "My God! my God! why hast thou forsaken me?"

When he, the Holy Lamb that was slain for the remission of our sins, felt those words, what else can we expect but kicks, stripes, and all manner of chastisements? "For if we are without chastisement we are bastards and not sons." Oh, if I possessed that same spirit as did poor Job! After enduring all suffering incident to this life, he could exclaim: "Though he slay me, yet will I trust him." I hope I have once felt that, too; but could i stand the test of faith as he did? I almost fear to say. We know not who will be able to stand until that day arrives, but hope that the back may be fitted to the burden, as the poet so beautifully expresses:

"In every condition, in sickness and health,
In poverty's vale or surrounded with wealth;
At home or abroad, on land, on the sea.
As thy days may demand, shall thy strength
ever be."

These words to me seem that they come directly from above. The writer of that hymn (No. 411 in Lloyd's Hymn Book) seems to have been inspired when he wrote it; nothing but precious promises intersect every line.

Brother Simpkins, while thinking of the trying of one's faith, receiving chastisements and all the trials of life, I thought that a true follower of Jesus felt toward his Lord and Master as the poor dog evidently feels towards his. His master may abuse, beat, and even perish the poor dog, yet when he calls, how quickly does he prick up his ears, wag his tail, and with every demonstration of love, crouch low at his feet and receive, however little he may give, in entire forgetfulness of the past stripes, and lives in constant fear of another frown. I have just come to this conclusion, that is, to try to bear up bravely under any and all circumstances, let the cruel world move on as it will, for if I am one of the little ones, strength will be given me, while here I tarry, and I want to be submissive and wait patiently upon the Lord, for "from him cometh my salvation."

Salvation comes from God alone—
No other source I know:
If Jesus' blood did not atone,
Ah, whither shall I go!

"'Tis finished," hear his dying lips
Exclaim. He bows his head;
And from the bitter cup he sips—
Behold! alas! he's dead.

And why! Oh, why this shameful death?
Why nail him to the tree?
He whispers to his best beloved,
I did it all for thee.

Say not one drop was shed in vain
When our dear Savior died;
He died that we might through him live,
The children of his bride.

Oh, blessed hope! thy star is bright,
Shine on until the end,
And ever lend thy holy light,
That Jesus is our friend.

When lowering clouds above us loom,
Our hearts with grief are filled;
Oh, let his voice sound through the gloom,
Peace! Peace! the waves are stilled.

Hozanna! Sing his praises high,
For us the Lamb was slain:
Hozanna! hear the sinner's cry,
He lives! He lives again!

Dear brother, I am really afraid that you are growing tired of so much from unworthy me; but when I begin to write I can scarcely cease. I have no one with whom to talk, and it is a relief when I can use my pen in praise of Jesus' name.

I shall live in hope of having you preach near my home Friday before Xmas. Can you spend Thursday night with us? Oh, what joy it would give us all to meet once more in the same room where first you gave dear sister and myself the right hand of Fellowship. It now seems to me a happy, happy dream, which passed into blessed realization. Oh, what blessings the Lord has given me! I see his mercy every moment of my life. "His mercy endureth forever." I could write more, but must close.

My love to your dear wife and children.

May peace, love and mercy attend you daily is the sincere desire of a sister, I hope, through the merits of a crucified and risen Redeemer.

LIZZIE HOLDEN.

Caldwell Inst, N C., Dec. 6, 1901.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

ZION'S LANDMARK

'Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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EDITORIAL.

WHAT SHOULD NOT BE SEPARATED,

"What therefore God hath joined together should not be separated," Matt. 19;6.

This relates directly to marriage which is ordained of God. In the beginning God made them male and female, for he saw it was not good for the man to be alone. In the creation woman was contained. For, before it was said that God saw it was not good for the man to be alone, he had made them male and female. Man's nature therefore called for woman. The presence of woman was necessary to complete the type of creation, and symbolize the church of God.

Marriage is ordained of God, and is declared to be typical of the church. Husbands love your wives even as Christ loved the church, and gave himself for it. The husband is to love his wife as he loves himself, for they are one flesh, as Adam said of Eve, this is now bone of my bone and flesh of my flesh. Even so he that is joined (married) to the Lord is one spirit. Whoever therefore preaches that a child of God or the bride of Christ can or may be separated from him cannot be a friend to the family of God. The devil in the beginning sought to separate Adam and Eve. For he is the most subtle and cunning enemy of God and his church, and his aim is constantly to separate them, and he sought to destroy Christ when he was on earth. He accuses the brethren, endeavors to induce them to think the Lord does not love them, or they are not the true bride, or he will not provide for them. Often he attempts to induce them to be indifferent about their conduct, that if they are saved they need not have any concern about their living; and if they are not saved it does not matter what they do, or how well they do, it cannot change their state.

Often his preachers will harangue, "If I believed as you do I would take my fill of sin—he will take care of you, it matters not what you do. If you are a christian he will hold you up lest you fall or dash your foot against a stone." Thus the teaching of the enemy is to put asunder, disjoin, put out of joint, that which God has joined together. He has also created his people in Christ Jesus unto good works, which God hath foreordained that they should walk in. For Paul says to Titus, "I will that thou affirm constantly, that they hat believe in God might be care-

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ful to maintain good works." Make the tree good and the will be good. The character of the tree is shown in its fruit. Men do not gather grapes of thorns, nor figs of thistles.

The man is by the woman, and the woman bears the fruit of the marriage. Children are the fruit of the womb, and happy is he (Jesus) that hath his quiver full of them. The woman answers to the body or the church through which the fruit is manifested, and by whom it is borne.

The fruit of the spirit in this marriage is love, joy, peace, long-suffering, gentleness and obedience to the Lord Jesus, or the obedience of faith follows, and the church as a chaste spouse abides under the protection of her husband, and seeks to honor and exalt him. Nor is she joined to any other. No ordinance or institution of men is named by her. Touch not, taste not, handle not any worldly institution, however fair it may appear. If you truly love your husband these whores of Babylon cannot steal away your heart, but you will say what God hath joined together let not man put asunder.

P. D. G.

Soon our associations will meet in this section. We have opportunities at such time for general meetings or gatherings. These meetings afford opportunities for renewing acquaintances, or forming new ones, and of hearing preaching that many do not hear often. They are opportunities appreciated by our brethren and friends, and have long been observed and enjoyed by Baptists.

Will our friends at such times encourage others to draw near and hear the gospel preached to the people? The chief object is to preach the gospel. We avoid business as much as possible. The less business of the world we have at our meetings the better for all that desire the pure and humble worship of God to swallow up all other considerations, Seek ye first of all the kingdom of God.

General meetings are helpful in spreading abroad what we love and hold as the truth, and we should be willing to make sacrifices of time and labor and money for this purpose.

Brother J. W. Blount, of Florida, requests my view of 1st Tim. 5:24: "Some men's sins are open beforehand going to judgment: and some men they follow after."

No man's character shall remain hidden always, nor shall the deeds of any, whether good or bad, be always concealed. They shall all be manifest. For God will bring every one to judgment: for all must receive according to their works.

But those whose sins go beforehand to judgment are chastened that they might not be condemned with the world, and their sins are ever before them, and they are abased, and cry to God for mercy. Their sins rise like mountains before them, and in their distress they call on the name of the Lord,

and find mercy and forgiveness. While those whose sins follow them are not plagued like other men, and pass along in a state of worldly ease.

Paul exhorts Timothy not to lay hands suddenly on any man. Be careful not to be partaker of other men's sins. He should keep himself pure. This he would not do if he laid hands too soon or suddenly on another to set him apart to the office of bishop or deacon. Wait until character is manifested to be good, and the gift is so ripened and ready for use that the time of harvest is fully come.

P. D. G.

"In the beginning God created the Heaven and the Earth." Gen. 1:1.

Here is one sentence that declares more than all science can measure. Science not only does not create anything, but can never fully fathom nor even tell how God created an atom of dust, or any other inanimate matter, much less can it tell how God created a gnat, or any animal—for we cannot comprehend the principle of life.

The origin of creation cannot be explained or solved by science. He that through faith understands that God made the world and all things therein in six days, out of nothing we would say, knows more of the cause of the existence of the heaven and earth than all the scientific men know.

In six days God created the heaven and the earth, and all things contained therein. Why should it require days of any greater length than those we are familiar with for this creation? To say that a greater length of time than such days would imply a limitation of his power, and would suppose that a new order of time has been introduced by the Creator when no such thing is even hinted in the bible.

Creation is typical of grace and illustrates God's operations in his spiritual kingdom. The earth is without form and void, and darkness covers the deep. This is man's condition in nature as of the earth and earthy.

God said, let there be light and there was light. The word of God created light. He spake and it was done. Can we comprehend how the light is created, or how it shines out of darkness? For God made the darkness light.

He divided the light from the darkness. What could separate them, and give bounds to each? Can science throw any light on this!

God called the light day, and the darkness he called night; and the evening and the morning were the first day. The darkness or evening is first, but both are counted as a day. But we do not know of evening until the light appears, for that makes manifest, or shows things as they are. God does nothing in darkness or without wisdom. He is light and all his works proclaim his light or wisdom. He brings order out of confusion and light out of darkness. His founda-

tion is laid in wisdom, and his works show his glory.

There is no building of man, no structure of his labor that can at all approach the immensity, dignity, beauty, glory, duration or utility of his temple of the universe, the heaven spread out as a firmament curtained with beauty unstained, and the earth blossoming and fruiting with so much benefit for man. For God divided the waters from the waters by a firmament which he called heaven. This is the second day

God gathered the waters under the heaven into one place, and caused the dry land to appear, which he called Earth, and the waters he called seas. Here is a place called earth which he causes to bring forth grass, the herb and the fruit tree, each bringing forth after its kind, and producing meat and food for a purpose. And this is the third day.

Now when this is done, God made the sun to rule the day, and the moon to rule the night, and he made the stars also. Observe, it is not until the fourth day that the sun is made, and he is to rule the day. There was day, or light, before this.

The theory of science is that the sun in his fiery heat threw off the earth, and for ages it was cooling before it became habitable, but the earth was made before the sun was created, which explodes this notion.

The sun typifies the Lord Jesus, who as the Sun of righteousness arises with healing in his wings, and as a bridegroom coming out of his chamber, rejoices as a strong man to run his race. He is Lord and King, and drives away the darkness and reigns in glorious light. Before Jesus was manifest in the flesh, and thus appears as the Sun of righteousness, there was light, and he was that light shining in the darkness, and the darkness comprehending it not. Under the former or shadowy dispensation, answering to the three first days of creation, Jesus was the light shining in the darkness, but the fullness of the light as shining in the sun had not appeared.

It is after the setting of his glory in the heavens that the earth appears peopled with beasts, and the waters giving forth fish and fowl, and last of all man as made in the image of his Maker appears as Lord of this earth, or having all things under his feet. For in this perfect order of God's creation the work is finished in six days, and the earth glorifies its Maker. This is predestination, and the first chapter of the bible is the index of all that follows in the volume of the book, or in its entirety.

As what is foreknown and foreshown here is the earth set forth in its completeness, and God saw it was all very good—the different orders of animal life, or creatures all praising God, fish of the sea, fowls of the air, beasts of the earth, and last, and above all, man in the image of his Maker.

When the light shines in us we behold this perfect order of God's creation. In this order the woman

is created in the man before Adam is made of the dust of the ground. He made them male and female, and blest them when as yet Eve had no individual existence.

In the second chapter of the bible it is said the Lord God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

In what mysteries and sublime wonders creation is wrapped! Who can explain them? We are merely setting forth—not at all explaining, nor attempting to explain, these mysteries. P. D. G.

TRUST IN THE LORD AT ALL TIMES AND FOREVER.

The faith of God owns, loves and adores the coming of Jesus in the flesh, and rejoices in his perfect character. This true knowledge of Jesus always commands the fullest confidence in him. Also the character of one that truly trusts in him is always good. How we do love such a one that trusts in the Lord!

What is there in his character that could militate against faith, or cause one whose heart is right to disbelieve the Lord? In proportion as we know our hearts are right we distrust the Lord, but want of faith is evidence of an evil heart.

Do we not always need the help that comes through faith? Why should we not always trust in the Lord? If God is worthy to be trusted to day is he not equally worthy of being trusted to-morrow? He is the same yesterday, to-day and forever, for he is without variableness, change, or the shadow of a turn. Will I not need him to-morrow as much as I do to day? Will I not be as helpless to-morrow as I am to-day? Yes, just as helpless one day as another, and God is just as able to deliver one day as he is another. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

How good it is to trust in the Lord forever. P. D. G.

Sister R. Anna Phillips writes me that her health is very feeble, and that she desires to withdraw her name from the LANDMARK on account of her feeble health. At her request, often made, I now comply. She is a very precious sister, and has always been very pleasant in our associations. I love sister Phillips as a dear member of the body of the Lord Jesus.

She will still write by way of communications for the LANDMARK. Her pen has been of comfort to many. P. D. G.

DEAR BRO. GOLD:—If a brother or sister has spread very unbecoming reports on another brother or sister, who, being overtaken in his or her fault, and the offender makes acknowledgement before the church asking pardon and forgiveness, and the offended party will not hear, what steps shall be taken, for the peace of Zion.

REMARKS.

We should be careful to avoid spreading evil reports about our brethren. There are always people

enough ready to do that about any one that does wrong. We should be slow to speak. We should be swift to hear that which reproves us for our faults, or to receive instruction. For this life should be a school of discipline—a camp of instruction in which we should use stern vigilance on ourselves. Our nature is such that it must be treated as an unruly and rebellious enemy, requiring the closest watching. In place of excusing our own shortcomings and failures, or transgressions, and demanding a rigid and full satisfaction of all others that offend, if we would reverse the proceedure, and be quicker to forgive an erring member, and slower to forgive ourselves, we would occupy much safer ground.

Literally no man succeeds well in this life who is self-indulgent or lax in his government of his own conduct; and no man can be happy who is too exacting of his brethren. Those men succeed best, and are the most useful who labor much, who exercise severe discipline over themselves, who are very careful of their thoughts, their words and their deeds, and exact more of themselves than they do of others.

But if a brother or sister falls into disorder the church must deal with the matter, for the house of God is a house of prayer, but no one can pray truly who regards or loves iniquity in his heart, or harbors it in his life, nor can a church prosper in truth that wraps up and hides misconduct. A proper scriptural method should be observed in dealing with offenders which is laid down in the word.

Suppose one overtaken in a wrong makes a humble confession, and all the church except one member is satisfied with that repentance or confession; but there is one member that is not willing to forgive this repenting one? What shall be done? The scriptures do not lay down such a case precisely.

The case of the man in debt ten thousand talents who was frankly forgiven when he begged for mercy but who refused to forgive his fellow that owed him one hundred pence (a very small sum) and who was in consequence cast into prison, occurs to my mind as worthy of consideration. It seems to me that the church herself if spiritual would be the best judge of such matters, and having the mind of Christ, and the character and conduct of both of the members before them, and knowing their own feelings toward each, after full and faithful laboring, if they have to withdraw from one, could better decide which one to withdraw from.

If the sin one is guilty of is not a sin unto death upon repentance the duty of the church to forgive is plain. It is not a matter in which any member can do as he pleases about forgiving, that is may or may not forgive as he pleases upon a proper confession or repentance; though if one honestly feels that the erring one has not sincerely repented that would somewhat

alter the case. A spiritual minded brother is glad to see an erring one repent, and is glad to forgive such, for he knows his own vileness, and remembers the mercy that has been shown to him, and feels that he needs that mercy daily. A church that truly feels its dependence on the Lord, and that looks to him for direction will be guided in the true way. To have the spirit of prayer to God for direction is the best safeguard, and those that have this will regard his word as the man of their counsel.

P. D. G.

An unknown friend desires my view of John 3:17. God didn't send his Son into the world to condemn the world, but that the world through him might be saved. The world is already in a state of death or corruption. Jesus did not come to destroy men's lives, but to save them. He came to seek and to save that was lost. He is the friend of man. He redeems his people from sin and death. God sent him that the world through him might be saved.

We should consider Jesus Christ as God's unspeakable gift, so great, so good, so perfect that his glory can never be expressed. By Adam sin entered into the world, and by sin death entered into the world. But Jesus, the second Adam, the Lord from heaven was sent to save men. Since by man came death by man came also the resurrection from the dead.

What think you of Christ? Blessed are they that put their trust in him. P. D. G.

A request of Bro. F. E. Massey is made that traveling preachers make appointments, at Corinth, a new church in the Seven Mile Association, near Bentonville, N. C.

Sister R. Anna Phillips' post office, until further notice, is Howard, Taylor Co., Ga. Orders for books should be sent to her there.

NOTICE.

We, the church of Jesus Christ at Mitchell's River, Surry county, N. C., of the Primitive Baptist faith and order, now in regular conference, on the 4th Saturday in May, 1902, on motion and second, unanimously ordered the publication of the exclusion of Elder R. P. Gourley in ZION'S LANDMARK, in order that our brethren abroad be not imposed upon by the said R. P. Gourley. Therefore

Resolved, That whereas Elder R. P. Gourley, having been excluded from this body for drunkenness and other bad conduct, and a committee having been appointed by us to obtain the credentials of the said R. P. Gourley, and said committee having failed to get his credentials, and the said R. P. Gourley having moved to parts unknown, we feel it our duty to ask the publication of these facts, in order that our dear brethren be not imposed upon by the said R. P. Gourley.

Done and signed by the unanimous order of Mitchell's River Primitive Baptist Church of Christ.

This May, 4th Saturday, 1902.

J. M. CROUSE, Mod.

P. H SNOW, C. C.

Good Springs, N. C.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

Please exert yourselves in this matter. P. D. G.

FOR SALE.

We sell and guarantee Dr. Worthington's Remedy for bowel complaints and instant pain cure, believing it to be the best remedy known and will do all that is claimed, we take great pleasure in recommending it to our customers. It should be in every home. Price 25c. at all drug stores.

SMALLPOX

is more dreaded and not near so dangerous as Cholera, Cholera Morbus, Dysentery, Diarrhoea and summer complaints which you are subject to. If you will provide your home with a bottle of Dr. Worthington's Remedy, the great pain conqueror, you need have no fear, as pain yields to its touch like magic and has saved many lives. Price 25c. at all drug 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 Portons of the Word," at $1.

SILAS H. DURAND.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D. G.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

P. D. G.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.

November 18, 1901.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

OBITUARIES.

LOUISA ESTEP.

Sister Estep was born April 1st, 1823, and was called away from this world July 20, 1893. The beloved sister professed a good hope in Jesus about the year 1839, and soon united with the church, and lived with the Lord's persecuted people more than fifty years, and was much beloved by all who knew her. She and brother Berry Estep, who has been a deacon for many years, were married in 1840, making more than fifty—two years which they spent in love and union, but she has gone and left Bro. Estep and their sons and daughters to mourn the loss of a good wife and tender mother, and many of the good people will miss the beloved sister when they go to Antioch church and see that seat which she has so long filled now vacant, never to be filled any more by the industrious wife and good and kind mother and beloved sister in the Lord. How lonesome and desolate that house where wife and mother have lived so long, now appears to brother Estep and the motherless children and grand children—six brothers in the flesh, three sisters and a very large connection, if they go to where sister Estep lived so long, but we hope they will remember the scriptures that say: "Blessed are the dead that die in the Lord, yea, saith the spirit, they rest from their labors and their works do follow them." Sister Estep's body is in the silent and lonely grave, but her good works will last as long as those that knew her live. The scriptures say: "A good name is better than choice gold and silver," and I feel like sister Estep is not far from old brother Estep and her beloved children that she embraced to her christian bosom when they were little infants, and doubtless her prayers began fifty years in the past for them she so much loved. No her prayers and tears will be heard and seen no more in this world, but I hope her prayers are standing today as a memorial before God for her people and country. Sister Estep has paid the debt we all have to pay. She has conquered the last enemy. She is done with trouble and trials and suffering and has gone to reap her reward. Sleep on dear wife and mother and sister till the trump of God sounds to awake the nations that sleep under ground. Glorious morning! Blessed day, for which all other days were named. Husband and children and all that are concerned, that somebody you saw laid in the grave will be raised, but not like we saw it last. It will be raised immortal, incorruptable and called home to walk the golden streets of the New Jerusalem to praise that God that saved her soul from death. May we that loved her so well fight the good fight of faith and lay hold on eternal life, is the prayer, no doubt, of the beloved companion, tender mother and sister in the Lord. Once more, farewell dear sister, till we meet again.

"My loving children, fare you well,
The time has fully come
That I must go and leave you here
No more for to return.

No more my prayers to God for you
Your precious souls to save,
O seek the Lord, now is the time,
I pray you don't delay.

You that profess the Lord to know,
And joined his little band,
Hold up your heads with courage bold,
And press for Canaan's Land.

A. J. TAYLOR.

NANCY SUSAN SUTTON.

Death! Is there a sadder word in the English language? A word that will wound the heart of any human being, and open his ears to its acceptance; a word that will darken the brightest days and cause the rays of the sun that lights the whole world to look sad and sorrowful as they fall aronnd us; a word that causes even the birds to sing sad and lonely.

We record the name of our beloved Sister, Nancy Susan Sutton, who, on the night of March 30, 1902, in the presence of a heart-broken husband, two daughters, aud friends, yielded her last mortal breath.

Sister Sutton was born in Green County, N. C., November 13, 1850. She was the daughrer of William E. and Rosa E. Hardy; was married to Mr. Richard Sutton, Sr., January, 1877. She was the mother of one son and two daughters.

She was received in the Primitive Baptist church at LaGrange the first Sunday in May, 1890, and was baptized the same day by Elder John W. G. Gardner. She has since been known in deed and in truth, a mother in the faith. Her doors were always open to ministers, brethren, and sisters to rest their weary bodies and partake of her refreshment.

Sister Sutton was sick two days. I was blessed to be with her. She suffered a great deal, but she bore her sufferings with patience and meekness, trusting in the Lord, who took her to himself.

Her funeral was preached by Elder T. B Lancaster. May the good Lord bless the husband and children. She was a good and kind companion, a loving and faithful mother. May the Lord prepare them to meet their mother around the throne of God when they all will praise God together, where parting will be no more, sorrow no more, for God will wipe away all tears from our eyes. May the good Lord sanctify this dispensatson of his providence to the good of those who are left behind and his name be glorified forever more. AVA WARTERS.

CAROLINA DAVIS.

It was the request of my dear old aunt that after she died for me to write the notice of her death to be published in the LANDMARK, if I thought it worthy; and I do indeed. Carolina Davis was born May 8th, 1836. Her life ought to be an example for me and many others I feel like to pattern after. She was a woman of great kindness of heart and perfectly willing to do as she would be done by. Blessed are the pure in heart for they shall see God. I feel like she was as pure as any. She suffered so much and complained so little. Doctor's and others did pronounce her disease consumption. For 30 long years she coughed very bad still looking red and well, though she could not do much or walk far, In Nov. 1900, she was taken with a very severe hurting in her breast. It grew worse until her breath was gone. I thought the end was at hand. You may imagine how I felt when you learn that I have never known the difference between her and a mother. There were 4 sisters all lived single, and all lived together, the fifth one was my mother, and the only one that ever married. She died soon after I was born, so you see my dear aunts brought me up to love and be loved as if I were their own child. All that we could do with our hands and medicine was done. When she would get able to talk again she would say, Lord have mercy on me I pray. And thank us for what we had done. I gave all her medicine, was by her bedside a good part of my time night and day. God above knows I would have done more if I could. After all of that she would feel a little better and seemed to be much encouraged in getting still better, but alas she began to swell. Then she lost all hope of this world, and talked more of the world to come. She could not lie down and wasn't able to sit up, so we would prop her up with quilts and pillows. Oh its awful to think of, she would say if I could I would sing, but her breath was so short, with all those severe sufferings, she wanted to sing praises to God. If she could she would have sung—

> Jerusalem my happy home,
> Oh how I long for thee.

Sometimes she would say bless the Lord. One day I was alone with her she said, Mattie if I have any hope its not like any one else. I asked what it was, and this was her answer. I always felt like I never did anything wrong, but one night about 10 years ago I lay down and felt very strange. I thought of many sinful things I have done, I cried, went to sleep and dreamed I was in a field beautiful and level, the prettiest that I'd ever seen. Then I went on further in a smaller field that was white and still more beautiful. I saw just a head of me a chimney just as high as my head white as snow, it was beautiful to behold. Something said to me, you would like to live here. I awoke. You and I were going to Enfield, N. C., in a few days. I thought I would see the sign of my dream, but did not, then I thought it was a sign of my death, but I did not die then; so now my dream is fresh on my mind, and I hope ir is a good dream. All that Aunt Carolina seemed to dread was the sting of death. She would oftimes say if I were dead I would be so much better off and you would too.

Mortification took place some time before she died. and she was the worst swollen flesh I have ever seen and perfectly helpless, but on the first day of Dec. 1901, the long dreaded sting of death was over, and the dear old soul was at rest I believe, for if any human being ever did their suffering in this world I think she did. Those dying hours I'l never forget. She leaves 2 brothers, 3 sisters and many other kinkred and friends to mourn her loss, but not as without hope. Aunt Carolina appreciated the kindness of her neighbors and friends very much, and did have a great desire to return their kindnesss in

some way. I wish in this public way to express my heart felt thanks to those who have so generously shown their kindness and tokens of sympathy to my aunt and the balance of the family.

When we see a household broken,
By the icy hand of death,
When we hear his summons spoken
And we feel his chilling breath.
How our hearts in sorrow languish
And our faith seems almost gone,
But God whispers amid our anguish,
"Child look up they are safe at home."

MATTIE WYNN BOON.

Sharpsburg, N. C.

SISTER MORRIS.

This sister was taken from the poor house when young, and lived much of the time with Mr. Robbert Jennings. She was born in 1825, and died in 1901.

She became a member at the Mill, in Pittsylvania Co., Va.

She was a general favorite among the brethren. She was very meek and lovely in her manner, and much enjoyed the preaching of the gospel, and the peace and love of the church of God.

She is gone from her troubles and passed into the heaven with Jesus.

JOHN S. LEWIS.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. W. BRAGG, of Alabama.

Johnson Union...Sat. and 2d Sunday in July
Bethany .....Monday
Beulah .....Tuesday
Upper Black Creek.....Wednesday
Contentnea.....Thursday
Wilson .....Friday
Upper Town Creek....Sat. and 3rd Sunday
Pleasant Hill.....Monday
Falls.....Tuesday
Williams .....Wednesday
Lawrences.....Thursday
Conoho .....Friday
Spring Green.....Saturday and 4th Sunday
Skewarky.....Monday
Bear Grass.....Tuesday
Flat Swamp.....Wednesday
Great Swamp.....Thursday
Conoeta.....Friday
Tarboro... .Sat. and 1st Sunday in August
Lower Town Creek.....Monday
Autrys Creek.....Tuesday
Tysons.....Wednesday
Farmville.....Thursday
Meadow .....Friday
Mewborns.....Saturday and 2nd Sunday
LaGrange ..... at night
He will need conveyance.

ISAAC JONES.

Fair Plains.....July 15
Reddis River.....16
Bear Creek.....17
Penningtons S. H 18
Cranberry. .....19 and 20
Union 21
Sparta.....22
Elk Creek 23
Saddle Creek.....24
Peach Bottom.....25
Cross Roads 26
Crab Creek.....27
Meadow Creek.....28
Coleman 29
Lambsburg.....30
Stewarts Creek.....31

I hope if able to accompany Bro, Jones.—P. D. GOLD.

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—AT—

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

CHRIST WILL COME AGAIN.

Let every saint on earth rejoice
That Christ will come again;
Not to be mocked by sinful men,
Or by their hands be slain.

But he will come his bride to own,
Redeemed with his own blood;
And she in spotless white shall shine,
Washed in that crimson flood.

No more shall boasting man accuse
And say, "he is not God's son";
But every knee to him shall bow,
Confess shall every one.

The chief delight of saints should be
That he will surely come.
Not to prepare a place for them,
But take them with him home.

Oh, will a wretch so vile as I,
Be one among that throng;
And hear the blessed word come in,
To join thine heavenly song?

If on the Cross Christ died for me
Unworthy though I be;
His righteousness sufficient is
To save a wretch like me.

LUCY A. WILLIAMS.

Ingram, Va.

DEAR BROTHER GOLD:—I send the above verses for you to dispose of just as you think best. While meditating on the second coming of our Lord and Saviour Jesus Christ, these words came in my mind. I felt I must write them; that I would lay them away, and when this frail body had become food for worms and my immortal spirit had gone to God who gave it, perhaps some one would read them and appreciate them. But that does not satisfy my mind, for I am constantly thinking I ought to send them to you. If I could only know it was of the Lord I feel like I would be glad to send them. But I fear it is all of the flesh. I feel that my life and conversation is not as it ought to be, and no one that knows me will enjoy reading them if they are ever published.

Your sister I hope.

LUCY A. WILLIAMS.

Ingram, Va.

MR. J. C. BOAZ, DEAR BROTHER:—I got home from our Association on Monday night and on yesterday I read your letter. The text to which you call my attention, Matt. 12:39,40, is a prophetic act of the death, burial and resurection of our Lord and that is what he had under consideration when he said those things. The scribes and pharisees asked a sign, the Lord called them an evil and adulterous generation and not the generation of his children. Then he tells them of his own death, his length of time in the grave, and his sure coming up again.

Jonah went down in the sea in his rebellion. He had to be consumed before he could obey the commandment of God. The commandment was to preach and preaching is the fruit of the resurrection, therefore he had to go down and come again before he could preach that which God had

or a clear, calm sky; the earth may be rolling on smoothly in its daily revolutions or it may be quaking as a ship tossed with the tempest. The conditions and circumstances of nature have nothing to with this still, small but powerful voice of our God. He comes to us and he comes to stay. He makes impressions deep and lasting which the powers of earth and hell cannot remove. These may work slowly but they work surely and perform the things unto which they are sent. Eternal life, the life of the Father which was given us in Christ Jesus before the world began is imparted and we are made to live in it. This makes us realize our sins as being exceedingly sinful. It enables us to draw a contrast between sin and righteousness; it shows us that we are altogether sin with all of its evil consequences attached, and that Jesus the Lord is Righteousness with all its glory. This humbles us, makes us feel that there is no good thing in this flesh, shows to us that it is but a body of death. It gives us to feel the burden of this body of death and shows us the utter impossibility of our ever being able to come in his holy presence. Here we are made to experience the fact that the Lord has placed the cherubim and the flaming sword which turneth every way to keep the way of the tree of Life. Thus we see ourselves justly cut off from God and all that is holy, lovable and glorious. In this condition we are made to call on the name of the Lord and to implore his mercies. Here we truly and gladly confess our sins. If we confess our sins, he is faithful and sure to forgive our sins, and to cleanse us from all unrighteousness. Necessity forces us to call upon his holy name. Thus we we are forced out of nature from the things we so much admired. Called out by force. Thus the Lord deals with his people.

He does not leave them in this sad condition. He hears the very groaning of the prisoner and opens his holy hand to relieve him. He gives mercy in the forgiveness of all his sins and reveals the salvation of his grace in that poor tried heart and this poor sinner is relieved and made to praise God who has called him.

This one is poor yet possessing all things. He wanders about in the wilderness in a solitary way and has no city to dwell in. The world is no abiding city to him for it is dead to him and he is dead to it and its allurements. [I do not mean that this *old man* is killed to the love of the world for he is just as worldly as he ever was and will be as long as there is one bit of him left here in this world]

Does the Lord leave this poor, needy one here? No, he hath said that he taketh the solitary and setteth them in families. These families are the different branches of the church scattered here and there in the earth. As Rome, Corinth, Galatia, Ephesus, etc. We have them to-day. They are not the different denominations. All these branches are of the same vine and therefore they bear the same fruit. One does not bear works and another grace. No, they bear the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, meekness, faith, patience and such like, against which there is no law. This fruit attracts the attention of this solitary one for it is the very thing his soul seeketh after. The good Lord having given him a sharp appetite for these things and assured him that they are his and that he shall freely partake makes him hunger the more for them. This makes him call again on the name of the Lord for

strength for he is very weak and a very little one. The Lord hears him and opens in his heart and the hearts of his brethren a way for this poor little one to come home to the church; he comes and is gathered in the fold and made a partaker of the divine things of God. Here he has the answer of a good conscience toward God in the resurrection from the watery grave and it is given unto him to walk in the newness of life.

Thus the holy Lord gathers His people together in one. Thus being gathered they are the church militant and are a family of brethren and sisters all under one common family government.

In this family they have all their duties distinctly set before them. Each has his place assigned to him by the Holy Spirit who has called him. They are not called unto do-nothing and laziness in the church but unto good works. Not unto idolatry but unto the service of the living God. To serve the living God is, in a large degree, to serve one another. All they have of the things of this life the Lord gave them and he can give them more or withhold his hand as it is good in his sight.

One of the ways the child of God is to serve him is by careing for those of his own house and one who does not use every endeavor unto that end should not be tolerated in the church for he has denied the faith and is worse than an infidel. Then they should be required to pay their just and honest debts to the very best of their ability even making sacrifices to that end. It is a name that Primitive Baptists have long enjoyed, that they will pay their debts, and they should hold this name sacred. A good name is to be desired above great riches.

They should not be proud boasters nor self-important persons but of humble life looking on the things of others. They should not be covetous. Covetousness is idolatry. This is the opposition of Christ-worship. To require another to do work for us for less than he should is covetiug his labor and appropriating it to make ourselves rich. This is wrong and leaves the labor of our servant to cry from the ground against us. To see a poor person, especially a brother or sister, who has been diligent but whom misfortune has overtaken, suffer for things with which we can supply them is covetousness and the apostle of love said, how dwelleth the love of God in them. The church is a family of love. If they have expense of any kind and one withholds that which he ought to do in any expense that ought to be met he is covetous. The house is to be taken care of and other things to be done where in money must be expended and not one has the right to withhold his purse at such times. Large gatherings, such as Associations, union meetings, etc., must be provided for and not one should try to get out of his part of these burdens but bear them cheerfully as the children of God. Often work is needed in and around about the premises, it is the duty of each one to go and help as he can with his hands and his advice.

This body thus gathered together needs one to preach for them the living word. They have their stated meetings and they expect him to be there at those times and to be prepared to feed, to comfort and to advise them. To do those things he must have opportunity to give himself to reading, to exhortation, to prayer. He must study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word

of truth. They do not want nor need any other kind of preacher, for one who does not do this is not fit to serve churches because the scriptures require this at his hands. For this cause it is the duty of those who have joined in calling him to see that he applies himself in the way that is required of him in our holy Guide Book.

For him to do this it is their duty to care for his carnal welfare and to administer to him in natural things. To neglect to do this is covetousness in the church.

It is a duty falling on the deacons of the church to look after those things and to see that each member of the church bears his or her part according as the Lord has blessed them. It was for this cause they were appointed in the church and if they do not attend to those things the church would do well to dispense with them. It is no easy task to the old man especially when the church has been improperly educated on those things for years and has been left to go on in covetous practices.

Just as the ministers who fought out from under the falsehoods of means and missions were persecuted and hated so may the deacons who, in faithfulness to their holy call ing shall enter boldly into the fight against covetousness in the church, expect to be persecuted. But as the names of those old ministers stand as monuments of love in the hearts of all lovers of the truth so will the names of such deacons go down to the church in all future ages as the faithful ones who contended earnestly for the true order of the house of the Lord.

It is not the duty of churches to hold their pastor up above themselves and to make him rich in their poverty but to see that they live together. As the one is blessed so let the other be. If the Lord blesses the pastor with spiritual liberty in His word the church would not be willing for him to withhold that and he cannot do it but must freely give it to them. To do otherwise would be covetousness in him. Then they should just as freely administer to him of their carnal things. To do otherwise is covetousness.

Covetousness leads the thief to steal; the highwayman to murder and rob; the burglar to break in, kill and steal; the gambler to work his tricks and take advantage of his fellow man to get his hard earned living. Also it leads the miser to withhold that which he needs to comfort himself and his family, and which he should communicate to the needy. This is idolatry.

Little children keep yourselves from idols.

Just as the priest should live on the things of the temple. "Even so hath God ordained that they who preach the gospel should live of the gospel." If the things spoken of as the living of the priest were for their natural support then those things spoken of for the preachers of the gospel are natural things and for their natural support. There is no possible way of truthfully getting around this and to try to do so is to betray a principle of covetousness in either the minister or any member of the family.

As members of this family of love we should come together as aften as we can, letting only provvidential hindrances stop us. The most of our churches have their stated days when we are to meet together and it should be in the minds of our people to be ready when those days come to go and meet each other. If the church goes and the pastor is not there they feel very much disappointed;

he is just as sadly disappointed when he goes and the brethren and sisters have tarried at home to attend to their worldly business or to entertain company. We should not go as being forced for fear our names will be marked as absent, or for fear that we will have to render a reason at our next meeting, but because we love to go and meet the children of the living God and to hear His word preached. Many have their membership so far from them that they seldom get to their places of worship. Unless there is not a church nearer or more convenient to them this is very wrong. We should have our membership with those with whom we live. This would avoid many difficulties, and I believe that the churches ought to require their members who live at a distance and more convenient to other churches to move their membership. If the obedient would do this there would be no excuse for the disobedient. I know of at least one case where a member lives a long way from the church of his membership and in the immediate settlement of another church whose conduct is such that he could not possibly be retained in that communion. We should so live in each others esteem as to maintain sweet fellowship. Each should abide in the hope of his calling. All the saints have at least one talent or gift and that is the love of the brethren and the love of the truth. The one talented servant, Judas Iscariot, only recived a part of the ministry, one talent, but he did not love Him who gave him this talent, and it was his bishopric that was taken away and given to another. The christian is given the talent and the love of that talent. We should not forsake the assembling of ourselves together.

This is my understanding of the church and some of her internal workings.

The Lord bless us to live in His love and the good works He has appointed for us.

In hope and love,

L. H. HARDY.

Box 53, Reidsville, N. C.

DEAR BROTHER GOLD:—As I am alone this evening and feeling low spirited and sad from some cause I hardly know why only I am a mystery to my own self and doubtless to others also. But of one thing I feel sure God knows me perfectly nor do I wish that any one here could see me to know as he does. If Christ is our true and heavenly life and when by his spirit he enters into and abides in the heart of a poor sinner, that sinner once a child of the devil, a child of death, becomes a child of G d. Christ is our life: in him we are kept and saved blessed thought.

I have been thinking a great deal about the letter brother Redd wrote in the LANDMARK about some of the churches down south. I sincerely hope all the trouble he spoke of may soon be settled for nothing could please our enemies more than to see us in trouble and confusion. Human nature is a weak thing. Its weakness is manifested as plainly sometimes by preachers of the gospel as by other people.

How solemn almost fearful were the words of Paul: I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom preach the word. How few remain faithful to sound doctrine and the practice of the apostles. Modern church goers will endorse no gospel that talks of spiritual poverty and ruin or de-

clares that no man can come to Jesus except it be given him of the Father. The lover of truth might behold these things with amazement and did not truth itself declare that these things should come to pass in the latter day. The spirit speaketh expressly of these departures from the faith in the latter times. Therefore, let no steadfast conscientious believer be dismayed or yield to fear only, as Paul says let your conversation be as becometh the gospel of Christ that ye stand fast in one spirit with one mind striving together for the faith of the gospel and in nothing terrified by your adversaries. Remember the Lord has declared that in vain we worship him when we teach for doctrine the commandments of men. If ye love me keep my commandments. He contemplated no changes till the world should end. His farewell words to those who should preach the gospel among all nations were teaching them to observe all things whatsoev r I have commanded you, and lo I am with you alway even unto the end of the world. None of us are perfect. No two just alike. We are human and not divine As such we all bear traits of character that are to some extent peculiar to ourselves. This is true of us all. We have our own ways and notions, our likes and dislikes and these as much belong to us as our lives. Perfection is not now but hereafter. Love is a necessary inward preparation of people to rightly serve God.

Since no one is good but God it follows that no one can ever be as good as God is while living in this world.

May God keep and instruct us in the true way, keep us from error's blasting touch, increase our faith in a Savior who saves, and may we in the end realize our hopes "awakening in his likeness and be wholly satisfied."

God's grace has kept the church through all and as long as this world stands he will have a people in it for his name. I wrote to you sometime ago but became dissatisfied with what I wrote but do as you wish with this and all I write.

Yours in hope.

ANNIE ASTEN.

DEAR BROTHER GOLD:—I feel like I want to write to you this morning. I hope it is a good spirit which prompts me to do this.

I think we had a good meeting and truly believe the Lord was in the midst. I felt glad and my soul was made to rejoice to see even one come before the church telling of what Jesus had done for him. Who is richer under the sun than the person who is enabled by the grace of God to step out of the dark dungeon of sin and death feeling the chains that have bound him so long, drop from him free, free. Oh, Brother Gold, if I had only the language to express the beauty I see in this. It is indescribable, oh, to see a person mourn on account of sin; yes, pleading for mercy, acknowledging all his righteousness as filthy rags. It is indeed a pretty sight. Oh, that the whole world might see its guilt before God. I have thought much about Paul, robed in all the self righteousness of this world, persecuting the poor trembling saints, verily believing he was doing God's service. I imagine I see him now breathing out threatenings and slaughter against them. He goes to the chief priest and desires letters of him that if he came upon any of the lowly worshipers of Jesus, whether men or women, that he might bring them bound unto Jerusalem. But the Lord's appointed time arrives and as he

journeyed near Damascus a light shone around him, above the brightness of the sun, and he heard a voice from heaven saying, "Saul, Saul, why persecutest thou me?" What a solemn time this was to Saul. Did he fill his mouth with arguments? No, no; his mouth was shut, in that sense, and now for the first time in all his life he falls to the earth, a true mourner. I can almost hear him say, "Who art thou, Lord?" The answer came, "It is Jesus, whom thou persecutest." Imagine his condemnation when he said, "Lord what wilt thou have me to do?" Have you ever been here? He can now see all the mean things he had done, and like the woman of Samaria, could say, Come, see the man who told me all the things that ever I did in my life.

The Lord says unto him, "Arise, go into the city and it shall be told thee what thou must do." He does not say, can do. No, he is a God of power, he speaks and it is done, he commands and it stands fast. Saul arises from the earth blind—poor Saul. He remained so three days and nights, neither eating or drinking. To my mind this is a type of every sinner when they first feel the condemnation of the law. They acknowledge Jesus as the Redeemer, they feel that it is only through him that any are saved, but they cannot embrace him as their Saviour; they feel condemned in his sight. But the Lord appeared unto a certain disciple at Damascus, saying, arise, go into the street which is called straight and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth. He is now in prayer. Oh! Bro. Gold, is there anything in all this world so beautiful as to see a person upon their knees in prayer to God for the forgiveness of their sins. Oh! glorious sight. Satan trembles when he sees the weakest saint upon his knees. The Lord does not stop speaking though, for he says you will not only find him in prayer, but he hath seen in a vision a man named Annanias coming in and putting his hand on him that he might receive his sight. Does it seem that Annanias would have doubted all this? Here is his answer: Lord I have heard of many of this man, how much evil he hath done to thy saints at Jerusalem, and he has authority from the chief priest to bind all who call upon thy name.

How weak is poor sinful flesh. But the Lord said, "Go thy way for he is a chosen vessel unto me to bear my name before the gentiles and kings and the children of Israel." Annanias' doubts were put to flight and he could say like Thomas, "my Lord and my God." So he went his way, entered into the house, and putting his hands on Paul said, "Bro. Saul, the Lord even Jesus that appeared unto thee in the way thou camest hath sent me, that thou mayest receive thy sight and be filled with the Holy Ghost," and immediately there fell from his eyes as it had been scales. Here the sinner can embrace Jesus as his Savior; his ears are unstopped and he can hear the gospel power of God to all them that believe. Straightway Paul preached the unsearchable riches of Christ in all the synagogues. Who is like unto our God? This is the God of Abraham, Isaac and Jacob, in whom the gentiles trust. Who is like unto him? He is made a little lower than the angels coming into this world, taking the seed of Abraham, bearing all the sins of his people, was crucified by wicked hands and slain, rose again for our justification, righteousness and redemption, putting death, hell and

the grave under his feet now reigns in the courts of heaven and among the inhabitants of the earth. Who is like unto this God?

I see another character which makes me exclaim, as I behold him, "Great is the mystery of Godliness." This is the thief upon the cross, while the persecutors were ridiculing Jesus, saying "If thou be the Christ come down from the cross. He saved others but himself he cannot save" etc. The scriptures in one book say, "the thieves cast the same in his teeth" but soon the Lord's time comes when salvation must be applied to one, and instead of persecuting the Savior again he rails on his companion thus: "Dost not thou fear God, seeing thou art in the same condemnation? We justly for the deed we have done, but this man hath done nothing amiss"; and then to the Savior we hear him pray, "Lord remember me when thou comest into thy kingdom?" What a change, what a change. Is there anything like the love and mercy of Jesus, saying to the thief, "To-day thou shalt be with me in paradise." Who is like our God?

Bro. Gold, I have drifted off into a channel I did not intend when I started, but may the Lord cast the mantle of charity over all my imperfections for there are many. One chief thing I want to say to you is, go on and preach the gospel, cry aloud, spare not, lift up thy voice like a trumpet, show his people their transgressions and the house of Jacob their sins. What is more entrancing, more strengthening to the saints of God than to see our preachers standing upon the walls of Zion proclaiming liberty to the captives and the opening of the prison to them that are bound, enabling them to see the king in his beauty and the church in her glory. Oh! is there anything to be compared to this? I can only behold and say, one day in thy courts, Oh Lord, is better than a thousand spent in the allurements of this world. Oh! may your last expiring breath be to the honor and glory of God.

Bro. Gold, we cannot see the church in her robe of righteousness when we allow flesh to be presenting itself, can we? It is so wrong for brethren to be back-biting, returning railing for railing, but when we see the church of God in joy, love, speaking in meekness and humbleness of spirit, each esteeming his brother better than himself—then we can say, here is honor, here is glory, here is true charity, here is Jesus, what more can we ask? In him dwelleth all the fullness of the God-head bodily.

Well, Bro. Gold, I must close. I hope you will look over all the errors of this poorly written and ignorantly composed missive, for I feel that I know so little of this world's knowledge, don't know why I should attempt to write of one who is so far above the things pertaining to earth but still this impression I was afraid to resist.

I would love to hear from you, though I feel this is not worthy of a reply. Hope you and Sister Gold are both well.

Your burdened sister,

ANNIE CRISP.

EXPERIENCE.

DEAR BROTHER GOLD:—I have been thinking a long time with lasting impression to write my little experience, but owing to doubts and fears have put it off until now. At this time it seems a great task, but hope it will not be amiss to take up my cross.

And the alarming thought came into my mind as G. W. Massey was telling me his dream. He re

lated a dream of the view of torment. While he was telling his dream it affected me so that I shed tears, and from that time until I received a hope I was in trouble. I had heard people say that good and evil were put before us, and that we could take either we pleased. And I set out with a full resolution to gain my soul's salvation by my own merits. The more I labored the worse I got until I became so burdened that I was forced to the lonesome woods to try to pray. When I got in the woods I felt so condemned I was afraid to kneel down to try to pray, and went back to the house without uttering one word, growing worse and worse every day. I tried every thing that mortal could think of, and all failed to satify my thirst. My thoughts were running out, Lord what shall I do. The whole need not a physician, but he that is sick.

I had become sick on account of sin, but the great trouble was, will the great physician undertake my case? Finally I began to go to the ivy grove and pour out my complaint to the great physician, saying Lord undertake my case, for I'm oppressed. I got no better, but worse until at length, one night before I lay dow, I asked the Lord to show me my standing in his presence before day, if it was his will. I lay down and fell asleep, not doubting but that I would receive something. Sometime that night, I suppose about midnight, I dreamed. I thought in my dream that I was dying, and as soon as dead would eternally sink into darkness. Such darkness I cannot describe. Something spoke to me and said: There is a vial of medicine in one of the four corners of the house, if you will get and partake of it, you shall live and not die. I thought I got up in great haste and resorted to all four corners of the house, and behold there was no vial of medicine, not even a spider web in the house, I thought. Yet I must die. I awoke up and lay there and cried. No pardon had yet come. Oh how thankful I felt to my maker that I was yet a spared monument of God's amazing mercy.

My trouble was as great as ever. I went on in this condition several days. At length I dreamed again. I dreamed that I was placed in the midst of a great rock. The rock was elevated very steep, insomuch that I had to get down on my hands and feet to keep from falling. I thought something spoke to me and said: Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder.—Matt. 21. 44. I knew not at that time that there was such a Scripture in the Bible.

When these alarming word came to me of all the pains I took to ascend the top of that rock, and when I finally ascended I saw to my great surprise a white throne, as white as snow, just in reach of this rock. I crawled off of this rock in the midst of this white throne, and took the sweetest rest as though I had been overcome by great labor. But no pardon yet. I still travelled on in trouble.

One day as I was travelling along about midday I heard a still calm voice speak to me and say, What did that dream mean concerning the darkness and the four corners of the house? I said I did not know. The interpretation this voice gave me was this: The four corners of the house that you resorted to for medical aid are the four books of Moses' law, and they to death condemn. That darkness you saw yourself sinking in is the condemnation of that just law.

And the voice moreover spoke and said, Christ is the end of the law for righteousness to every one that believes.

Now I was at a loss. I saw there was no shelter in the law for me; no, not the slender thread of a spider web. And still I travelled on in trouble. My mind was continually in prayer to God. At length I went to a little meeting in the neighborhood, and heard Elder Peter Corn preach a pleasant sermon, as I thought. As I started back home from meeting another still voice spoke to me and said, Except ye be converted and become as a little child ye can in no wise enter into the kingdom. Then I was sensibly convinced that there was no help in the creature. That evening between sunset and dark, Jesus, the Great Physician spoke such peace to my heart saying, Thy sins are all forgiven. It seemed that I saw him standing in the beautiful Jerusalem. Such love by mortal lips cannot be told. I was at that time in the midst of the forest among the trees, between sunset and dark. It seemed the trees all bowed in humble obedience to the earth I stood upon. I knew nothing but Jesus and his love. My mind was taken totally from this world. I knew not myself nor the earth that I stood upon. When my mind came back to the earth again the first thing I remember speaking I was saying, Thou art all the friend I've got, yea, thou art all the friend I've got. "'Twas a heaven below my redeemer to know." As I came to myself I saw my earthly mother stand a short distance to my right. She seemed to be the worst enemy that I had on earth. This was, I believe, to show me the difference between the love of Jesus and the love of mortals. F. M. JANNEY.

Dodson, Va., May 7, 1902.

ZION'S LANDMARK

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

P. D. GOLD ..... Wilson, N. C.
P. G. LESTER ..... Floyd, Va.

VOLUME XXXV ..... No. 17

WILSON, N. C., JULY 15, 1902

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EDITORIAL.

SONG MEMORIES.

Among the fond recollections of my childhood, none are more refreshing than those couched in the old songs which my parents used to sing. They were both good singers and sang together much. Having finished their respective duties of the day's labors, they would frequently sit and sing till bed time. Among their favorite songs were many of the old fashioned minor tunes, which were much used in those days, especially by the Primitive Baptists, and which to me are the sweetest today, when well sung. As I sometimes muse upon the years that are passed I find it peculiarly sweet to linger in the midst of those domestic scenes and listen to those never dying melodies, and live again in that realm of the delights of youth.

It was at this altar of sacred song that much which has gone to make up the humble career of my citizenship had its conception, and took

on form, to eventually enter into and form a small part of that aggregation, which makes up communities and governments, and all the walks of life along which my feet have been turned and in which my hands, mind and voice have been employed in the service of my day and generation I have felt that wherein any part of that unworthy service has been in any sense dedicated to the end designed, no form could have been more befitting than that of sacred song, and no melody more suitable than that which made sweet and soothing the lullabies of my mother and gave to those old sacred songs the function of parental love as well as that of divine praise. In the few lines of the history of my country in which I may occupy an humble place I find myself easily inclined to regard that the better part which might be tracable to its inception in the life and character of my mother, and was formed at her knee, and impressed with the songs of her love.

The impressions of songs are the most lasting, its memories the sweetest, and its melodies the most sacred. The memories of youth are never brighter, the pleasures in memory never clearer and sweeter than when reflected in the songs of youth. "How dear to my heart are the songs of my childhood, when fond recollection presents them to mind." But these realities and the memories thereof as things of time are transient and perishable therefore the exigencies of life in its sterner and more abiding realities turn us to look for a more enduring substance and lasting remembrance.

In our devotion to the God of our salvation there is nothing to my mind more stirring, more endearing and refreshing by way of remembrance, and more effective in bringing the assembled worshippers to realize the beauty and sweetness of sacred song than the free and hearty exercise of singing. Melodies of grace coming from the domain of spiritual song produce sweet and lasting impressions upon our hearts and minds and tend to drive out hardness and bitterness, and to make us feel that it is good to be found together singing with grace in the heart, which we hope is unto the Lord whose name we would praise.

The assurances of song bring confirmation in the belief of the truth, and brighter expectations for the realization of the heart's desire. The melodies of song come tenderly into the heart with soothing, healing, animating effect, and like David's harp, drive away, for the time, the cares, perplexities and temptations to which the children of God are subject in this life, and in their stead there is liberty, peace and gladness of heart. There is a hea ing balm in song which leaves no scars. Under its inspiring strains faith seems to put on strength, hope brightens and draws near and afflictions become light and the time wherein we have seen evil seems to have been brief. Sometimes these songs of devotion become so fraught with the emo-

tions of the love of our youth as to allure our hearts and to bring us again into the wilderness to find as we had never found before that our vineyards are from above and that the valley of Achor is a door of hope, and that there are springs of water there, and we sing there as in the days of our youth and feel again the redeeming power of the hand of God, and feel assuredly that all things do work together for our good, that we have an enduring substance, a remembrance which is real, and a song which never fails because of him who has said: "I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee." What a sweet singer is our spiritual David. How infinite the song he sings. How effective its charming lays. He sings and the heavens sing. And next the morning stars sing together, and then Moses break forth into singing, and David catches the mystic strains and with Psalm ascribes greatness unto the mighty God of Jacob, and the prophets take up the strains, and holy women join in the refrain until the apostles break forth a-new to be joined by the disciples and chief women, together with the babes and sucklings, until finally the whole host of the redeemed of the Lord join together and lift up their voices and sing the song of Moses the servant of God and the song of the song Lamb saying: "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints."

Since their creation the heavens have been singing the infinite praises of their adorable Creator, and the earth has now and then been made to echo with songs from the desert, and the little hills have clapped their hands and rejoiced on every side in magnifying the help of the mighty one and the redeeming power of the God of Israel. From the earliest dawn of eternal day the morning stars, as the celestial entity of the elect of God, have been thrilled with the ecstacy of divine adoration, and the sons of God have shouted from the tops of the mountains of God's infinite perfection ascribing might, majesty, dominion and power to him that liveth and abideth forever, and to the lamb in the midst of his throne saying: Thou art worthy, thou hast prevailed.

From the portals of eternity, as borne upon the wings of the wind, these heaven born song waves once came into the ears of an humble herdsman upon the plains of Mamre greeting him in substance with the blessed salutation, hail thou friend of God; and as their soul cheering vibrations are borne on to the eastward to finally hail the dawn of a blessed day, Abraham beholds that day of the Lord and rejoices in the God of his salvation. Again at the burning bush Moses is filled with the inspiring sacredness of this ever blessed song, and on the banks of the Red Sea it breaks forth into singing as from the hearts of the redeemed saying: The Lord hath triumphed gloriously, and Mt. Sinai, lighted up by the lightning

flashes of the justice of the judgments of God upon his enemies to again tremble under the thunderings of his vindictive wrath poured out upon the oppressors of his people, beholds and hears with wonder and with satisfaction, and the Mt. Zion in the distance in brightest anticipations of the dazzling adornment of the splendors of reigning grace soon to crown her loftiest peaks,

"Breaks forth in songs of heavenly strains,
And sings surprising grace."

And the little hills of far away Canaan clap their hands for joy at the sound of the footsteps of the coming of the invicible and all conquering Savior, whose presence caused the wilderness to break forth with singing and songs to ring-out in the desert, and the land of corn and wine to respond with echoes of praises to the coming throng of the redeemed of the Lord.

Again this living song is wafted away to the fields of Bethlehem, and while the stars of heaven, hanging in the midst of infinite space and playing upon their respective orbits sending forth and minggling their rays of never ceasing light to the delight and admiring consideration of a stripling keeping watch over the flock by night, his youthful heart is filled with the melody of psalm and song in which he is ordained the sweet singer in Israel, the man after God's own heart that should fulfill all his pleasure—a prophet, priest and king whose song service should thenceforth delight the hearts of the Israel of God to the praise of the glory of his grace. "Serve the Lord with gladness: come before his presence with singing." "He hath put a new song into my mouth, even praises unto our God: Many shall see it and fear, and shall trust in the Lord."

Directly the heights and depths of wisdom and understanding learn to list this primeval song, and declare it to be the song of songs which is Solomon's wherein the well beloved and the one ever loved of him interchange in all the mystic fullness and infinite sweetness of eternal and everlasting love the spiritual, experimental and devotional emotions and impulses of divine nature, revelation, adoration and praise, which like fountains sealed and springs shut up, has sought expression in the hearts of the children of God in all ages of the world, and which to all eternity will be their sweet and ineffable employ.

Under the sublime emotions of this experimental song Kings have danced before the Lord, young men and maidens have held devotions responsive to its inspirations in songs of praise and ascriptions of greatness to the captain of their salvation, the hero of their devotions and adoration. Patriarchs, prophets and priests have heard and learned this God given song. Sires, mothers, chil dren, sucklings and unborn infants have been given to feel its power and sweetness. Angels, wise men and shepherds have united their voices in hymning its sweetest

lays. Its strains incarnate and yet divine have played upon the rippling waves of Galilee, and been wafted upon the breezes of Lebanon and echoed among the hills of Judea. Its simplest melodies have cowered the ferocious lion, have turned the armies of the alien to flight, have shaken the walls of the inner prison and hallowed the awful sublimity and sacredness of a sorrowing, suffering Savior; and on and on to all eternity shall be heard.

"In songs of sublime adoration and praise." The blessed adoring of "the ancient of days." P. G. L.

REMARKS.

What a grand and beautiful tribute to the song sung only in the land of Judah. P. D. G.

OBJECT OF PAPERS.

The reason for publishing Zion's Landmark is to set forth what I believe is the truth in Christ Jesus. For years my mind has been profoundly exercised in the glory and beauty of Jesus and the resurrection. No object to me is worth living for as this, to live by the faith of Jesus and serve him. All other living is not to be called living. No other object is worthy of the labor and service of men. To preach Christ by word and pen, by deed as well as speech, if I could, is the one object that dominates all others with me. Take away from me the hope of the resurrection and of all men I should be most miserable, that is, if I have no good hope through grace of salvation in Jesus, then life is robbed of all attraction to me. Next to this is to proclaim to others the glory of that name. Jesus loved me, and gave himself for me. He had mercy on me, a vile sinner. I am his. Let me serve him.

For years I have been exercised to write as well as speak in that name. When a young man my ambition was to become a lawyer and make a great name for myself. But years ago I died to that, and was exercised to preach him who is the equity, the end, the fulness and satisfaction of law. Instead of wishing to proclaim my own name, my desire is to publish that name which is above every name, and glory only in that name. To benefit others is my desire. To comfort the people of God and warn the unruly, and thus to profit others is my wish.

The Landmark is not designed to keep people from reading the Bible any more than preaching is so intended. When you go to preaching it is not specially to hear the Scriptures read, nor to hear a great amount of Scripture repeated. It is all right to read and quote Scripture in its place. But you read Scripture at home. You go to preaching to hear the scripture expounded. Hence a preacher of the gospel is apt to teach. You do not want to just hear a preacher tell his own experience, and nothing else, although that is good at proper times; nor do you want to hear him repeat Scripture only, though that is good in its plece. There is nothing like the Scriptures. It is the text, deep,

hidden, mysterious, which you cannot understand, unless some man guide you. What do you want, just to hear the Scripture read? You cannot understand it and reading it to you does not explain it. You want to hear it expounded, the hidden treasure dug up and brought out to your profit. You want to hear something that you did not know that you knew until you heard it. Something new, yet when you hear it you know it is true, for you have already had it in your experience or written in your heart, but you never were able to read it so plainly before.

Now the Landmark is intended to be a medium of teaching in good things. Of course while you are reading it you are not reading your Bible. There are many things you must do besides read your Bible. When you are sleeping, laboring, talking, hearing preaching, you are not reading the Bible. I do not mean that you should not read the Bible. It is the true and great book of God, and we should not merely read it, but we should search it as well. It is the standard of truth. What the Landmark designs is that some of the precious things of the Bible may be expounded in its columns so that the little ones, the little children, may be instructed and comforted thereby. We write to stir up your pure minds by way of remembrance.

Money is needed in the publication of papers. We have to pay cash for everything the printers do, and for all material. Hence we need money for this purpose. But that is a secondary matter. Our subscribers understand this, and nothing more need be said on this point here.

If one paper is useful, why should not two or more be more useful, if they are of the right sort. We think editors of papers should especially be courteous, gentle and kind to each other, and exemplify in their writings and lives the principles of love and good will, not merely to their subscribers, but, also to other editors. No right-minded editor publishes a paper for the mastery, nor to excel others in seeking great numbers of subscribers, nor in seeking to beat down other papers. No paper has any claim to ascendency merely from its age, or because it has more subscribers, or a greater circulation than other papers. Nor do I ever want to see or hear of a paper in our ranks scrambling for subscribers, as the world does, or as candidates seeking votes, or bidding and begging for subscribers like men of the world in their pursuit after money. Let them know that you have a paper, and if they want to subscribe for it all right. But let every man be fully persuaded in his own mind, and let all things be done decently. Whenever our thirst or zeal for our own enterprises carries us so far that we lose sight of the rights of others or think that they have no rights, we are monopolizing, and are controlled by a selfish spirit. No paper has any claim to any ascendency in the church of Christ.

Jesus alone is to be exalted, and we are brethren. We by love should serve one another.

I do not wish to infringe on the rights of any paper, nor to take a subscriber from a single one of them. If I should visit in the immediate neighborhood of any of them it would not be with a view or desire of taking from any of them a single subscriber, and I desire to cherish towards each of my brother editors the utmost good will, and to hail them as fellow-laborers in the same cause, and as having this additional fellowship or sympathy with and for them as laborers in a common cause.

No paper can be an organ (as they call it) for the true Baptists We can testify only in part. No paper can rule in Zion, Jesus is the master here, and we are brethren. Let there be no strife among our brethren. If this matter is of the Lord he will prosper it Stand in your lot, and serve in your place, according to the gift God has bestowed on you, and be content with such things as ye have. There is no satisfying man. Success is apt to breed contempt for those you triumph over, and regard as your inferiors. But the poor you have with you always. If you have a mind, you can show them a kindness. You never will get all you want here. Of making books and publishing papers there is no end and much labor is a weariness to the flesh- What did Job mean when he said: "Oh, that mine enemy would write a book."

P. D, G.

WHY DO WE NOT JOIN THE MASONS.

The reason we do not unite with the Masons, if they would have us, is not because we have any special objection to them. They are perhaps the most honorable organization of the world, and we think they do good in their way. I make this statement to show that it is not because of any objection to the Masons that we are not members of this body. But our reasons are as follows.

1st. We are to be separated from the world, and the Masons are of the world. The children of God are the children of the resurrection, and their affection is to be on things above, and not on things on the earth, and their conversation is to be in heaven. They are to touch not, taste not, handle not of the organizations of the world which are to perish with the using. The people of God are children of the resurrection, and are married to him that is risen from the dead—even to Jesus, who is their husband, and being joined unto him they are one in spirit with him, and all their fruit is unto him. He is their husband, and they are not to commit fornication by being joined to any thing else. Ye are complete in him, and therefore need nothing else, and it would reproach him for them to go elsewhere.

2nd. Jesus belonged to no secret society, and did nothing in secret. He drew his people away from the world. He showed them something

better than anything of this world. We are to follow him. Except a man forsake his father and mother, houses and lands, and even hate his own life—that is forsake every thing of this world—he cannot be the disciple of Jesus Christ.

P. D. G.

SELF CLEANSING.

"If I wash myself with snow water, and make my hands never so clean: Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me," Job 9: 30-31.

Job uses water of melted snow, considered the purest, as the snow is frozen and hence the impurities of water are destroyed. The purity of snow is also indicated in its whiteness. To have clean hands indicates great purity. Now Job says, If I wash my hands in snow water, and make them never so clean; that is, if I use my utmost endeavors to purify my conduct by my utmost efforts, yet what would this avail? Suppose one puts on the whitest clothing possible to be obtained by man, and then one should plunge him into a ditch, what cleanliness or beauty would there be on that ones clothing after he is covered all over with the mud and filth of the ditch?

When God shows man his own vileness, and the Lord's purity by showing the corruption of man's nature, and hence of his conduct, it is as if he were, while he thinks he is clean, plunged in the ditch and hence even his own clothes will abhor him. This will cure him of all his fancied goodness, and cause him to see and know that he is viler than his vilest deeds, for even his own clothes will abhor him. The language of Job, when God appeared to him, "Behold I am vile," measures my case.

The Lord does not make us vile: but the revelation of his holiness sets up such a standard of purity that beside it we are vile and abhor ourselves. He that would array himself in his own supposed good work, and would strut round dressed in garments he had washed and made white by his own deeds, sets up another god beside the God of heaven, and when the Lord shows the contrast, and lets man know what is in him, it is as if God had plunged him into the ditch so that even his own clothes abhor him, and his own deeds condemn him, his own works are his shame

P. D. G.

ASSOCIATIONAL.

ELDER P. D. GOLD, DEAR BRO: —The Eno Association will be held at Mt. Lebanon church, in Durham Co., on Aug. 2nd, 3rd and 4th. Brethren and sisters will be met at Rougemont on N. & W., Railroad on Friday p. m., and Saturday a. m., and conveyed to and from the Association. Ask for reduced rates on railroad. A general invi- is extended to all lovers of truth.

ELDER S. P. TERRY, Mod.
G. C. FARTHING, Clerk.

Durham, N. C., June 23, 1902.

To the Churches that compose

the Contentnea Association. Remember at our last session the matter of changing the time of holding the association from Sunday to week was referred to the churches. As the time is drawing near I call your attention to report in your letter. I am in favor of a change. Respectfully yours in hope.

W. B. WILLIAMS, Mod.

Elm City, June 25, 1902

The Abbotts Creek Association expects to meet with the church at Rock Hill, N. C., to commence on Saturday before the 4th Sunday in August, 1902. Visitors will be met at Asboro on Friday. A general invitation is extended.

W. W. SPENCER.

Mechanic, N. C.

The Country Line Association meets Saturday, 3 Sunday and Monday in Aug. with the church at the Arbor, Caswell Co., N. C.

DEAR BRO.—Please give notice in the Landmark that my postoffice address has been changed from Jason, N. C., to Arba, N. C., the office at Jason being discontinued.

Yours affectionately,

L. J. H. Mewborn.

Clerk of Contentnea Primitive Association.

NOTICE.

There will not be any Eastern Union meeting held the next fifth Sunday, but will go over until the fifth Sunday in November, 1902, and is appointed to be held with the church at at Concord, N. C. commencing on Friday before the fifth Sunday in November, 1902, for the reason that our clerk and ministers wish to be absent at that time.

Done by order of conference at North Creek Friday before the fifth Sunday in June, 1902.

EEDER J. I. AMBROSE, Mod.

C. F. BENSON, Union Clerk.

REQUEST.

Brother H. W. Johnson, Coles Store N. C., desires preaching at Old Brush Creek, M. H., in Randolph Co., N. C. Brethren going from the Country Line to the Abbott Creek Associations might call there. The place is 7 miles from Siler City, on the Southern R, R., and 12 miles from Mt. Tabor. If any desire to preach there will please publish in Landmark.

ELDER GEO. ROBBINS, COL.

This dear brother has been in much trouble in opposing disorders among some, which has caused much distress. The party causing distress has gone off. Elder Robbin's church has been declared in order, I learn, and he has sent in the proceedings. They came too late to be published in this issue of the Landmark. I publish this statement to show that Elder Robbins is in good standing among our people. P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to be held on Friday, Saturday and 5th Sunday in August

with the church at Spring Green.

The Contentnea Union is to be held Saturday and 5th Sunday in August with the church at the Meadow. The Lord willing.

The Black Creek Union is to be held with the church of Toisnot—at Wilson, N. C., the Lord willing, Saturday and 5th Sunday it August.

The Toisnot Union meets with the church at White Oak, Saturday and 5th Sunday in Aug.

The Mill Branch Union is to be held at Pedee, Saturday and 5th Sunday in August.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to $7 per dozen, sent at expense of purchaser, and 80 cents per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cents; and also a few of "Meditations on Portions of the Word." Price $1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks County, Pa.

November 18, 1901.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

P. D. G.

OBITUARIES.

MARY ANN OVERBEE.

Mary Ann Overbee was born in Johnston Co., N. C, March 21st, 1877, and died June 29, 1901. We we married Aug. 27, 1896, and lived together nearly 5 years. She was a kind-hearted woman all her life, and was the mother of two children, and the daughter of John A Creech. She died leaving her husband, 2 little children, her father, mother, 5 living sisters and 3 brothers to mourn her loss. She was sick nearly six months with throat trouble, She was nursed by both relations and friends, but none of us could ease her life, for the Lord's will has to be done; but I am satisfied she is gone to a better world than this.

She never joined any church, but had great faith in the Old Baptist.

During her sickness she could not talk out of a whisper except one day. She was at her father's that morning: when she rose she began talking and her father and mother said they thought she told a feeling experience, but she did not remain so she could talk above a whisper more than 24 hours. GEO. WM. OVERBEE.

ELDER JOHN C. HUBBAED AND ANNA HUBBARD.

One of God's faithful servants has crossed over the river to join the saints of God on the other shore.

By request of his faithful companion, who has since followed him to the glory land, it becomes my duty to write a sketch of the life of our precious and beloved pastor, who departed this life December 9th, 1901. The writer of this memoir feels inadequate to do justice to the life of one whose virtues are hard to excel.

John C. Hubbard was born in Southern Virginia, Jan 16, 1824 Was married to Anna Wood Jan, 25, 1844. The fruit of this union was 6 children, 2 sons and 4 daughters. The four daughters are all Primitive Baptists. Only one son survives him.

About two years after this happy union on Saturday before the fourth Sunday in August 1846, he and his wife presented themselves to Jaks Creek Church and were received and baptized. His work not being ended, and the church seeing his qualifications for a minister of the gospel li-

censed him to preach Saturday before the 4th Sunday in Sept. 1847, and ordained him to the full work of the ministry Saturday before the 4th Sunday in Sept. 1850.

Feeling that he was called to labor in another field, he and his wife called for letters from Jaks Creek Church at their September meeting 1852 and soon after moved to West Virginia. The next year —1853—he was made moderator of the Indian Creek Association which place he filled with satisfaction until 1901 when owing to his afflictions he could not be there, and another was appointed. He labored much among the churches and had the care of several, and still was retained as pastor of Flat Woods and New River churches until his death.

He traveled much through cold and heat, storm and calm to declare the whole counsel of God. He was a faithful watchman and hesitated not to give the alarm when he saw the wolf coming; but his manner was mild. He was a tender and loving shepherd, yet faithful and true. He had no fellowship for the unfruitful works of darkness, yet his manner of preaching was such none could say it was not true, and all lovers of truth loved to hear him. He used no rough expressions about those who differed from him, but simply preached the word, reproved, rebuked with all long suffering and doctrine; in almost every sermon telling his little flock how they ought to live and walk as children of God. He wanted to see all who professed the name of Christ adorn that profession by a Godly walk. His advice was always timely, and now that he has passed away, let us profit by his example, and remember the many lessons he has taught.

Anna Wood, who afterwards became his wife, was born July 10, 1824, lived a life of faithfulness both as a church member and a companion. I have thought I never saw two old people love each other more than did this faithful pair. Sister Hubbard was afflicted for many years and with constant care did her husband watch over her Her children also arise up and call her blessed, but all the tender love of children and friends could not stay the hand of death and on February the 11th, 1902, she calmly passed over the river to join her husband in singing praises to God and the Lamb.

May God bless this affliction to the good of the sorrowing relatives and friends and enable them all to rely upon the strong arm that sustained our Brother and Sister through life.

I have not half expressed my regard for this noble pair, but may God bless what has been said for good, and forgive all amiss is the prayer of the unworthy writer.

ESTA ASHWORTH.

Brother Branscomb, please copy in your paper.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. W. BRAGG, of Alabama.

Upper Town Creek...Sat. and 3rd Sun. July
Pleasant Hill.....Monday
Falls.....Tuesday
Williams.....Wednesday
Lawrences.....Thursday
Conoho.....Friday
Spring Green.....Saturday and 4th Sunday
Skewarky.....Monday
Bear Grass.....Tuesday
Flat Swamp.....Wednesday
Great Swamp.....Thursday
Conoela.....Friday
Tarboro... .Sat. and 1st Sunday in August
Lower Town Creek.....Monday
Autrys Creek.....Tuesday
Tysons.....Wednesday
Farmville.....Thursday
Meadow.....Friday
Mewborns.....Saturday and 2nd Sunday
LaGrange.....at night
He will need conveyance.

E. E. LUNDY.

Hunting Quarter..Wed and Thurs. after 1st Sun in Aug.
Davis Shore.....Thursday night
Straits.....Sat. and 2nd Sunday
Beaufort.....Sunday night
Sheffields S H.....Thurs. after 3rd Sun.
Bethel.....Friday
Some one please meet him at New Bern on Wednesday evening.

J. A. T. Jones.

Durham ...Fri. night before 1st Sun in Aug.
Thence to Eno Association.
Durchville.....Tuesday
Camp Creek.....Wednesday
Tar River.....Thursday
Surls Friday.....Friday
Roxboro.....Sat. and 2nd Sunday
Stories Creek.....Monday
Flat River.....Tuesday
Wheelers.....Wednesday
Prospect Hill.....Thursday
Lyches Creek.....Friday
Gilliams.....Tuesday after 3rd Sunday
Burlington, N. C.....Wednesday

ISAAC JONES.

Durham....Sat. night and 2nd Sun. in July

Toms Creek.....Aug. 1
State Line.....2
Snow Creek.....3
Buffalo.....4
Stoneville .....at night
Goodwill.....5
Axton.....6
Mountain.....7
Thence to the Staunton River Association
Malmaison .....Mon. after 2nd Sun. in Aug.
Cane Creek.....Tuesday
Lick Fork.....Wednesday
Wolf Island.....Thursday
Reidsville.....at night
Pleasant Grove .....Friday
Thence to the Country Li e Association.

I desire to be with brother Jones from the Staunton River to the Country Line Association, if the Lord. P. D. G.

J. D. ARMSTRONG.

Mill Branch.....Mon. after 2nd Sun. July
Upper Town Creek.....Tuesday
Wilson .....Wednesday
Contentnea .....Thursday
Upper Black Creek.....Friday
Beaulah .....Sat. and 3rd Sunday
Cross Roads.....Monday
Union.....Tuesday
Bethany .....Wednesday
Smithfield .....Thursday
Little Creek.....Friday
Fellowship.....Sat. and 4th Sunday
Middle Creek.....Monday
Raleigh .....Tuesday

J. E. ADAMS.

Salisbury.....Tuesday after 2nd Sun. in July
Flat Creek.....Wednesday
Toms Creek.....Thursday
Old Union.....Friday
New Shepherd.....Saturday
Rock Hill.....3rd Sunday
Pleasant Hill.....Monday
Mt Tabor.....Tuesday
Sandy Creek.....Wednesday
School House west of Siler City....Thursday
Bear Creek.....Sat and 4th Sunday
Big Meadow.....Tuesday
Burlington.....Thursday and at night
Thence to Eno Association.

J. E. Marshall.

Durham...Thurs. night before 2d Sun. in July
Raleigh .....Friday
Union.....Saturday and 2d Sunday
Smithfield.....at night
Clement.....Tuesday
Oak Forest.....Wednesday
Benson.....at night
New Hope.....Thursday
Dunn .....Friday
Hannah Creek.....Saturday and 3rd Sunday
Elder W. J. Stephensons at night.
Bethany.....Monday
Memorial.....Tuesday
Falls.....Wednesday
Pleasant Hill.....Thursday
Upper Town Creek.....Friday
Wilson.....Sat. and 4th Sunday
Contentnea.....Monday
Healthy Plains.....Tuesday
Scotts .....Wednesday
Raleigh.....Friday
Thence to Eno Asssociation.
Cane Creek .....Wednesday
Malmason .....Thursday
Thence to Staunton River Association.
White Thorn .....Monday
Zion.....Tuesday
Weatherford.....Wednesday
Moon's Creek.....Thursday
Country Line.....Friday
Thence to Country Line Association.

I hope to be with Elder Marshall to Clement and from Raleigh to the Country Line Association. Will Elder L. P. Adams accompany him from Clement to Hannah Creek,

Bro. Gold, as you know, Elder Marshall is a good preacher, but the worst stammerer I ever heard try to talk, except when he sings or preaches, then he does not stutter. For this reason I ask some of the Brethren to accompany him, and for the same reason I send him over as much territory as I can so as to give as many as possible an opportunity to hear him. I hope the brethren and friends will avail themselves of this one opportunity to hear a man that they cannot doubt the Lord has sent, and that they will show him every kindness due such a man.

W. J. STEPHENSON.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D. G.

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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.

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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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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

All communica ions, 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.

THE APPLE TREE.

Let us all take a lesson from a noble apple tree,
That stands in the yard near our door.
It bloomed in the spring so full and so free,
There scarcely was room for any more.

Some blasted and fell, while yet in the bloom,
When the apple was only just formed;
Others lingered awhile, yet fell immature,
Till they almost covered the ground.

Some hung on till almost grown,
Bidding fair to get ripe and mature,
But they in succession fell to the ground,
And lay with those in the bloom.

Some grew very large and perfectly sound,
And assumed a beautiful shape;
But they in their turn fell, too, to the ground,
And shared with the rest in their fate.

Others were sound, yet they grew very small,
For reasons I never could see;
And they only had to fall to the ground,
To be equal with the largest on the tree.

Some grew very knotty, one-sided and poor
By reason of a worm that worked in the core;
They, too, let loose and fell like the rest,
And lay on the ground by the side of the best.

And way after all the main crop was gone,
I could see on the tree just here and there one,
Pale, yellow and thin and over much ripe.
At last they had to yield and fall out of sight.

These were only apples that grew on a tree,
The narrative very simple every reader can see;
But there is a lesson in it for old and the young,
Though spoken to us in a very silent tongue.

The moral that is in it I leave for some one else,
I need not the honor of telling it myself;
But my heart is touched with sadness as the matter I review
As the time draweth nigh when I must fall too.

F. M. DENNY.

DEAR BROTHER GOLD:—Will you please give us space in the LANDMARK for a few thoughts upon the subject of liquor drinking, and its consequent evil? I think if there is any subject outside of that of religion that excels in need of consideration it is the alarming effect of the wide-spread, excessive use of liquor.

I know it is generally argued that if you will let it alone it will let you alone, and I used to think so too; but I am long since convinced that this is one of the common mistakes of the day. I have several times been annoyed by people who were drunk when I was strictly letting it alone. I have known whole families to suffer brutally who were all letting it alone, except the dissipated husband and father; and more than once my own home church has suffered for months at a time when they were all letting it alone, save some individual member; and I have seen whole congregations dis-

turbed by only one drunken man; and it has become quite common of late for all the tax-paying people of this old, time-honored county of Surry, as well as all the State of North Carolina, to suffer on account of the rash act of some cruel wretch while under the influence of liquor. We now stop to pause and wonder, where, and what is the remedy, or is there any remedy at all? The masses of the people have been promised (by you know who) that if they could only get money enough they would soon evangelize the whole world, but now if money in any amount would christianize or even moralize the world, don't it look like the vast amount already paid would begin to make some start in that direction?

But alas, we see our situation keeps right on getting worse. When I was a boy I knew only a few old men who were hard drinkers; but for a young man to be drunk or to go to preaching with his pockets stuffed with bottles was almost unknown; and God pity that young man that carries it now. I will not claim that modern training, revival meetings, and Sunday schools are the cause of all this, but it looks like everybody could see by the general downward trend to dissipation that these things will never bring about the needed reform. It appears also that the rigid execution of revenue laws, high taxes and consequent high prices for liquor don't reach the case, and I know of no kind of legislation that can reach it unless it is driven clean out of the country. So the best, and only remedy I know of, is for the people to just quit drinking it, and as a whole that is not likely to be; but on my own part I think it best for me to keep clear out of the liquor business, and also keep the liquor out of me.

I heard a man say once that the wild duck eats so much fish meat that its own flesh was savored so strong with fish that it was not fit to eat. I don't know how that is; I never ate a wild duck, but I am so fond of fish that I would think that would not render the duck so offensive after all. The same man went on to say that people eating so much hog meat it made them hoggish. He argued that if the eating of fish meat made the duck fishey, that it was reasonable to suppose that the eating of hog meat made people hoggy. Well, I don't know just how that is either. I only know that our people have a great hankering after hog meat, and that some of them are a little inclined to be hoggish.

I am generally a little slow to believe a thing that is all theory, but I do believe that people may drink liquor till their children may be born into the world with an inherited disposition to drunkenness. I know of more than one instance in which every indication goes to show that children came into the world craving liquor, and the thirst has followed them up to manhood as a disease—which even liquor itself can only afford temporary relief from. But surely among the average drinkers this thirst or habit is brought on by use, and with many no doubt without any desire at first to ever become a confirmed drunkard; but as fast as the system gets under its influence just so fast the powers of resistance and of reason are weakened, and as the powers of reason get weaker the thirst for liquor gets stronger, till at last the whole system is literally unmanned, and he becomes an easy prey to every temptation and to sin of every kind, and subject to commit any

kind of crime. Just here I wish to make an appeal to every boy and young man who may chance to read this. Please spend some time and thought looking round our county jails and State prisons, and get the per cent of criminals who will trace the origin of their crimes to the use of liquor, and while counting the names and nature of their crimes you will remember that many more are on the same road to the same place, and if you have even commenced the dangerous habit you are liable to be led right on down to an equality with them, and if so right now is the time to stop. Again, when you go to town just take a slight glance at the crowd that lingers around the door of the barroom, listen for a moment to the language they use, and then appeal to the better powers of your own mind, consider of whom, and out of what society are you going to choose your companions for life. Will you disgrace your own self, will you bring shame and reproach on your parents by leaving the paths of virtue and soberness, and thrust yourself down upon such a level as this? No, young man, I know you cannot afford to do this. The world will soon learn to judge you by the company you keep; and if found in those wretched haunts of the drunkard, the better class of your age will soon begin to shun your company and leave you to associate with your equals. This evil is going on and has been let to go on until it, like wild fire, has gained such headway that it has now got beyond the limits of control, and we fail to see how, when or where the baneful scene will end. Everybody will admit that a drunken man is not fit for anything, and yet strange as it may seem nearly every class of business men have in some degree given over to it and been ruined by it. Lawyers, doctors, statesmen and even professors of religion, with their eyes wide open, knowing at the same time that just as sure as they drink it, it will make them drunk and ruin their business, yet the evil goes on. We could stand all this and everything else far better if it could all be kept outside the church. I therefore beseech you brethren by the mercies of God that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. Remember that God has chosen you out of the world. He has called you out of the world to serve him in the capacity of the light of the world. He has called you to serve him as the salt of the earth; therefore let your light shine before men that they may see your good works. Take heed that the light that is in you be not darkness, for if the light that is in thee be darkness how great is that darkness. Look well to the ways of thy going, hold up the banner of Jesus, unfurl her lovely colors, let all men see and know by your orderly walk and godly conversation that you are soldiers of the cross fighting for the cause of the Master, and that it is to him that you stand or fall. Glorify him in your spirit and your body, knowing that it is high time to awake out of sleep and be up and doing such things as your hands find to do, and that with your might. Turn your hand to suppress every appearance of evil by always leading in the example of soberness, of truth, of honesty, and of every honest trait that adorns the beautiful city of God. A. M. DENNY.

Dale N. C.

REMARKS.

I feel that the above admonition is very important, is needy and

timely, and that we would do well to give good heed to it.

What right has a man to get drunk, unfit himself for business, cause trouble in his neighborhood, bring distress on his wife and children, and often on the country. He has no right to do any such a thing. P. D. G.

DEAR BRETHREN GOLD AND LESTER:—I have never written anything for publication, and do not feel worthy to make the attempt now, but sister Mattie Luper has requested of me several times to write some dreams that I have had, especially two of them. I have had several dreams that have been a great comfort and consolation to me, but will only send you the two that she asked me to write.

I dreamed that another lady and myself were in a house, and I went to the door and looked in the west, and I saw something like unto a a mountain. It went up slanting and it was covered in white like snow. I saw something in the shape of logs, (three or four of them) and they were covered in snow. I went back in the house and told this lady to come to the door and I would show her something pretty. She went and looked out in the west, and then she turned and looked in the east, and told me to look that way, and she would show me something prettier than that. I looked and saw some pretty white posts all in a row, and I saw some people, and I said there is the Lord God of heaven. He appeared right near me, a little above me. I spoke again and said, there is my blessed Savior, bless your holy and adorable and honorable name, and bless your sweet and pretty soul, and bless your heart. I loved him better than anything I ever saw. He came down and was lying in something like unto a frame with his feet towards me. He had a veil over his face the color of light green, and I said to him, I know you suffered on the cross. I know the cross hurt you, and I feel the pains in my body now. I said bless your pretty and sweet face. He took his hand and pulled the veil off and threw his head back and smiled, and then he dropped his head to one side and looked like he was asleep. I stook there and praised him until my voice got so weak I could hardly speak above a whisper. I went back in the house and asked this lady if she saw the Savior smile, and she said yes. I praised him to her and told her what I had said to him, and I awoke. I felt like I wanted to praise him to the top of my voice, if I had ten thousand tongues I could not praise him enough.

The other one was about Brother J. C. Luper, sister Luper's husband, since he departed this life. I dreamed that I was at sister Luper's, and brother Luper was lying on the bed and seemed to be sick. He called sister Luper to the bed and began to tell her how the Lord would bless her, and he pulled her down to him and they embraced each other and kissed. They lay there and cried and talked. I thought sister Luper was telling him how the Lord had blessed her since he was taken away, and he said, did not I tell you before I left this world how you would get along, and that you would be blest with good c mpany, and would not be alone, and then he got up and asked her where the children were, that he wanted to see them before he went back. She told him they were in the field at work, and after he went out I found a song book that he brought from heaven, as I thought he came from there. I gave it to sister Luper and she laid

it up on the mantle. I had a great desire then to know where he was gone. I went to look for him. I looked around and could not see him. I looked toward the south and saw a pretty green grove, and saw him standing in the grove, and I said he has on his white robe, for I thought he had on one, and it lay about him in pretty folds. He disappeared again, and I did not know where he was. I went to the grove and I saw him before I got there. He was sitting on a pretty green bank, with his pretty white robe on and a crown on his head. He was sitting with his back to me. Sister Luper was with me then, and I said there he is, and she said hush, don't make any noise to disturb him. He looked like he was perfectly happy. He was looking at his little children at work. They were down in a low place and he was sitting up on that pretty green bank, and we turned and left him and I awoke.

The dream has seemed to comfort sister Luper very much, and she has asked me to tell it to her several times, and she says she wants see it in print. Sister Luper is a dear sister to me. I have visited her a lot since brother Luper's death and it is a heavenly place to me. I always receive a feast when I go there, or when I am in her presence. I believe from my heart that the Lord has greatly blest her with his Spirit, and also blest her naturally, for which I feel thankful to him. I hope you will all remember me at a throne of grace.

Your sister in Christ I hope.

DILLIE DAUGHTRIDGE.

Rocky Mount, N. C.

DEAR BRETHREN GOLD AND LESTER—If you will allow as unworthy creature as I am to address you as brother. It is in my mind to try to tell you how much I enjoy reading the LANDMARK. I never saw a LANDMARK from the time I was a child until last September a year ago. I did not know it was still published but when I learned where it was published I wrote for a copy not knowing I would ever hear from my letter, but in a few days a LANDMARK came.

When I began to read the precious experiences of the people of the Lord the tears began to roll down my cheeks. It seemed to almost charm me. I subscribed for it at once and it has been a great feast to me. I don't think I have missed reading every one through. I have actually been astonished as well as much comforted when reading after your pen, at what light you had on the Scriptures, and what a gift you have. While I am very poor, very little, and if a child of the Lord surely one of the least, I want to tell you you have preached me many a sermon, and I am made to believe when you are publishing the LANDMARK you are filling your calling as when in the pulpit preaching. I have a great desire to meet you and take you by the hand, and sit and hear your voice sound as you preach Christ the end of the law for righteousness to every one that believeth. I do not see how any one can find fault of your writing, yet it has been said he ought not to be allowed to publish such stuff. I am in a city of about thirty thousand, and there are only about 7 or 8 members of the Primitive Baptist church here.

Brother Gold, if I could express my feelings I would tell you how much I enjoyed reading your reason for leaving the Missionaries, for I could witness with you in so many places, as I stayed with them three years. I tried to write part of my experience and sent it to you feeling that you would know

whether it was worth publishing or not, but as it has not appeared I suppose you laid it by to give room for something better.

Now Brother Gold, I have a desire or request to make. That you will write me a letter and tell me if you have seen or can see any signs of or works of a christian in anything I have written you at any time. I do not see any of the brethren very often, and have only heard two sermons since last October, and sometimes I am afraid I am deceived in the whole matter. I cannot take part in the many forms of religion about here, and whether I am fit to be with the good old Baptists or not I don't know. Now I don't claim that I have written you a letter and brought you under obligations to write to me, but I feel like I have made a display of my ignorance, weakness and blindness in my scribbling; but I hope you will take pity on me and write me a long letter for I desire to see a letter written by your own hand.

Your little brother if one at all.

S. W. MILLS.

Charlotte, N. C., June 22, 1902.

REMARKS.

I consider brother Mills as blest of God with a good hope through everlasting life. P. D. G.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I will offer a few thoughts on the following Scripture, "After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things," —Acts 16: 16-17. This Scripture was first spoken by the Prophet, then by the Apostle James at the time the Apostles met at Jerusalem to consider the question of commission. After much disputing James referred to this Scripture and said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Both Jews and Gentiles were under consideration. The tabernacle of David that had fallen down (I think) embraces the worship of the children of God under the ceremonial law, and the tabernacle that was rebuilt embraces the children of God at the present day, which includes both Jew and Gentile, and the true worship of God under this dispensation. For it is said, "Ye are builded together for a habitation of God through the Spirit."

This residue was the Jews, and why? Because they were a small people to what they were in the days of Kings David and Solomon. At the time of the rebuilding of this tabernacle was when Jesus came, and he is the builder of it, and then the middle wall or partition was broken down between Jew and Gentile, and in a sense, they were made one, and not only so, but one with Christ, and they both have access alike by faith unto the Lord: and they both seek after the Lord, so he is not only the God of the Jew, but the Gentile also; and both these people are the makeup of this tabernacle, which God has pitched and not man. I think this residue under consideration is the same people where it is said, a remnant shall be saved. Not only this remnant, but all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. There are two qualifying things in this verse; first it shows that the sinner is called with a holy calling, second it shows that the Lord does all the work. This

tabernacle was rebuilt in order that the praise of the Lord should be set forth in a clearer light than it was whilethe first tabernacle remained. If the first tabernacle or covenant had remained the second never would have appeared: but finding fault with the first covenant a place for the second was sought for, the new covenant was established by the shedding of the blood of Jesus; so it is established upon a more sure foundation than the old covenant was. This tabernacle or church never will be taken down as long as the world stands, and why? Because it is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together (both Jew and Gentile) for a habitation of God through the Spirit. When this is the case we show forth the praise of him who has called us out of darkness into his marvelous light, and then the children of God who are on the outside of the pale of the church sometimes greatly desire to go home to their friends and tell them what great things they hope the Lord has done for them; and sometimes the one that has not yet come to the knowledge of the truth in the pardon of his sins is so wrought upon by the Spirit of the Lord that he is enabled to seek the Lord effectually for the pardon of his sins. When this is the case the church of God appears to him (as the poet says) like a palace built for God to show his milder face. We see Jesus in the church, and this is why the church looks so adorning—because Jesus is there. Solomon said, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" In the summer season in the morning before the sun rises, is one of the most delightful parts of the day; it seems like the air is sweeter from the effects of the dew. This morning represents the meekness of the church, for it is said, my speech shall distill as the dew. The moon represents the open face of the children of God. No doubt that Jesus abundantly had this open face, for all of the characteristics of the church were manifested in Jesus; for this open face enables us to read that which is within. The Sun represents Jesus arising with healing in his wings, which gives both light and heat. Probably these banners may represent the word of God, not only the letter of his word, but the spirit of it. The Spirit embraces all of the attributes of Deity, and love is one of those attributes, for it is said, "He brought me to the banqueting house, and his banner over me was love." A banner of a nation represents its authority and power. The one that bears the banner that Solomon spoke of is Jesus, and also every true gospel minister. And this is why this tabernacle is so glorious, and this being the case it encourages every poor and needy creature to seek after the Lord. The question might arise, do any of these characters seek in vain? No, and why? Because God shows them their need. For it is said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." There is more or less a necessity in seeking the religion of Jesus. God's children from the time they are first quickened all through their lives are more or less seeking the Lord for his mercy, for mercy is all we need; for if we were to receive justice for our deeds we never could be saved. Is justice satisfied? Yes, and how? Through

Jesus Christ, for he was both God and man. The son of man paid the whole debt. Thus justice was satfied. So sinners in one sense are saved according to his mercy, and in another sense according to justice, for Jesus satisfied the just demands of the law for them, and in this sense there is harmony between the law and gospel, the gospel by the Spirit unfolds the saving efficiency of Jesus unto the sinner. Then he is justified from all things from which he could not be by the law of Moses. Mercy and truth are met together; righteousness and peace have kissed each other in the salvation of every sinner that is saved. So Jesus came to save sinners. In another place it is said, he came to seek and to save that which was lost. We infer from this that he came to save lost sinners, those that feel lost. The bride, the Lamb's wife was lost. These people are called his people whom he came to save. The question might arise, and why are they? Our answer is, every poor and needy sinner by reason of sin and transgression, whether they have received a manifestation of the pardon of sin or not. These characters seek after the Lord, and he has got an ear to their complaints, and a bottle for all of their tears. These characters in their experience have been brought off more than conquerer time and again, through him that loved them and gave himself for them.

ASA D. SHORTT.

Turtle Rock, Va., May 27, 1902.

MY DEARLY BELOVED FRIEND AND LITTLE SISTER:—Truly I began to wonder why your letter was so long on the way; and I suffered some fear that you were sick.

When the letter did reach me an hour ago, I was afraid it bore sad tidings; but, behold, it was full of "good out of the earth, and some that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." As I sat alone and read, penned by your own precious youthful hands, an account of the dealings of the Lord with you, the tears of joy streamed down my face, and I exclaimed "Bless the Lord, O my soul, and forget not all his benefits." "Like as a father pitieth his children so the Lord pitieth them that fear him." "For he knoweth our frame: he remembereth we are dust."

And, just think for a moment, how lowly he must stoop to lift us to a level with himself, and make us heirs and joint heirs with him.

After this we should not confer with flesh and blood, but like the poet be ready to say.

"The watery grave I have in view,
It bids me hasten in.
To all the world I bid adieu
To rise with Christ my King."

"In thee my Lord, thou hast my trust,
With all I have or own—
Hoping that thou wilt raise this dust,
To praise thee on thy throne."

I thought I dearly loved you, but now I cherish a feeling for you that is as lasting as eternity.

I fain would put my arms around you and try to tell you of all the love that is in my heart for you, but distance, like some enemy stands between us, however. With an eye of faith I look for a city which hath foundations, whose builder and maker is God.

With this same eye of faith I look for a time when mountains, waters, and distance shall not keep us apart. This city we seek needs not the light of the sun. The inhabitants of this beautiful city shall see the Lord's face, and his name shall be in their foreheads. "And there shall be no night there,

and they need no candle, neither light of the sun, for the Lord God giveth them light."

I am not surprised that you prefer the church of your angel mother's membership.

You do well to imitate her ex-example and cherish her memory; for in my opinion she was a wonderfully sweet woman, who held fast her integrity, and whose faith in God went with her through the valley of the shadow of death.

Think of the goodness and mercy of God in giving you such parents. No doubt you can look around you and see many others whose parents are heaping degradation upon their poor children. When I looked at my precious mother's lifeless hands in her casket, I could but recall the thought of how much those hands had done for my comfort—and there, too, rose the furrowed brows that had, times without number, been knitted together in deep thought for my welfare.

I was not well enough to be present when my precious father was laid to rest. Oh, I can never, in this life, render to the giver of all that is good, the praise due for the gift of my precious departed parents, whose lives were spent in love for their children.

July 2nd.—As you will readily see, I was interrupted before finishing this letter. I will add a few lines and send it, for, however simple it may be, I can't say that I could better it, if I were to write it over.

I had a letter from your faithful father yesterday, which I will try to reply to real soon, but I feel so weak today spiritually that I shall not undertake a reply now.

I am glad you went with your father on his tour.

May the Lord bless you with the faith to ever keep in view that which has been given you.

Your ever true friend.

E. A. BURTON.

Winston-Salem, N. C., June 30, 1902.

ELDERS GOLD AND LESTER:—My little daughter, Christine A. Johnson, received the above letter yesterday afternoon, which so filled her heart with love, joy and praise to God, and also was timed of God to fill my own poor, barren, wandering heart in a like manner, that I asked her to give me a copy of it to send to you for publication, feeling persuaded in my mind that the Lord had other hungering sheep to whom it would come as "showers of blessing." Most earnestly do I desire that you will find it in your heart to publish it. I did not read the letter that she sent to sister Burton, but know that sister Burton's taste is suited only with the things of the Spirit of God.

Credit me with inclosed, and suffer me in unfeigned love, as my eyes are full of tears, to commend the last two issues of the LANDMARK. They were fragrant with the lasting perfume of the gospel —there being in them no vain contention of contentious writers to the wounding of the famishing lambs of the fold of Jesus for the sincere milk of the word of God, which by the gospel is preached unto them. Let peace reign—the peace of God in Christ.

In love,

DR. A. N. JOHNSON.

732 6th St., Detroit, Mich.

ELDERS GOLD AND LESTER:—Dear brethren, I have a very comforting and consoling letter from sister Eula Whitley I send to you for publication, if you think best. It is so comforting to me I feel that it will be to others. It seems that

it is too good for me to lay aside—why shouldn't I send it and let it enliven some one else. I have received several very refreshing and encouraging letters from this dear sister. I long to meet her in this blessed life, but what a blessed thought that we can have fellowship through the medium of the pen, how sweet to my soul is communion with saints for Jesus is our exalted prince and Savior. He is the chiefest among ten thousand and the one altogether lovely. Let his name be praised. With much love to you I remain as ever your unworthy sister, amidst trials and afflictions but hoping for a resting place beyond this vale of tears.

MAGGIE A. STATON.

Bethel, N. C., June 4, 1902.

MISS MAGGIE A. STATON, BETHEL, N. C. BELOVED SISTER IN THE LORD:—How sweet, interesting and precious your last letter was to me. Such soul cheering, heavenly language as to give my soul a rich feast. Surely your mind is continua ly exercised on spiritual things—you write many deep, precious truths O how closely I feel bound to you in love and fellowship. No, dear sister, I have no cause to grow tired of you—I wish you would not entertain such feelings longer. I would to God I could tell you how near and dear you are to me. As I learn of you my love increases. And so often do I long to see your face and be in your company. Surely it would be a heaven below to meet you and hear you talk of the goodness of God to you in your afflictions. I desire to feel thankful that God manifests his tender care and loving kindness and tender mercies unto you in so many consoling and comforting ways. I rejoice to feel his presence will cheer your tempest tossed soul, and that he will be your friend in the midst of all your trials and afflictions. He said, "I will be with thee," "and no weapon that is found against thee shall prosper." How suited to our needs are all his precious promises, and that his love should be everlasting and that he should never leave us. Jesus is all and in all to us. We are secure in his safe-keeping, being kept by the power of God. He is a wall of fire round about his children. They are encircled in his arms, and covered with the shadow of his wing. He carries the lambs in his bosom, and turns his hand upon the little ones. O how often do I rejoice to know the government is upon his shoulders, for he knoweth all our infirmities, and he maketh intercessions for us, and is mindful of all our needs, and will supply them and be merciful to our unrighteousness, and our sins and iniquities he will remember against us no more. What a glorious High Priest is this, that crowns us with loving kindness and tender mercies and never suffers his faithfulness to fail. It is a blessing above all others to be given fellowship with him, and be enabled by his love and mercy to hope in him as our Savior. We should keep his commandments, and dwell in his service if we love him, and praise his name, who has so wonderfully and bountifully blessed us all our days. "Whether many or few, all our years are his due; may they all be devoted to him."

Dear sister, if any of my feeble remarks are any comfort to you I desire to thank God, for that is sweet pay for writing, when any of his poor little ones are comforted. I wonder why my letters comfort you at all, they are so full of my own weakness and imperfections. I am often distressed fearing my letters are burdensome to you, and

that your affections for me grow less as you learn of me. I am apt to be impressed with this language of ate every time I think of you: "To him that is afflicted, pity shou'd be shown him from his friends." Oh, could I show this pity to you, what joy and comfort it wou d be to me.

Write me as ear y as convenient. May Jesus' mercies be upon you and me. Love to you.

Yours in hope of eterna' rest.

EULA WHITLEY.

Archer, N C., June 4, 1902.

CARNAL AMUSEMENT.

It is certainly remarkable indeed that a professional follower of the meek and lowly Lamb of God should think it right or prudent to visit places of amusement, such as the play-house, theatre, or dance, or attempt to justify others in such a course.

And for a church to allow or even wink at such a thing in any of her members is the next thing to committing suicide as a church. Can attending plays and other like places of diverson be profitable to our souls? There is so much that tends to eradicate all serious impressions, to corrupt the mind and promote dissolute manners; and there is so little, if anything at all, that tends to usefulness that there is not the least probability that we will be real gainers by attending such places. Who would attend such places to learn to hate sin, to love holiness, to be brought nearer to God? I appeal to all those who have attended such places: What led you to do so, my dear brother or sister? Was it a desire to be benefited religiously? I know it was not, but it was the love of pleasure or mirth that led you there.

Have we a right to spend time, precious time, in visiting such places of frivolity?

"Time, the supreme; time is eternity, pregnant with all eternity can give. Who murders time, he crushes in the birth a power eternal, only not adorned."

Such a view had the renowned Dr. Young of time.

Oh, that we all had the same views respecting the importance of it. The apostle had such a view of it when he wrote, "Work while it is day, for behold the night cometh when no man can work."

You may sport with time now in the midst of health, but the awful hour is swiftly approaching when you will see and feel the value of it. Will it give you any satisfaction, when death approaches, to look back and see how many important duties have been neglected while you have been gratifying a low disposition, among vain and irreligious persons, at a party, dance, or play house? Will such reflections soften a dying pillow, soothe an aching conscience, or help you to say with the apostle, "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 me at that day." Such places of amusement unfits us for religious duties, and leads us to the neglect of them. If they only tended to relax the mind and unbend the thoughts for the present, that we might be the more fit for religious duties, and go to them with greater relish and eagerness, as some argue, there would be some show of reason for the pursuit of them. But do they answer this purpose? I leave the consciences of those who have tried them to answer. Is it an easy transition from the dance to the house of worship? Can you with so much com-

posure of mind read the word of God? or enter your closet for prayer? or attend on divine service? Can you expect the presence of the Holy Spirit with you in your religious devotions, after you have been wasting so much precious time in these empty pleasures? Are not your minds filled with what you saw and heard, and done at the dance! Do not pleasing scenes which struck your fancy folow you to church, and haunt you while on your knees in prayer and spoil all your religious enjoyment? We are commanded to shun the very appearance of evil. Have such places no such appearence? How often we hear of fighting, quarreling, etc., at such places. The very worst characters often attend such places, and when they do, bad results are certain to follow.

If we would honor the church and the cause of Christ, we should avoid all such places of amusement, for the wicked who love and delight in such things will make sport and belittle our profession and our church, and grow hardened in their hearts against religion and the blessed truths we so much love. "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries." "Wherein they think it strange that you run not with them to the same excess of riot speaking evil of you."

How much better for the cause of Christ, that the wicked speak evil of us for well-doing and opposing such things than to have them caress and praise us for following their pernicious ways.

May God help us to walk humbly in the footsteps of the meek and lowly Savior, for he is "meek and lowly in heart," and we must be so too, if we enjoy his smiles.

DEAR BROTHER GOLD:—I enclose to you the above article, written by Elder P. T. Oliphant, which I ask you to please give space in the LANDMARK. I heartily endorse its sentiments. I have enjoyed reading it so much, and think it will be of interest and profit to the readers of your valuable paper. It is such an earnest appeal for spiritual mindedness, I want every Baptist to read it, and hope it may be beneficial to all of them, to stir up their pure minds by way of remembrance, for we need to be reminded of such things.

Pray for me, dear brother, that I may be faithful unto death, and receive the crown of life that is promised to such.

Your sister in hope,

FANNIE MOORE.

Old Sparta, N. C., June 9, 1902.

ELDERS GOLD AND LESTER:—Dear brethren, I take the opportunity to night to write once more for the consideration of the people of God. I hope I will be enabled to express my mind, as it has been with me three or four months. I have been in the deep, so to speak. There has been a time when I thought I could say, I will put my trust in God. But alas, when I am enabled to see myself as the Holy Lord sees me, I can see nothing in me—but sin and corruption—that it is the most high God that rules in his people and makes us trust his mercy, grace and love to save us both in this life and that which is to come, I have been brought to see that in him we live, move and have our being. He leads the poor and afflicted pilgrim by ways they have not known. I feel to say he has kept me thus far and it is not me that has kept my

self, for if left to myself I would ere long have been the guilty convict of many, many awful crimes; but it is not in man that walketh to direct his steps, for man is prone to sin, as the sparks are to go upward. Oh, what a God is our God, a God that rules and reigns in the hearts of his chosen little ones when being kept from evil. I was a few days ago in so much darkness I could say with the Apostle Paul, "Oh, wretched man that I am, who shall deliver me from the body of this death?" Hope was almost gone. In despair I found myself, but when it pleased the Lord of glory to unveil his love to me, oh how sweet to be delivered, as David said, from the horrible pit, and from the miry clay. I was enabled then to look above the world, and this scripture came in my mind: "When he hides his face who can behold him?" I think that is scripture; if not quoted right, please pardon. I could hardly keep from telling what I felt and realized that day. My life has been so full of sin I can say, "surely goodness and mercy have followed me all the days of my life," as he has looked after my many sins, and has allowed me to live in this world. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men. Oh, that I could live to the praise and glory of Jesus, the captain of our salvation. Oh, how lovely and sweet are his mercies bestowed on me (if not deceived in my little hope) a poor worm of the dust. Pray for me, dear brethren in the Lord, that God peradventure will reveal his will, what he would have me do. I want to so live that Jesus Christ, the Lord of heaven be honored and praised. So may we be enabled to trust him who is our rock and our salvation, and when death comes we shall then leave our doubts behind, and will then bid farewell to sorrow, sickness, pain and death, and God will wipe all tears from our eyes. My little, faint hope is, at some time, to be blessed, to be one of that number who will then sing never ending praises around his throne. Pray for me, your humble brother,

T. W. WALKER.

Reidsville, N. C.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy. or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

P. D. G.

Elder W. J. Stephenson will collect subscriptions for the LANDMARK while traveling. Other brethren are requested to do the same thing. P. D. G.

ZION'S LANDMARK

'Remove not the anci nt Landmark which thy fathers have set."

P. D GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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WILSON, N. C., AUGUST 1, 1902

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

EDITORIAL.

Sister Lizzie Bell requests my view of Luke 13-21, "It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened."

What is like that? The kingdom of God is here likened to that.

Leaven is small and when put in meal cannot be seen. Like the mustard seed, the smallest of all seed, yet when grown it becomes a great tree, so large that the fowls of the air lodge in its branches. The beginning of the kingdom of heaven is very small. It was very snall in appearance when Christ was born, small when he began to teach and preach, appeared small when he was crucified and buried. The leaders in thought and counsel, with purse and sword, in morals and laws, were all against him. Even his disciples when he was crucified gave up all hope that he was the Christ. So as one dies to his former reliance on his ability to perform work, or earn salvation, how his hope perishes. Small indeed is the beginning of the kingdom of God. Small does the subject of grace feel as the humbling of mercy abases him in the dust and ashes. But God kills that he may make alive, and such as are humbled into baseness are exalted in the Lord.

The leaven is hid. The nature of leaven put in meal is to change the condition of the meal, and cause it to increase and become fitted for food. So when the kingdom of heaven or word of God has entrance it gives light and knowledge or quickens and controls ones life, and fits him for the masters service. It is hid in the meal, but that does not hinder its activity. It takes control of the meal and permeates entire quantity, though it does not destroy any part of the meal, nor does it affect or control one part more than it does another. It enters into three measures of meal. Man is composed of soul, body and spirit, and this leaven affects the entire man. It is not the nature of leaven to change flour or meal into something else, or into some other substance, but to leaven that and bring it under its own control; yet it is still meal. So the grace of God takes possession of a man, and so controls his conduct that we say he is a new creature, still it is the blind man, but now he sees. He says I am still a sinner, but a sinner not as he was before, not loving what he loved before; but loving what he did not love before.

How wonderfully the kingdom of God affects society as it passes along and moves men toward the end of time.

We may safely predict the final and complete salvation of all that have received this grace or leaven. As it never is hid in a man by the act of the creature, or of the man, but is hid in him by the Lord God, it never fails to accomplish what is intended in the man, bringing him in soul, body and spirit, or in the three measures or divisions of the man, under the dominion of grace.

This universality of the effective operation of grace fits any vessel of mercy for the use of the Lord Jesus. So the ultimate providence and victory of the Lamb of God is assured in prophecy, and shall be manifested in due time to the praise of the glory of his grace, moreover whom he did foreknow them he also did predestinate to be conformed to the image of his son that he should be the first-born among many brethren.

Fowls of heaven rest in the branches of this tree, once so small, but now so enlarged. Though resting on the branches of this tree does not change the nature of the fowls that do this. Many men receive temporal benefits from the kingdom of heaven, yet they bring forth no fruit of love to the Lord. He is still as the cage of unclean birds.

Every one whether believer or not receives good from the dominion of Jesus in many ways: but it is in the meal, the man ground up or bruised as corn into meal, that the leaven is put, and it operates in the meal controlling it, until the entire lump is leavened—still man—still a sinner, but so assimilated or leavened, so brought under the leavening power, that the soul, spirit and body will be stamped in the image of Jesus in the resurrection.

Even before leaving this world the affection, thought and desire of the subject of grace is more charmed and delighted with the truth and joy, the glory and spirituality of the kingdom of heaven, than any thing of earth; and when ripe or ready he departs to be with Christ, which is far better. Risen with him in his glorious image, he is ever with the Lord in the likeness of Jesus. P. D. G.

THE POWER IN JESUS.

There have been many exhibitions of partial or limited power in many ways, but always with tribulations and imperfections, as it is displayed in man. By the word power is meant perfection. This power is unlimited fullness, and glory is found in one only—that is Jesus.

Faith in preparing an ark is displayed in Noah, but that is not the power of saving from sin and death. It is only temporal or is figurative, a figure like baptism. The power of faith in Abraham wrought to obtaining promises, and receiving a wonderful witness of the resurrection. But Abraham must die.

Moses shadows forth wonderfully the power of the law to kill, but

that does not make an end of sin, nor bring everlasting righteousness, nor perfection; for that which came by Moses made nothing perfect.

Sampson was a great exhibition of strength, a puzzle and plague to the Philistines. But the strong man who could bear away on his shoulder the iron gate or defense of a city, who could slay heaps upon heaps of his enemies with the jaw bone of an ass, himself is under the power of a harlot upon whose lap he sleeps and betrays the secret of his great strength to the uncircumcised, and becomes weak as another man.

David's brightness of gift and wisdom of action, before whom his enemies could not stand, himself is weak to criminality under temptation.

Solomon, whose wisdom transcended all men's, yet shows a heart not above the vaunters of the idolatrous in the hands of ensnaring woman. So that there is failure marked on the brow of the fairest and greatest of men. God does not give his glory to man nor to graven images. Man is vanity in his best estate.

The bible is the only faithful record of man and his doings. It flatters none, it unjustly condemns none, it truly portrays all. Truly, faithfully it says, Cursed is man that trusts in man; trust not in princes or rulers.

Where is wisdom found then? Where is the secret of power? Where is the girdle of faithfulness? There is power that is perfect, there is wisdom that has no failure, there is mercy dwelling with truth, there is righteousness everlasting, there is life eternal, and there is a way for sinners by nature dead in sins to become quickened into this blessed estate. There is one who is the inheritor of God's holy mount.

Jesus has all power in heaven and in earth. He who was found in fashion as a man, and was tempted in all points as we without sin, who was humbled to the shameful death of the cross, and was made sin for us, yet knew no sin, who had power to die and raise up this temple again, possesses and displays in blessed meekness every principle, all fullness of power, truth, grace, mercy, faithfulness, love and forgiveness, and who is glorified in the salvation of all that believe, and in the damnation of all that do not believe.

Faith is that which is not of human works, nor is it the product in any sense of human strength, but is that which excludes boasting of any thing man has done or can do, and stands in the power of the Lord, and of his fulness receives. so that the one that has the faith of Jesus is purified, made righteous, and is justified. He is as Jesus is—complete in him.

By the one offering of himself Jesus has perfected forever them that are sanctified. Here is power without violence or oppression, wrong or failure; the power of God unto salvation; power that fulfills the law; that so gently raises the fallen that it does not break the

bruised reed; power that honors every principle of justice, wisdom, righteousness and truth; power that meets, overcomes and destroys sin and death, yet knows no sin nor corruption; power that never fails in saving the object of divine love and pity, without ever trampling upon or ignoring a single principle of justice. No enemy, however cunning or bitter, subtle or implacable, can ever discover a flaw in the perfection of God's holiness in the justification of the ungodly that believeth in Jesus.

Men that know their own vileness, and the blessed perfection of Jesus' glory in his fulness, and worship, love, serve and trust in him, and joyfully ascribe all the glory of their salvation unto him who loved them and gave himself for them, singing, Thou art worthy, for thou hast redeemed us by the blood, and hast made us kings and priests unto God. With profoundest joy and with lips unfeigned they shout, not unto us, but unto thy name give the glory.

Thus God has laid help upon one found in fashion as a man who is mighty, who does all the pleasure of God. Thanks be unto God for his unspeakable gift. His reigning is in the salvation of his people. We say, King, live forever!

P. D. G.

"Only let your conversation be as becometh the gospel of Christ: whether I come and see you, or else be absent I may hear of your affairs, that you stand fast in one spirit with one mind striving together for the faith of the gospel. And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sick."—Phil. 1:27-30. What a volume of rich matter in the scriptures.

One need not call and pick about to find this fulness. It is true that like the human body some parts appear fundamental, while others serve to join these more important parts together, and hold them in their place; yet no parts are unnecessary but all fitly framed together; and hence there is no schism, and no part can say, I can do without the other parts.

In this epistle Paul states that Christ is magnified in his body, whether by life or death, while he lives and when he dies. He says, "For me to live is Christ and to die is gain." Christ is revealed in him, both in life and in death. For me to live is Christ living in me. I live, yet not I, but Christ liveth in me. For me to die is gain, I am crucified with Christ. He is dead and risen with Christ. The life then that a child of God lives here in the flesh is by the faith of the Son of God who loved him and gave himself for him. Hence he has promise of the life that now is, and of that which is to come.

Paul was in a great strait. How? To live was Christ—that is it was Christ in him. To die was gain or even greater than thus to live, as

it is better to be absent from the body and to be present with the Lord.

He lived for the profit of the churches. God was thus glorified in Paul's life. He loved the churches and hence sought their peace. Therefore he desires whether he is present with them, or absent and hears of their good conduct and soul prosperity, he may be comforted by their good behavior. Therefore he exhorts them in the words appearing at the beginning of what is herein written, "Only let your conversation be as becometh the gospel of Christ." Let your deeds and your words, your behaviour and your speech or your life be as it becometh the gospel of Christ.

Our conversation is in heaven, if we are dead to the world, and alive unto God through Jesus Christ. Our treasure or interest, our home is in heaven, because our life is there. We expect the Lord to come from heaven whither he has gone, and that when he comes or appears he will take us to himself.

Now Paul's chief desire was that the brethren would fulfill his desire that they should be of one mind and one spirit, whether he came to see them, or only heard of their conduct.

What is embraced in this godly conversation in Christ Jesus? That ye stand fast in one spirit with one mind striving together for the faith of the gospel Christ redeemed all his people, paid the same price for them all, shed his own precious blood for them all, as much for one as for another. He loved them all equally. They have the same parentage, the same father and the same mother, and hence they are all brethren. There is one God and Father of you all, who is above you all, and through you all, and in you all. There is one Lord, one faith, one baptism, even as ye are called in one hope of your calling. While to the world there are gods many and Lords many, there is to us but one God and no other, of whom are all things and we of him. There is one Jesus Christ by whom are all things and we by him. Hence then we are brethren and brotherly love should continue. Then we should strive tog ther—not apart or against one another—but we should strive together for the unity or faith of the gospel. We should speak one and the same things in Christ Jesus.

It is written in the prophets, they shall be all taught of God, and great shall be their peace. Let the same mind of Jesus Christ be in you. He was rich but became poor for our sake, that we through his poverty might be rich. It is the mind of Jesus in his people that causes them to dwell together in love or in this unity, each esteeming others better than themselves.

Why is it when God's people dwell together in the faith of the gospel they are so ridiculed and hated by the world? The world says it is a very unpopular sect, and everywhere spoken against, and that they will all soon be dead.

But you may not be terrified by your enemies thus talking. This is to them an ardent token of your perdition, but to you it is a plain token or sign of your salvation and that of God too; for it is given you in the beha f of Christ, not only to believe on him, but also to suffer for his name.

Two things then are given us. One of them is to believe on his name. It is given you to believe on Jesus, and it is given you to suffer for his sake. Then both of these things are given us in the name and behalf of Jesus Christ. Be encouraged then to believe on Jesus and to suffer for his name's sake. How blessed to be counted worthy to suffer for Jesus' sake.

Love one another, do not talk against or about each other. Pray one for another. Minister to each other. Seek the peace of Israel. Dwell together in love in God. Be perf ct, thus by putting on the whole armor of God, and fight the good fight of faith. P. D. G.

A friend requests my view of John 3:13, "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."

Jesus said, If I told you of earthly things and ye believed not, how shall ye believe if I tell you of heavenly things? That would be impossible of man. If when Jesus told Nicodemus of earthly things, and Nicodemus did not believe, how could he believe when Jesus told him of heavenly things?

No man had ever ascended to heaven to bring down or tell of heavenly things: but Jesus the Son of man came from heaven, and was in heaven at the time he was speaking to Nicodemus. He only therefore knew of heavenly things, and he only could tell them. But if Nicodemus did not believe him concerning earthly things, how could he believe him concerning heavenly things?

If we do not believe the literal expression of the scripture that man is dead in sins for instance, or blind, or do not feel that the bible tells the truth about all things of an earthly nature, how can we believe it concerning heavenly things? If we have the spiritual faith concerning things above, we will also believe the bible tells the truth literally, or about earthly things, and the bible or scriptures testify of Jesus.

Faith alone could enable one to receive of Jesus, or only by revelation can he be known. Natural minds cannot recieve the things of Jesus. What he tells of earthy things is not believed by one who is only earthly.

How is it that Jesus tells earthly things? He tells them in their true character as corrupt, as perishing, as having no ability to understand heavenly things. If one had told Nicodemus that he with his earthly ability could receive or comprehend heavenly things, Nicodemus would have believed him. But when Jesus tells him that one born of woman has no power or capacity to see or understand heavenly or

spiritual things, he is telling the truth concerning earthly things. Now if one does not believe what Jesus says about that, how will he believe Jesus when he tells him of heavenly things? None but Jesus can reveal or tell about heavenly things, for he not only came from heaven, but was then in heaven while he was on earth. He knew heaven while he was on earth, for then he was equally in heaven. A man leaves one country and goes to another, and may not know all that is transpiring in the country he left, however familiar he may be with it while there; but this could not hold concerning Jesus, for he was never absent from heaven while he was manifest in the flesh.

Also of Rev. 20th chapter. This chapter refers to what is called the millennium, or thousand years reign of Jesus with those who were beheaded for the witness of Jesus, and for the word of God. This shows that this reign was not on earth, but after the departure of these people from this world.

It cannot be at this time because Satan now has great power on this earth, and many are deceived by him.

It was in the Spirit that John beheld this, so that one in the time state as I am cannot understand this wonderful matter.

We must wait until we come in the fullness of the Spirit of the resurrection to know these things. If any man is ignorant let him be ignorant, or confess it.

P. D. G.

A SENSIBLE WOMAN—A NOBLE PREACHER.

In the long ago, there occurred, in the neighborhood of my native heath, an event that was settled to the satisfaction of the deserving.

A man named Calahan married, and went off mysteriously, and was gone seven years or more without any knowledge of his whereabouts being learned. Another man addressed Mrs. Calahan, whom she married, supposing her former husband, if so he might be called, was dead; and the presumption was that he was dead. Sometime after this second marriage, Calahan returned and claimed his former wife. The two men agreed to refer the case to the woman to decide the grievous matter, and agreed that each one should abide by her decision. Her second husband was named Drury Dobbins. She said to Calahan, you deserted me, and Drury has proved a good, kind husband to me, and I shall cleave to him; and Calahan left.

This Drury Dobbins lived about two miles from my father's home. He united my father and mother in marriage, and baptized them. My mother's name was Fortune. When Elder Dobbins married them, he said to my mother, "Well, madam, you have been very fortunate. You have turned all your fortune into gold."

Elder Dobbins rode about thirty miles on horseback to unite a pair in marriage. The bridegroom handed a bill of money to Elder Dobbins folded. A few days after, he opened this letter, and found it

was a fifty dollar bill, or note. He at once rode back to the bridegroom's home, supposing he had made a mistake in paying him so much money: but the bridegroom said to him, that it was no mistake. I have never felt it necessary to make any such trips.

Elder Dobbins was the most gifted preacher that has lived in that country within my knowledge. I was about twelve years old when he was called away. He was a predestinarian Baptist, most richly endowed with bright sense, manliness, honesty, courage, eloquence, handsome appearance, and godly conduct and conversation; and was greatly learned in the Bible. He was not a scholarly man, as the world counts learning, but was richly versed in scriptural knowledge. He served one church forty years, and served many others. He lived to a ripe old age, was useful beyond any other in his day and age, and fell asleep in Jesus. His wife survived him a few years to mourn his great loss, for he was to her a noble husband.

How fondly my mind lingers on he memory of so noble a man. There never lived in his day a preacher that in soundness, ability, or usefulness at all approached him, nor has there since lived a single one in all that region that has equaled him in any one of his many gifts. P. D. GOLD.

ASSOCIATION NOTICES.

The Staunton River Primitive Baptist Association will be held with the Mill Church, commencing on Friday before the second Sunday in August, 1902, and continue for three days. We cordially invite the preaching brethren generally to attend, and any other brethren and sisters who may wish to attend from a distance, will be met at Sutherlin depot, ten miles east of Danville, Va., on the Richmond and Danville railroad, on Friday, at 11 o'clock a. m., August 8th, and conveyed out, seven miles, to the association.

Done by order of the church, July 12th, 1902.

J. C. CHANEY, Clerk.

The South Ouachita Association. of Arkansas and Louisiana, convenes September 26, 27, and 28, 1902, with New Ramah Church, Claiborne parish, La., six miles west of Haynesville, La., on L. and N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

Wessan, Ark.

The Country Line Association will be held with the church at Arbor, Caswell county, N. C., on August 16, 17, and 18, 1902. Visitors coming by railroad will be met at Burlington, on the N. C. R. R., sixteen miles from place of meeting, on Friday. All those wishing conveyance, should send me a card at least a week beforehand. No traffic allowed on the ground.

Done by order of church.

Y. I CHANDLER.

Fitch, N. C.

The next session of the Prospect Hill Union, is appointed to be held with the church at Flat River, Person county, N. C., Saturday and fifth Sunday in August, 1902. We extend a general invitation to all brethren, and especially to the ministering brethren, to visit us on this occasion.

W. R. BLALOCK, Clark.

Roseville, N. C.

OBITUARIES.

LUCY E. COBB.

My dearest one is gone home with Christ where trouble and sorrow can come no more to her. But sad affliction with her departure continually is flowing across my troubled breast. The Lord alone can bring peace to my poor soul, which I pray for day and night. My dear one departed this life April 28th, 1902, was born May 28th, 1861, making her stay on earth forty years and 11 months. She was the daughter of R. S. and Sallie Lewis, they were devoted Primitive Baptists, a good father and mother. My wife was also a member of the same faith—she united with the church at Lower Town Creek, Aug. 1888, Saturday before the second Sunday and there remained until death. We were united in matrimony Jan. 19, 1881. She leaves to mourn her loss, a husband and nine children, mother, one sister and five brothers. Hope our loss is her eternal gain. O! how sad it was to meet with the brothers and sisters of our church at the first meeting after her death. My heart was full and tears I could not restrain, knowing she was never to meet with us any more Tongue cannot express my feelings. I am one alone in the world with no companion to comfort me. It seems that I can't stay at home and yet I can't stay away. O! it is so hard. Brethren and sisters pray for me in my sad and lonely condition.

Husbands love your wives, wives love your husbands, and try to comfort each other, for just so sure as two unite in marriage, they will be separated and Oh, how sad the separation is, no one can tell unless they have gone through with what I am now going through. I feel that I had rather die than live without her, but hope I am trying to be resigned to His will. "The Lord giveth and the Lord taketh away; Blessed be the name of the Lord." He doeth all things according to His will. But it is so hard!

Her bereaved husband,
J. E. COBB.

St. Lewis, N C., July 5th, 1 02.

J. A. KING.

I feel it my sad duty to undertake to write to you of the sickness and death of my beloved brother, of Caswell Co., N. C. He was born June 16, 1873, was married to Miss Fannie Ann Walker, Aug. 4, 1897. Of their union were born unto them 3 children, all girls, one of which preceded him to the grave. The other two and his widow still survive him. On the 2 d Saturday in Nov. 1895 he presented himself to the Primitive Baptist church at Bush Arbor, related his experience of salvation by grace, and was accepted, and on Sunday following was baptized by the pastor, Elder Y. I. Chandler. After uniting with the church his love for his brethren seemed to be great, and he would at various times talk with me about them, speaking in glowing terms of his love toward them. He had a deep impression that he was called to preach, and he would pray earnestly to the Lord, his Master, to reveal to him in some way if he was so called. And he had sufficient evidence to cause him to believe that he was called for the purpose of proclaiming the unsearchable riches of Christ. He related his experience and impressions to his pastor (whom he dearly loved) then to the church and was granted the privilege to exercise his feelings in public. The 1st Saturday in October, 1901, he went as usual to meeting at Country Line church, preached his last sermon in public, went home and was taken with that awful malady. typhoid fever. lived a month and on the 31st of Oct., 1901, he passed away, as one going to sleep.

The aid of two skilled physicians and all his dear companion, nurses and friends could do, could not stay the cold hand of death. Oh, it is so sad to think that this lovely, most beautiful flower was cut in its bloom, and scattered upon the ground to die, but Lord it is thy way to make us submissive, for we feel our loss is his eternal gain. The morning before he died at night his wife went and sat upon his bedside, and she, seeing that he was so low, asked him did he think he would be spared to stay with her much longer. He replied, "I may be dead before night. He (meaning Christ) is calling his little ones home." She said to him, if you die what must I do? He said, "You have a God to take care of you." He then began to preach and continued until death stilled his voice. I was with him a few hours before he died, and he was preaching, telling of Jesus and his little ones that he had set aside unto his rest. His voice then was very strong, and Mr. Gold I be-

lieve he was the happiest mortal I ever saw. Death seemed to have no dread for him. Jesus and him crucified seemed to be his theme. Oh, what a glorious life he lived, and happy death he died. From a child up he was the most submissive person I ever knew, being dutiful to his parents, good and exceptionally kind to me his younger brother, apt to learn, very well versed in books, congenial in manners and conversation, always telling the truth. I never knew him to tell a falsehood or make an exaggerated statement in anything. He was deep in scripture, a kind and loving husband. I never knew him to have a cross word with his companion. He was a favorite of all who knew him. Many were the precious words uttered by him which are a comfort to his bereaved wife and family. He leaves a wife, 2 children, father and 1 brother to mourn his death, but Lord let us not grieve, nor wish him back in this troublesome world, where there is nothing but evil, strife, vanity and vexation of spirit. No, let us rejoice, feeling assured that all his sufferings and trials are now ended, and he is now blessed to rejoice with the redeemed who are gone before, and henceforth will sing hallelujah and anthems of praise due unto His name in the shining courts of glory.

His Brother,
A. H. D. King.

NANCY G. ROBINSON.

Nancy G Robinson departed this life the 16th day of August 1899. Aunt Nancy was the daughter of Wiley and Elizabeth Burke. She was born January 5th, 1831. Her sickness was very great. She told me that if it was the Lord's will she was willing to go. I believe that to thus depart is better than the day of ones birth. The time when she professed a hope in Christ is not known to the writer, but she united with the Primitive Baptist church at Arbor, February meeting 1866.

ELIZABETH CARVER.

She was born Nov. 16th, 1877, and was married to W. B. Carver Aug 15, 1897, and died March 17th, 1902. She was a very obedient and affectionate girl to her father and mother, and there cannot be too much said for her, as a wife and mother. She leaves several children and a husband to mourn their loss. We have every evidence to believe that she is at rest. Her troubles were many and her afflictions great. She was confined to her bed for several months. She bore her troubles patiently, and trusted in the Lord for deliverance. A few days before she died she said to father and sister, this is a pretty day, isn't it? I crave to die and go home if it be the Lord's will, his will be done, not mine. In March 1901 she had a dream in which she was made satisfied that the Lord had pardoned her sins, after which she found comfort in reading one of the October numbers of the Landmark, the subject of the writer being about Jacob. She loved to read the Landmark. She did not belong to any church, but she loved the Old Primitive Baptists best, which is evidence to my mind that she had a hope beyond the grave which she soon had to fill, and wait for the resurrection morn when she will be raised immortal. She has gone where all is peace and love and happiness. We cannot wish her back, for we feel and hope that our loss, though great, is her eternal gain. May God comfort and bless her bereaved ones and make them feel that the Lord does all things well, and all things whatsoever he doeth are for the good of his people, is the prayer of the unworthy writer.

J. J. N. Perkins

E. M. MILLS.

Brother Gold:—I will write a few lines in memory of my little girl Essie May. She fell quietly to sleep Jan. 3d, 1902. Her stay on earth was five years, five months and two days. Essie was a good child, very kind and obedient to us. All who became acquainted with her became very much attached to her. She was so womanlike and could make such wise expressions. She paid very much attention to the conversation of grown people, was very bright and quick, and in good health nearly all her life. Her suffering was very great but short. She was in the yard at play, and a little boy came along and became angry at her, and kicked her on the ankle, and she did not live but six days. The doctor said it was blood poison. She seemed resigned to her sufferings. The three last days she suffered great agony and pain, but she died easy. She was my oldest child and leaves behind to mourn father, mother and two little sisters, but we feel sure our loss is her eternal gain.

Dear Essie! Thou hast gone from us
To never more return,
The memory of my darling child
Within my heart shall burn.

Written by her father, S. W. MILLS.

DEACON T. H DUNN.

The subject of this notice was born in Henry Co., Va, Dec. 21, 1822, and died Jan. 11, 1900, in Rockingham Co.. N. C, near Leaksville, N. C., of Lagrippe, of a lingering type. He was an industrious farmer and a Confederate soldier. Was married Jan. 1, 1857 to a Miss Grogar, 8 children were born to them, five sons and three daughters, all of whom survive him. After the war he went to work and was blessed to accumulate a nice little fortune for his family, had one of the nicest homes in his section, raised a highly respectable family of children, was a good neighbor, a kind and patient husband and father. Bro. Dunn was a devoted member of the Primitive Baptist church at Cascade, also a deacon of the church. While he was a good citizen his virtues shone most in his christian life; he let his light shine at all times, was the most spiritual minded man I ever saw; religion was his theme. It was never too hot or cold for him to attend his meetings, often visiting the sister churches in his section and nearly always attended the Mayo Association, and often went as a correspondent to sister associations. The writer has often been in his company and heard him tell of the dealing of the Lord with him. It was always a pleasure to be in company with him. I have never seen a man seem to trust in the Lord more than he did; always labored for peace in the churches and his example was worthy to be followed by all of God's dear children. But he is gone; but we believe he is asleep in Jesus, and while we mourn we do weep not for him as for those who have no hope. His funeral was attended by Elder J. F. Spangler and his body was laid to rest in the presence of a large concourse of people. May God bless his bereaved widow and children is my prayer,

A. L. MOORE.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

P. W. WILLARD and W. J. STEPHENSON.

Abbot's Creek..Wed. after 4th Sun. in Aug.
Bunker Hill.....Thursday
Hillsdale.....Friday
Sardis.....Saturday
Pleasantville.....5th Sunday
Shiloh.....Monday
Stoneville.....at night
Matrimony.....Tuesday
Ridgeway.....Wednesday
Martinsville.....Thursday
Green Hill.....Friday
Dan River.....Saturday
Concord.....1st Sunday in September
Bell Spur.....Monday
Maple Shade.....Tuesday
Conner's Grove.....Wednesday
West Fork.....Thursday
Thence to New River Association.
Thence to Zion Association.
Elder Branscome will arrange some appointments between the two associations.

J. A. T. JONES and T. C. HART.

Durham ...Fri. night before 1st Sun in Aug.
Thence to Eno Association.
Dutchville.....Tuesday
Camp Creek.....Wednesday
Tar River.....Thursday
Surls.....Friday
Roxboro.....Sat. and 2nd Sunday
Stories Creek.....Monday
Flat River.....Tuesday
Wheelers.....Wednesday
Prospect Hill.....Thursday
Lyches Creek.....Friday
Gilliams.....Tuesday after 3rd Sunday
Burlington, N. C.....Wednesday

Brother Hart requested I arrange appointments for him, and as he desires to go through same territory as Brother Jones, I put them together. P. D. G.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

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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 communica ions, 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.

ELDERS GOLD AND LESTER, VERY DEAR BRETHREN:—But how unworthy I feel to thus address you, who I feel to be so far my superiors in every way, except as a sinner. When I come to think of my vileness, I think I feel from the depth of my heart, that the dear Lord has not a child more vile than I; and, as Paul said, "I am less than the least of all saints," if, indeed, I am one at all. If I could feel satisfied that I was the least one, it would be enough for me. I desire to be kept low at the feet of Jesus, for it is there, and there only, that meekness and true humility are learned. I am persuaded, too, that the more Christ-like his children are, the less harm they are apt to do each other; but the stripes they must endure, and the afflictions they must suffer to keep them there, are not pleasant for the time being, but they yield the peaceable fruits of righteousness to them who are exercised thereby.

What a loving, merciful, tender, heavenly father is ours. He knows just what his children need, and just how and when to give them what they need. When they are hungry he feeds them, when naked he clothes them, when cast down he raises them, and when they are exalted above measure, and forget to look to and trust in him, he can and does abase them, and teach or remind them again and again that he is their sufficiency, their all in all. How needful that we poor, forgetful creatures continually be taught the way; for when we are left to ourselves we are sure to go astray.

Many dear ones asked me to write, on my return, and let them hear from me, and as I can not write them all privately now, if the dear Lord will, I will try to write them all at once, and if you see proper to publish any part of it, or if it all finds its way to the waste-basket, all will be well with me.

I had desired to meet Elder J. T. Stewart, of Alabama, but feared it was not of the Lord. I felt glad when I saw appointments for him and Brother Adams to be at Burlington; but I can not express my feelings in regard to it, for from the time I first saw the appointments there was a lingering desire in my heart to meet them, yet I could not see any chance. But, as school closed on Tuesday, February 25th, it was my sweet privilege to stop over with dear Brethren Burch, Ward, and other dear ones until the first Sunday, the preaching time, and with whom I enjoyed myself and felt at home. Time and space will not allow me to make mention of the love and kindness shown me by each one separately; but I feel sure that the Lord did provide for me. I was in possession of a sweet feeling of resigna-

tion to the will of the Lord, something I can not have of myself. Saturday came, and that night I was blessed to hear Elders Stewart and Adams, and also on Sunday, and hope I was also blessed of the Lord with a hearing ear and an understanding heart, to hear and understand the truth as they told it in Jesus. I thought Brother Stewart was the simplest, able preacher I ever heard. He is blessed with a gift to simplify the doctrine so nicely that it is food for all the little ones, such as myself.

As I had, for some time, had a desire to visit the eastern portion of North Carolina, I took advantage of my opportunity, and hope it was a provision of the Lord. I decided to go by Raleigh to come home, and stop over and meet some of the Baptists on my way. Accordingly, I left Burlington Tuesday after the first Sunday, and went down to Durham, where I was met by Brother G. C. Farthing, who, together with his wife, seemed to try to do everything they could for my pleasure. During my stay there, I met dear Sister Farthing. Brother Farthing's mother and her daughters, Sister Proctor and her mother, Sister Norris, Sister Zilphia Herndon, Dr. Brooks and wife, and Brother and Sister Markham, all of whom, to me, were lovely Baptists. I was glad I met them, but Oh how unworthy I felt of their company! While I was there, Elder A. Blalock spent one night with Brother Farthing, and I enjoyed his spiritual conversation. He said some comforting things concerning the "robe of righteousness" with which the saints are clothed. Thursday morning I boarded the train for Raleigh, and as I journeyed along, sweet were my meditations. I felt to be raised that morning to a state of rejoicing and praise to the giver of all good for past mercies and blessings, and the hope of the continuation of his goodness to me while it was his will I should dwell here below. I saw nothing then to hinder me from trusting in the Lord the balance of my days. I felt to say with the poet:

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

Where I was going, all were entire strangers to me in the flesh; yet I feared nothing. I was met at the depot by Elder W. A. Simpkins, Sister Hattie Hines and others. By this time one of the most unworthy feelings came over me that I ever experienced. I don't think I ever felt more unworthy to meet any one than I did Brother Simpkins. I am unable to express how much I enjoyed being at his pleasant home. Saturday I went down to Clayton, where I was met by dear Sister Eula Whitley, who always seems to be so full of the love of Jesus. Pen cannot describe my feelings as I approached her. My vileness and sinfulnsss came up before me, and I felt that the more she learned of me the less she would love me, and I yet feel that that much is true, but there seemed to be a deep manifestation of love in everything she did for me. She made arrangements for us to go out to her home that evening, where I spent the night very pleasantly. I regretted that I could not stay longer with them. I went with Sister Eula to her boarding place and spent Sunday night there; Monday morning went back to Clayton and spent some time with the Baptists there; spent one night with Sister Eugenia Hilton, whom I feel I will not forget. I also spent one night with Sister Annie Penny. Wednesday I went

back to Raleigh, where I had decided to stay over until their preaching time, the third Sunday. Every one I had heard speak of Brother Simpkins spoke very highly of him, and I desired to hear him for myself. So the time came —Saturday—and I was blessed to get there, but that was one of the times that I had been forgetful of the source from whence the preacher's help must come, as well as mine and all others in a spiritual sense, and I was left to realize my weakness. We forget, sometimes, that it is the Lord that preaches instead of the man, and look to man for too much. One of the writers said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake." Brother Simpkins being shut in the dark was not pleasant to me, and neither did it make me think any less of him; but I believe, in a sense, it did me as much good as if he had been blessed with liberty in speaking. I know it was good for me, and feel it was good for him, also. The blind Sister Young and myself spent the night with Brother Coley, and I enjoyed being with them, and feel that they are Baptists indeed; but in some way I began to go down in feelings. Sunday morning I was not any better, but rather worse; still, I tried not to let any one know it. I went to preaching, still cast down. Brother Simpkins was blessed in speaking, and I enjoyed it to some extent; but after preaching—Oh, it is impossible for me to describe my feelings! I was blessed to meet many dear ones whom I had desired to see, and enjoyed meeting them; among whom were dear Sisters Emma and Hattie Hines, Bettie G. Williams and others. Sister Eula was there, also, and I just felt like if any of them had ever had any cause to believe that I had been taught of the Lord, they were surely deceived in me now. Oh, I felt just like if I could take a good cry I would feel much relieved, but I could not shed one tear. Brother Gold had an appointment to preach there that night. When he came, I met him with that same awful feeling, only that it was growing worse. I had looked forward with joy to his coming, but, ah, what a sad state I was in now! I felt like if I did not get relief that night I would give up and decide that the Lord was not with me. Preaching was appointed at the Governor's mansion. I went, all the while wondering would the Lord enable Brother Gold to say anything for my relief. I realized that I could not free myself from that bondage, and that the Lord alone had power to free me, if only it was his will. When Brother Gold arose and began to speak, it seemed that there was power in every word he spoke, and I believe there was, for I think I realized that it was Jesus speaking through him to my comfort. I felt that he was graciously blessed of the Lord with a sufficiency of that Christ-like spirit (as I feel he is at all times) to enable him to get down to the very least ones and speak words of comfort to them; yes, even to me. I feel that I can not forget that sermon, and many other words of comfort I heard him speak during our short stay together. I could go on then with fresh courage, and in the joys of a renewed hope, and it is still sweet to me. I desire, first of all, to return thanks unto the Lord, and then to his children, for the love and kindness shown me by them while I was with them. I was not worthy of such kindness. May he bless you all with his presence to cheer you on your toilsome jour-

ney, and reward you doubly, according to his will.

I returned home with a glad heart last Wednesday night, and found my dear father quite feeble and my mother not well. They are some better now. How glad I was to meet them, and they to meet me. I desire an interest in your prayers.

Lovingly, your little sister, in a sweet hope,

LOUISA A. EDWARDS.

Polkton, N. C., March 26, 1902.

DEAR BROTHER GOLD AND BRETHREN:—I feel impressed to write upon the following scripture, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy, I Peter 4:12-13.

Some two or three years after I was taken with rheumatism and had suffered untold miseries, and drawn in a terrible shape, these words came to my hearing, "Frank Smith must have been a mighty mean man, or else he would not have gotten in the fix he is in." These words came from a man who professed sanctification of both soul and body, who claimed to be sinless and living above sin. This put me to studying and thinking upon my past life, and also to consider the doctrine which he professed I began to read the Bible with great care to see if these things were so. As for my past life, I could see no good thing that I had done, nothing to commend me to God for righteousness, but all was unclean within and without. I began to read about the noble and innocent boy Joseph, who was thrown into the deep pit by his own brethren, against his pitiful cries which they would not hear, there expecting to perish. But, seeing some Ishmaelite passing, they sold him as a slave to be carried to the land of Egypt. There he was charged with a crime of which he was guiltless, to suffer two long years in the narrow confines of a prison house. Must we conclude here that Joseph's misdeeds and meanness caused him to suffer all this? Nay, but let us hear what Joseph says to his brethren, "As for you, ye thought evil against me; but God meant it for good to save much people alive, as it is this day." Thus we see, it was God's grand purpose, by the suffering of Joseph, to perpetuate his kingdom on earth, and to point us to the holy one Jesus.

Again, we see the three Hebrew children thrown into the burning fiery furnace, and the only fault they could find with them was, they would not worship the image which the king had set up. The king says, "Behold, I see four men walking in the midst of the fiery furnace, and the fourth one is like unto the Son of God." Does this not show God's great power, and can we not see another infallible finger, in this fourth man, pointing to the holy Jesus? We read where Daniel was cast into the lion's den, not because of his wickedness, for the Bible tells that there was an excellent spirit in him, that there was not any error, neither fault in him; and even the angel that locked the lion's jaws, testified that God had found innocency in him. Yet again we read where Jeremiah, the prophet, was cast into prison, fed on bread and water, almost starved; and to add to his misery, he was let down into a miry pit, where there was no standing—not because he had committed so many sins, for God says, even before he formed him he knew him, and even before

he came forth out of the womb, he sanctioned and ordained him a prophet over nations Let us look a little at the case of Job We see that all Job possessed was taken from him: his oxen, cattle and sheep, his ten children and all his servants, and yet, to increase his sorrows, he was smitten with boils from the sole of his foot to the crown of his head, so that he scraped himself with potsherds withal. Who will dare say, that all these things came upon Job for evil-doing? Hear what God said of him, even before these things happened to him, "Consider my servant Job, that there is none like him in all the earth, a man perfect and upright, one who fears God and eschews evil." Let us pass from the old covenant to the new, and behold the woman with an issue of blood twelve years. Will any one say her misdoing brought her thus? Scripture will not prove it so. See the woman who had a spirit of infirmity for eighteen long years, who was bowed double and could not even as much as lift herself up. Can we, in the face of scripture, attribute her awful condition to her wrong-doing? Listen to what Jesus said to the Pharisees when he was about to heal her on the Sabbath day, "This woman being a daughter of Abraham, whom Satan hath bound these eighteen years, why not loose her?" See the helpless man at the pool of Siloam, who had been in this case thirty and eight years. Scripture gives no account of him leading a reprobate life. Again, we see the man who was born blind, living for years and years in total darkness and midnight gloom. Hear the disciples making the same enquiry that thousands are making to day; they say to Jesus, "Who did sin, this man or his parents? Jesus answered and said, "Neither hath this man sinned nor his parents, but that the works of God might be made manifest in him" We could enumerate many other scriptural points and proofs, such as John the Baptist being thrown into prison and at last beheaded; Jesus who was rejected by his brethren, a man of sorrow and acquainted with grief, scourged, smitten, hanged upon the cursed cross and died an ignominious death—not because of their wickedness, but for the glory and majesty of God, for upon these things is the glorious fabric and foundation of the covenant of love and grace founded and established.

Instead of the precious promises of God being withdrawn from such characters (as my sanctified friend presumed), I think, perhaps, they are bestowed more abundantly. I do not mean that they are blessed with the riches of this world and the enjoyment of perfect health, etc., for they seem to be and ever have been the poorest, the most afflicted sojourners, wanderers and strangers in a strange land; poor in this world's goods, poor in spirit, but rich towards God, rich in mercy and faith, enjoying the peaceful fruits of the spirit, sitting together in heavenly places in Christ Jesus, and at the end life eternal, which is far better. "Man born of woman is of but few days and full of trouble," as the grass or flower which must soon fade and decay. One writer has well said, "I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." David says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." He says again, "It was good that I was afflicted, for before I was afflicted I went astray; but now have I kept thy law." Isaiah says, "I have

refined you, but not with silver and gold; I have chosen you in the furnace of affliction." Paul says, "In weakness his strength is made perfect" So, dear christian, if it is our lot to suffer afflictions, let us not despair, but rather rejoice that "we are partakers of Christ's sufferings," for Paul says, "If we suffer with him, we shall also be glorified together." If misfortune and adversity befall us, and fiery trials beset us, let us not think some strange thing has happened unto us, but let us gather comfort and courage from Paul's words, "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. But if ye be without chastisement, whereof all are partakers (i. e., all of God's children), then are ye bastards and not sons." If we grow solitary and sad, and tribulations arise, let us remember the dear words of Jesus, "In this world ye shall have tribulations, but be of good cheer, I have overcome the world." John the Revelator saw in heaven an in numerable white throng, and he asked the angel who these were, and he answered him and said, "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." David could say, "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." All these things do mortify the flesh, set at naught the deceitfulness of riches, pride of life and the vanities of this world. Therefore, let us rather rejoice in our infirmities, that the power of Christ may rest upon us—rejoice as did the Apostles when they were beaten with many stripes, that we are accounted worthy to suffer shame for Christ. "Be absent in body and present with the Lord."

I would be glad to write an elaborate exposition of the doctrine of sanctification, as it is practiced and preached, and bring it to a Bible test, but I see this article is already too long.

Brother Gold, this poor scribble is at your disposal; do as you like with it. Affectionately,

T. F. Smith.

Fremont, N C., April 11 1902.

Elder P. D. Gold, My Dear Beloved Brother in the Lord and Savior Jesus Christ, as we hope and trust:—I write this to tell you of some of my troubles. The dear brethren scattered abroad have not for the last two years received nor recognized me as being in order or full fellowship with the white brethren of my home church, or the white brethren in general.

Dear brother, I want to say that I have ever labored to maintain order, and have striven for fellowship, and up to this present time am contending for that faith once delivered to the saints. There were certain people among us that gave me more trouble than I shall ever be able to express. But, as I knew it was a matter of time, I have waited patiently on the mercies of my God.

Elder W. A. Hilliard was a member once with us in good standing. He afterwards became involved in disorder by divorcing his former wife, and immediately married another. This finally resulted in a division among the churches of the Landmark Association. I continued to protest against the course they were pursuing, as it was wrong. So the Hilliard faction began to persecute me in every conceivable manner, so I can say with David, my tears have been my meat day and night. After they

had done all they could to kill me, and finding that God would have mercy and not sacrifice, they threw down the order of all orderly and lovely Primitive Baptists, and went off to the Wootenites.

Now, Brother Gold, what I wish to say to you and the brethren at large is this, I want the same place in your hearts that I once had, for I love my brethren, if I know my heart. I have had nothing to do with Hilliard since his second marriage, nor the disorderly body that went off with him. I want to say, also, that after they departed and went off in disorder, the Mount Olive and Spring Hope churches, in their conference, declared nonfellowship for them, thus excluding them from our fellowship.

Brother Gold, do you think we did right, after we had labored with them in the most humble manner for three years or more to gain them? I would be glad if you would publish this in the columns of the LANDMARK, together with Elder N. H. Harrison's letter, which I enclose. I hope you will publish this for the benefit of the dear brethren and sisters that are identified with the white churches, and for my special benefit, as I desire to relieve my brethren's wandering minds. I also send you the letter the church at Mount Olive sent to her old mother church at Morattock. Dear brother, these letters are submitted to you for the sake of truth, by your persecuted servant,

GEORGE ROBBINS, colored.

Spring Hope, N. C., July 5, 1902.

ELDER GEORGE ROBBINS, DEAR BROTHER:—Your kind letter has been received. I am glad to learn that your love for the cause of the holy child Jesus has not waxed cold. I can tenderly sympathize with you in all your troubles. The church at Piney Grove asked the church at Morattock to sit with them in conference and help them settle their trouble. The brethren responded to their call. I was appointed Moderator. After hearing both sides, I told the brethren I thought they had all said too much, and thought they ought to make public confession to each other. I think you made every concession to the church at Piney Grove that a dear brother could be asked to make. The brethren grasped each others hands in tears. I was made to rejoice with them.

A short time after the trouble was settled, the church at Piney Grove became stirred up; they were biting and trying to devour each other. The mother church at Morattock declined to fellowship them until they become reconciled to each other. At last, we were informed that a majority of the church members of Piney Grove church had gone off with the Wootenites. The small number that refused to go with them, we consider the church in fellowship. The church at Mount Olive sent a letter and delegates to Morattock church, informing them that they had withdrawn from Elder Hilliard and his followers, and were at peace among themselves. As far as we know, peace abounds between the two churches. I enclose the letter to you from Mount Olive. I do not think the white brethren in this section of the country have anything against you. If there is any censure against you, I have not heard it. I hope the good Lord will bless your ministry and give you grace to support you in all your troubles, and when your work is ended in this sinful world, take you home to glory, where the smoke of envy and hatred can not enter. If you choose, you can request Elder Gold to publish this

letter, written by your devoted brother, N. H. HARRISON.

Plymouth, N. C., July 1, 1902.

We, the Mount Olive church, in conference, have agreed to send the letter and delegate to the Morattock church to state the peace and harmony of the church, as we have withdrawn from Elder Hilliard and his followers, which was the trouble among us. We now consider ourselves in peace, and send this to certify the same. We desire the same place in your bosom and the same correspondence that we had with you before the trouble. We delegate to send Brother Stephen Williams to the Morattock church to bear this epistle of love. This is done by the order of conference.

ELDER LLOYD, Moderator.

Dardens, N. C., April 12, 1902.

ELDERS GOLD AND LESTER:—I have felt for a long time that I wanted to write and tell you the reason of my little hope, but it seems so little that I thought it would not do to write; but if the Lord will help me, I will try in my poor way to write it.

From my earliest recollection, I wanted to be a christian, but thought I could get religion any time I wanted it; and sometimes I would be in trouble about my sins and wou d try to pray, but it seemed my prayers did not do any good. I kept on in that way until 1872. I was then in my 28th year. I then went to Coe's Creek church, in Yadkin county, N. C., and Eugene Carter went to the church that day, and I wished to be as good as I thought he was, but I felt to be cast off. I would try to pray and beg the Lord for mercy. It seemed sometimes my troubles were so great I could not bear them. In 1874 I went to a Quaker meeting, and felt so bad that night that I knelt for them to pray for me, and Oh my feelings I can not tell. I thought that I had committed the unpardonable sin in kneeling down there. I thought God would forever cast me off. Not long after that, Elders H. Moran, C. Plaster and dear old Uncle Johnnie Jones preached near by, and I went to hear them two days. Oh, how I did want to ask them to pray for me, but could not. My younger sister had obtained a hope, but I did not know it until that day, and I was so glad that she would be saved if I was lost, and I surely thought I would be. I went to meeting when she went to the church; she and my oldest sister went to meeting together, and I had to go by myself, as I was not staying at home, and I thought I would always be alone. I thought there was a chance for everybody but poor me. It seemed it was a sin for me to try to pray. That night my youngest sister and I stayed all night at Mr. Willhelm's, and Uncle Johnnie Jones and A. M. Denny stayed there also, and so happy they looked to me, and I felt too unworthy even to sit around the fireside with them that night. They were singing and talking, but I could not talk much. My sister asked me to help them sing, but I could not. I felt that I should never sing any more. That was in December. I went back home with a heavy heart, and one day that week the lady I was staying with went from home, and I was in so much trouble that it seemed I could not bear it. Some of them asked me what was the matter. I said nothing, and that evening I went out to the woodpile to get some wood, and thought that I would run away and go clear off, where I would never see any one any more, and it came to me

as plain as if some one had spoken: you can not escape the wrath of a sin-avenging God. It then seemed I had tried to run from God, and Oh, my poor soul would be forever lost! On Saturday I heard that my little nephew was sick, and thought that it was for my sins. I did not get to go home until Sunday, and I would try to beg the Lord to spare him. It seemed that if he died, it would be more than I could bear. On Monday I went to East Bend after the doctor, and Oh how I tried to pray and beg for mercy, and when I was in about two miles of East Bend, this came in my mind: all things work together for good to them that love God, and to them that are called according to his purpose. I did not then know that it was in the Bible, and the next thing I knew I was saying:

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes.
That soul, though all hell should endeavor to shake,
I will never, no never forsake.

My burden all left me and I felt like a new creature, but I did not take it for a change. I thought it was to show me that my nephew would get well, and I was not troubled about him any more, for I thought he would get well, and he did. After he had gotten better, I went back to Mr. Shore's, where I had been staying, and I got to studying over my troubles. It seemed that I did not know what had gone with them, and I begged the Lord to let me have them back. I thought if I could only get them back I would know more about it when they left. I had my wish, and it seemed they were worse than before, and all I could do was to say, God me merciful to me a sinner. That was about Christmas, and they had company, and while they were talking I was trying to beg God for mercy. Sometimes I would wish that I was deaf and dumb. I thought then I would not commit so much sin, and this came in my mind: you can think and your very thoughts are evil. It seemed that I did not have a friend on earth or in heaven, and all had forsaken me. One day I was going to the spring, and felt all alone, and thought surely there is no one like me, when this came to me: when thy father and thy mother forsake thee, then the Lord will take thee up. I could not take it for myself, for my father and mother were dead. I got so I could not eat or sleep. One day I was trying to sew, and was in so much trouble and was trying to beg for mercy, and this came in my mind: the promise is to you and to your children, and to all them that are afar off, even as many as the Lord thy God shall call. I thought it was not for me, and I knew that God was able to save to the utmost all that come unto him, but I thought I was worse than any one, and I could not go to him. I finally got so I could not work and thought I was going to die, and in February, 1875, I asked them to send me home. I felt like I wanted to be at home when I died, and they sent me home. My aunt asked me when I got there what was the matter with me. I told her I was sick, and Oh I was sick at heart. I stayed at home two weeks, and I did not get any better, and I had to go back. They took me back the first Monday in March, and that night after I went to bed I dropped to sleep, and I had not been asleep long when I awoke singing, How firm a foundation, ye saints of the Lord. The next morning my burden was still there, and Tuesday night I went to bed and

tried to beg for mercy, and I thought there is no mercy for me; I have done all I can do, and I thought the Lord's will be done—not mine, and this came to me as plain as if some one had spoken: Jesus talketh with the women of Samaria, and it seemed that Jesus was standing by my bed. I felt his presence so plain that I opened my eyes to see, but I could not see him; but Oh how happy I felt to think that Jesus was with me. I thought I would never see any more trouble. The next morning when I woke up, it seemed that everything was changed. My work was all easy, and about nine o'clock that morning I was sewing, and the first thing I knew I was standing with my back to the fire singing, Amazing grace, how sweet the sound. I sang it through, and it seemed that I wanted everybody to know what a dear Savior I had found. I started to go in the kitchen to tell Mrs. Shore about it, and I got out on the porch, when I thought, what have I got to tell her? I turned back, but I could not keep from singing all the time, and sometimes that day I commenced singing, Sometimes a light surprises the christian while he sings, and it seemed then I could claim the name, and Oh how I felt to love the Old Baptists! I thought they were the happiest and best people in the world, and if I know my own heart I love them still with all my heart and soul, but I have not a name among them. While I was where they were I felt too unworthy to be with them, and now I am here in California, where there are not any Old Baptists, and Oh how lonely I feel, and how much trouble I see for my disobedience that I did not offer to the church and be baptized before I left North Carolina, but I felt too unworthy then, and after I found out that I was going to leave North Carolina, I did not have the opportunity, and now I am debarred the privilege.

I have an uncle here that is a Disciple. He wants me to join them and be baptized, but I do not think that I would have the answer of a good conscience towards God, and he says unless a person is baptized they can not be saved, and the Presbyterians are wanting me to join them, but I can not. I do not think I can ever join any except the Old Baptists, and I am not worthy to be with them, and I am afraid I will never meet one again on this earth, but I hope they will all pray for me. Please remember me at a throne of grace, if you have a mind to pray for one that feels too unworthy to ask one whom I think is as good a christian as you.

An inquiring friend,
EMILY H. HINSHAW.

Petaluma, Cal.

DEAR BRETHREN GOLD AND LESTER:—A brother from Indiana, who visited us last October, and myself, were in conversation. The brother mentioned a verse in the 16th chapter of Luke, "Make to yourselves friends of the mammon of unrighteousness that when you fail they may receive you into their everlasting habitation." Now we know that this verse comprises the substance of what he had purposed to teach in the preceding parable relative to the steward that wasted his lord's goods. Now Luke says in the first verse that he spake this unto his disciples.

Hence I conclude he designed to show them that sooner or later they would fail, in the sense that there would not be a church of God among the Jews, as he plainly told the Jews in the parable of the vineyard that he would destroy those wicked husbandmen and

give the vineyard to another people, and they knew that he spake of them and they said God forbid. Now I conclude that those he called the mammon of unrighteousness were the Gentiles, and that Peter obeyed the injunction when he went down to the house of Cornelius and baptized him. I think that the everlasting habitations meant the gospel church when Paul preached to the Gentiles and made friends of them. They were always ready to receive him into their fellowship,

The Lord represented the Gentiles in as degraded a condition in Peter's vision upon the house top as creeping things and as fowls of the air. Now as that steward divided his lord's goods with his debtors, so he wanted them to give freely of the things of God which as his stewards he had freely given to them. He said, freely ye have received freely give. Paul said to the Jews when they blasphemed, "Seeing ye judge yourselves unworthy of eternal life, lo, we turn unto the Gentiles." The Lord by Isaiah said he would make the fruitful field a desert, and the desert a fruitful field.

Dear Brethren, I have just hinted at the subject for I did not want to take up too much room in your paper which you can fill with more interesting matter. I like your style, striving for peace, and I want to say to Elder Lee Hanks that what he wrote on the subject of peace was joyfully received and hope he will continue to write. Tell our brethren that we have meetings every night when our papers come. Tell sister Greenwood that we think of her and read her book through every year. Bro. Gold, I hope this wi l find you and yours in good health.

Yours in fellowship, E. Hix.

Feb, 6, 1902.

Elder P. D. Gold, Dear Brother:—Enclosed please find order for one dollar for my mother, Mrs. I. N. VanMeter. She loves it very much, and especially your editorials. Her husband. Elder I. N. VanMeter, who passed away about eight years ago, had a strong attachment for you and the Landmark, and took it while he lived, and my mother wishing to see it again sent for it herself. She is in her eighty-second year, and has good health for one of her age. I have also read your paper and like it very much. Your answer to Mr. Hooper is worth the subscription price. Surely, your answer was to the point, and covered the whole ground Yet you wrote in a kind brotherly spirit, which could give no offence. The difference between the Missionary and Old School Baptists was made so plain that it seemed that a wayfaring man, though a fool, could not err therein.

Dear brother Gold, you are a stranger to me in the flesh, yet after I have read your writings my heart has gone out in love to you, and I feel such an attachment and fellowship for you, for the truth's sake, that I feel that we are not strangers in the Spirit, but are fellow citizens with the saints and of the household of God.

I have been an unworty member of the Old School Baptist church for sixteen years, but am so vile, so prone to sin, I often fear I'm not born again, and do not feel worthy to address you or any one as brother or sister; yet my heart and love are for the poor afflicted people of God, and I want a name among them while I live.

My dear father preached and labored among them for over half a century. We have the truth preached here, and no trouble about the

things which cause so much trouble elsewhere.

May God have mercy on his oppressed Zion and show Israel her sins. May they cease striving about words and live in peace, and God will bless them.

Now I will close. I did not intend to write so much. This is not for publication.

May God be with and bless you and all his people.

Your unworthy sister, I hope, in Christ.

SARAH E. RUNKLE.
Box 292, Macomb, Ill.

Remark:

We remember Elder Vanmeter very pleasantly. He visited us once years ago.—ED.

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P. D. G.

ZION'S LANDMARK

'Remove not the anci-nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.

VOLUME XXXV..... .....No. 19

WILSON, N. C., AUGUST 15, 1902

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

EDITORIAL.

Brother G. B. Boroughs, of Georgia, requests my view of 2d. Cor. 12:1-4: 1st. Who was caught up to Paradise? 2nd. What is Paradise?

Paul said he knew a man sbove fourteen years ago—whether in the body or out of the body he could not tell. Yet he gloried in such a one. He knew him in Christ—by revelation. This is the new man, tbe Israelite in whom is no guile, the inner life hid with Christ in God, and one must be caught up into Paradise, the third heaven, to behold.

In the flesh he cannot be seen. It is only in Christ Jesus in the third heaven that one can view this wonderful man. Christ ascended to heaven before the day of Pentecost, and entered into his glory. With him the church ascended as one with him in Spirit, for he was delivered for their offences and raised again for their justification. They are already in that sense justified and glorified, even if they

are not literally, naturally born of Adam, or after the flesh. "Moreover, whom he did predestinate them he also called, and whom he called them he justified, and whom he justified them he also glorified." Rom. 8:30.

Observe that all that God foreknew are already justified in Christ Jesus. It is a perfect work. Of course it is only by revelation any of this can be known. The Lord God had shown this to Paul in the Spirit or by revelation, and Paul would glory in this man, in Christ Jesus. Observe it is this man in Christ Jesus that he glories in. He had enemies. He was in much affliction, in bonds, strifes, hunger and afflictions. As he was seen of men he appeared as very wretched: but while he thus appeared to men he had comforts in the Spirit, and he could come to visions and revelations, or to what the Lord had shown him, and could and did glory in this. What a joy this is to an afflicted child of God. His only hope is in this.
If in this life only he had hope he would be of all men most miserable, but he glories in what the Lord has shown him.

What is the third heaven to which Paul was caught up, whether in the body or out of the body he could not tell?

The first heaven is the legal heaven or Jewish heaven, which is passed away. But the sinner under conviction is taught of this first heaven, and knows the justice of God in his condemation. It is a heaven of shadows and darkness, muttering thunder and judgment answering to Mt. Sinai.

The second heaven is the gospel heaven, wherein Jesus as the end of the law is revealed, and peace and rest follow, of which the land of Canaan or land of promise is a type. In this heaven the rest remains, but the child of God does not fully or always enter into it.

The third heaven, or Paradise, is still above. What can I tell about that? Paul was caught up there, and after he had seen it he could not tell what he saw. He heard unspeakable words which it is not lawful for a man to utter. Then you know a vile, ignorant, frail wretch like I am cannot tell what Paradise is. We know it has glory unspeakable, and that in the flesh we cannot enter it. Enoch must be translated, Moses must depart, and Elijah be carried with the chariot and horsemen of fire out of the fire before they could enter into glory.

It doth not yet appear what we shall be, but we know that when we see him we shall be be like him. He shall change our vile body, and fashion it like unto his glorious body, and then we shall be like him, and be satisfied.

P. D. G.

A CARICATURE.

I have read a book intended to put in odious, shocking mis-shape the doctrine dear to the Primitive Baptist denomination, and to disparage their character; for character is founded on and formed by one's sentiments and faith. As the

tree is known by the fruit it bears, because the fruit tells the kind of tree that bears it; so the life and deeds of a man are the fruit or outgrowth of that which he loves and holds.

The leading character of this book is a preacher, stern, revolting, determined, without the common consideration of pity or mercy on sufferers. Wrapt in his dogma of predestination of all things, heeding not the weakness and necessities of nature, showing no pity, no mercy, no concern for the erring, forgetting or disregarding the proprieties of life, he does not sympathise with his youthful daughter whose nature longs for the society of young people and their pleasures. Misfortunes over take him. He is accused and charged with all the evils that befall him because of his fanatical course.

It is intended in this picture to make predestination and those that hold it hateful. It aims to picture a man cleaving to this doctrine as bereft of all natural affection, sacrificing all feelings of pity for his own children even, as having no concern about their salvation, as caring only for self, as having a theory that would offend every feeling of pity of parents for their offspring, and make their offspring regard God as a tyrant caring not for his creatures.

I have heard and read of many people attempting to tell what Primitive Baptists believe. I have read of the devil's effort to preach what they believe to Jesus, and of his attempt to induce Christ to cast himself down from a pinnacle of the temple, and stating that God had given his angels charge to bear him up—that he could thrust himself down—do what he pleased—it did not matter what—and he would be safe; that he need not care what he did—cast himself down. It is often presented in this way—if you are going to be saved you will be saved, it matters not what you do, nor how you live. But if you are saved it does matter to you very much what you do—how you live. The people that are saved are the ones most careful about their conduct. They that believe are careful to maintain good works. That desire is implanted within them. Have they any pity for mankind? Have they any forgiveness towards others? They have love even for their enemies, and pray for them. Have they any desire that their children should be saved? Parents, bring up your children in the nurture and admonition of the Lord. The faith of God leads them to the true observance of just what should be done.

What a terrible state of corruption must one be in that so hates the truth of God that he will do all he can to make those appear hateful who believe in God and the Lord Jesus, and who cannot even truly and fairly tell what they do believe. P. D. G.

CARNAL REASONING. WHAT A SNARE!

Carnal reasoning is the controlling, selfish comparisons of the human intellect. Man knows it is one-

sided, partial and egotistical, yet he follows it because it always prophesies good for him. It is on his side. It takes up for him and he takes up for it. They never disagree. It is man's inner self asserting to him that which he desires and decides in favor of.

When the Lord teaches man to profit he feels the wretchedness of his own case, and concludes there is no hope for him, for all that he trusted in is a failure. Then he sees that the reasonings of his own own mind are based on false propositions, and the standards he relied on are untrue, and therefore all his conclusions are deceptive. Man must be delivered from this horrible pit of human pollution, and be lifted out of its desperate sinking, because he can never, while thus tied, see clearly how to reason. But when God puts the truth in his inward parts, then an ensign or standard is lifted up, to which all must bow, and the thoughts of man's heart then are shown to him to be vanity. Then he is against his own carnal reasoning, and the former things are done away.

However, as a shadow, a delusion—witchcraft—this carnal reason is forward and active, as an alert enemy ready on all fit occasions to mask itself under the guise of great convenience and accommodation, to suggest nigh cuts to deliver oneself from entanglements, to avert dangers that are threatening. The efforts of this cunning hunter to produce a quarrel against God's providence or disregard the danger of transgressing against the Holy One, are very plausible, and are calculated to deceive if it were possible the very elect. As a sly enemy pressing on the heels of Israel does this deceitful, carnal reasoning follow the child of God all through the desert to annoy, frighten, or terrify him.

One of his efforts with the Israelite is to make him think that his sins are too great and too grievous to be pardoned, while he will forgive the greatest and blackest sins of those who make no profession of religion.

God sees not as man sees. When man thinks he sees he is blind and his sin remains. When man feels he is entirely leprous, and sees nothing in himself but blackness of filth, then the Lord sees him without fault or clean. The Lord's way is high and we cannot attain to it. But he can condescend to us, and reach our case, for Jesus shall save his people from their sins. His name is Immanuel, which being interpreted is God with us.

P. D. G.

Dear Brother Gold:—If I am trespassing on your time and attention, forgive me, for I am anxious to ask you a few questions; in which others, as well as myself, are deeply interested, and we feel that you will serve us to the best of your ability. The decorum of our church requires that conferences shall be held quarterly. Then has a few members any right to call an extra session, and notify one part of the members and ignore the others? Is it right that the younger members control the church to the

exclusion of the elder ones? Has a tew members a right to call an extra session, notifying one part of the members and not the other, to try an elder who is not a member or pastor of the same, call on a visiting preacher to act as moderator, and condemn him without hearing his defense or his being present? Ought that preacher, a stranger knowing nothing of the matter, to have acted as such? If those who were without notification feel that they have not been treated right in the matter, and cannot fellowship such, and withdraw from that church, has the pastor any right to tell the clerk to write "excluded" opposite their names?

Finally, cannot a member withdraw of his own will, without being "excluded?"

Brother Gold, please answer the above through the LANDMARK, and you will confer a favor, not only upon me, but several other brothers and sisters

Lovingly your brother,

WM. GLANCY.

Newport, N. C., Dec. 17, 1901.

Remarks.

According to the Decorum four annual conferences are held, and it does not require all the members to be present to hold these stated regular conferences, but a majority can hold them, for the time of holding them is public or stated. But in case a part of the church wish to hold a conference at any other time, it could not be done without a proper notice be served on each of the members, and thus an opportunity given to each one to attend.

Those holding a conference, if they have a right mind, will not seek to take any advantage of the other members, but will desire all to be present, and seek to have them all there.

Nothing should be done in secret, or with any intention to burden any member of the church. Let all things be done decently and in order. We should not be puffed up one against another. Nor should any member seek any advantage over another.

No one part of the members should seek to control another part. The younger brethren are exhorted to be subject to the elders or older ones. If the young members are in proper mind they will seek to prefer the older ones, and gladly receive their advice. A quorum of the church should be present in order that the strength of the church should be exercised.

A church has no right to try an elder who is not a member of that church, nor to try any other Baptist who is not a member of said church.

Has one member, or several acting together, a right to withdraw from a church, if they cannot fellowship their conduct? We are to withdraw from every brother that walks disorderly. The church is to do that.

According to scripture can a minority of the church withdraw from the majority? In nearly all of the seven churches of Asia there were defects.

Was it advised that the obedient members should withdraw from the disobedient in Sardis, where there were a few names that had not defiled their garments, and

they should walk with the Lord in white?

It seems to me the life of the discipline is found in the obedient and healthy ones, and that they should obey the word of the Lord, and deliverance will surely come to them.

A dismissed member is in a far different condition from one the church has withdrawn from. When a church has withdrawn from a member he is not in any sense a member of the church. But a dismissed member is still a church member—a member of the church he is dismissd from, until he is received on the letter he holds into another church. He is therefore in fellowship. A church could not dismiss one it does not hold in fellowship without sinning. To withdraw from a member is to cut him off. Therefore a member could not withdraw from a church without turning out the church. To withdraw from one is to declare non-fellowship with him because of his disorderly conduct.

A church only can withdraw from the disorderly—or that which is in the right, and no other, can withdraw, and that only from that which is wrong. The righteous only have this strength of discipline. The right or power of maintaining discipline rests with those that abide in the stronghold of truth. P. D. G.

SCRAPS

A sister said, according to the world's notion that such as are most advanced in human learning are able to serve God best, and enjoy him the most after they die. If so, there will be much fumbling, blundering and awkwardness among the ignorant that reach heaven. How can one enter heaven that is ignorant of God? This is eternal life, to know the only true God and Jesus Christ whom he has sent. But it is never, by any wisdom or learning of man, that one ever knows the only true God. Paul received not of man, nor by man. God's people are born not of blood, nor of the will of the flesh, nor of man, but of God. So that the people of God shall not teach every man his neighbor. They shall know as they are known. They shall come to the stature of a full man in Christ Jesus. They shall all be perfect in him, for all shall be taught of him, and he is the only true Father that uses no partiality toward, nor among, his children.

P. D. G.

WHERE IS IT?

What is the proof that the world is improving in morals? Are the standing, legalized armies and navies of the world, which are larger and more expensive by far than they were fifty years ago, any evidence of it? What each nation does is proof of what each nation is. The man or organization that carries deadly weapons on his person gives evidence of a disposition to fight.

He that so far meditates evil on others as to prepare to do as he thinks others will do, or he that

prepares for war, foments the spirit of strife. Hence it is evident the seeds of war are now nursed in every nation of earth. Guiltiness lurks in every region.

The leading nations of earth—English, American, Russian, German, and French—are now in war against a nation they have for years been pretending to evangelize. What sort of religion is that? Where are the signs of the millennium?

The two self-styled most religious nations on earth are now engaged in seeking to destroy two heathen nations. Is this progress towards that which is better?

In politics are the methods of buying votes and defrauding any sign or proof of improvement in morals?

Are the perilous games, such as base ball and foot ball, now so popular in colleges, any proof of more elevated morals in school life?

Are the many divorces in our land any proof of substantial progress in social life?

Are the many grog-shops in the land any evidence of growth in temperance in this country?

Is the tattling and noisy disorderly conduct of many people at religious meetings a good sign of serious consideration of the worship of God?

Does the disrespect of youth for old age argue well for good m rals in the generation following?

What good will follow from the general habit of the excessive use of tobacco by the generation now growing up?

There always have been faults among mankind. To claim universal improvement in these days, while the scriptures declare that in the last days perilous times shall come, is not proof of a righteous judgment. Pride goes before a fall. The old world before the flood was destroyed for excessive wickedness; so was Sodom; the Jews were carried to Babylon for their idolatry; and Jerusalem was destroyed for its great wickedness. So all nations that have perished have received the due reward of their deeds; and finally this present world shall perish in its wickedness. P. D. G.

WHOM SHOULD I SEEK TO PLEASE.

There is in the mind of every one acting or speaking an object to be attained—a master to be served. No man is free from the sense that he is above all others, and in need of no aid, or without desire to please or be pleased. The notion that man is free and can dictate his own policy, or pursue his own plan regardless of obstruction or circumstances, is a mere delusion. Every man has his master, nor can he serve two of them. If he holds to one he will despise an opposite master.

It is a common service to seek to please man. Though this is a snare that it seems would be spread in vain in the sight of the bird, yet how easily the bird is decoyed. While man is vanity in his best es-

tate, and all men together are lighter than vanity, how prone we are to trust in man. Of what ac count is he? He dies and his thoughts perish. That is the end of his ability. While he lived what was he?

Even when one is not aware how he seeks to please men, or himself, he constructs his theory of religion, and preaches to maintain that, and when he thinks he has succeeded he congratulates himself on his success. He considers all that approve him as his friends, and as wise; and those that most fully endorse his views are the wisest of all men. Is not this proof that man flatters himself that he is wise? The best prea her is the one that most fully preaches what I believe and feel. Is not that as much as to say that I hold the best doctrine? Man cannot do otherwise than approve what to him is the best. Then how dependent we are on God to teach us. He alone can cast out our unbelief—quicken us from the dead—dispel our darkness and implant the truth within us. Hence men who have seen and felt their blindness rejoice that all of God's people shall be taught of the Lord, and great shall be their peace. Such as know by revelation the wisdom and perfection of God know also enough of their own vileness to cause them to abhor themselves, and repent in dust and ashes. Then whom will they seek to please? They seek to please God or serve him who is Lord of all. They are such as can say, "Whom have I in heaven but thee, and there is none on earth I desire beside thee." They know that the smiles or powers of man amount to but little.

How good it is that our times are in his hand. One does not choose his time of birth nor place, parentage, sex, nor anything else in coming into this world. He has no idea how much or how far his circumstances control his thoughts and course of conduct. Is it not necessary that the predestination of God should go before and determine man's bounds—choose for him that which is good, put truth in his inward parts, choose his changes, and so lead him as to conform him to the image of Jesus, and work in him that which is well pleasing in the sight of God through Jesus Christ our Lord? Thou wilt ordain peace for us, because thou hast wrought all our works in us.

P. D. G.

ASSOCIATION NOTES.

The South Ouachita Association, of Arkansas, and Louisiana, convenes September 26, 27 and 28, 1902, with New Ramah Church, Claiborne parish, La., six miles west of Haynesville, La., on L. and N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

Wessan, Ark.

The 137th Annual Session of the Kehukee Association is appointed to be held with the church at Tarboro, N. C., and to commence on Wednesday before the 1st Sunday in October and to continue three days.

A general invitation is extended.

DEAR BROTHER GOLD:—Please announce through the LANDMARK that the next meeting of the Smithfield Union will be, the Lord willing, at Old Union church in Johnston county, on Saturday and 5th Sunday in August.

Ministering brethren are especially invited to attend.

A. R. GILBERT.

Benson, N. C., July 26, 1902.

The 22nd Annual Session of the Seven Mile Primitive Baptist Association, the Lord willing, will convene with the church at Bethsaida meeting house, Harnett county, N. C., on Friday before the 3rd Sunday in September, 1902. Those coming by railroad from the south will arrive at Benson, Thursday at 1:30 p. m., and those coming from the north will arrive at Benson at 3:30 p. m. same day. The church is about 1½ miles from Benson. Brethren, sisters and friends are invited. Visitors will be met and conveyed to and from the Association.

CORNELIUS HODGES, Clerk.

The Annual or Fall Session of the Bear Creek Primitive Baptist Association is appointed to convene with the church at Pleasant Hill, Iredell county, N. C., commencing on Saturday before first Sunday in October 1902, and continuing three days, An invitation is extended to Baptists to attend. Those coming by rail wi l please drop a card to Bro. J. S. Norris, Rock Cut., or friend A. B. Compton, Clifford, N, C., and conveyance and accommodation will be cheerfully furnished. Those informing Bro. Norris will buy tickets to Troutman's depot, and those stopping with Mr. Compton will buy tickets to Clifford depot

J. W. JONES, Clerk.

Boykin, N. C., July 25, 1902.

MARRIED.

At the Primitive Baptist church in Raleigh, July 10th, Brother A. R. Gilbert, of Benson, N. C., and Sister Emma Hines, of Raleigh, N. C., by W. A. Simpkins.

NOTICE.

There will not be any Eastern Union meeting held the next fifth Sunday, but will go over until the fifth Sunday in November, 1902, and is appointed to be held with the church at at Concord, N. C.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

Please exert yourselves in this matter. 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 Portons of the Word," at $1.

SILAS H. DURAND.

OBITUARIES.

W. C. DAVENPORT.

The subject of this notice was born January 22, 1860, and departed this life December 7, 1901. He was married to Mary E. Ambrose, daughter of N. W. and Mary H. Ambrose, January 3, 1884. Of this union were born ten children; nine are living, six boys and three girls. He was taken sick on Friday after the second Sunday in November, and suffered for three weeks, but bore his sickness with great patience, and never murmured or complained: but would say, "Oh, good Lord." He never united with the church, but was a firm believer in salvation by grace. He was a good, kind husband, a loving father, and obedient son-in-law. Truly, he was all that a husband could be, so loving and thoughtful for the welfare of his family. But he is gone, and while we grieve for him, we hope he is singing praises to that God he called so good in his sickness. He had many friends to weep for him He was esteemed by all who knew him, and if he had one enemy we don't know it. His life was one of morality. He was ever ready to help the poor and needy, never speaking evil of any one. He set a good example before his children, which I hope they will follow, for they have lost a good father, his wife a good, kind husband, Brother and Sister Ambrose a dutiful son-in-law, the community a good citizen. But the Lord will not leave his wife and children comfortless, for he will be a husband to the widow and a father to the orphan. Children, obey your mother, love and reverence her, honor your grandfather and mother, and great will be your reward. Try to meet your father, who is gone never to return, for he can never come to you any more on earth. Boys, be kind to the little ones, help mother to take care of them, and the good Lord will bless you in days to come. CARRIE A. MCCLEARY.

WILLIAM ROBERT EDMONDSON.

Mother and father requests that you will please publish in the LANDMARK the death of their son and our dear brother, William Robert Edmondson. Brother's death was a stunning blow to all, having been sick but two days He died June 5, 1902, aged 41 years and 8 months. He leaves a wife, mother, father, five sisters, and one brother to mourn their loss. But we mourn not as those without hope, for we believe our dear brother is resting safely in the arms of Jesus. He was a dutiful son, staying with mother and father in their old age, and doing all he could for them. To them his place can never be filled.

Dear brother, thou hast left us,
And our loss we deeply feel;
But we hope to meet thee in heaven above,
Where all is happiness and everlasting love.

B. C.

REMARK.—Yes, Robert was an unusually useful man. Seldom have I known, if ever, a son more obedient to his father and mother, and more untiring in his labors of love to help them. His father said he had never disobeyed him in anything. He was so industrious and devoted to his father's interests.

How they miss him. May the Lord bless and comfort them and his bereaved wife, together with all the family.

P. D. G.

VENESIA P. PRICE.

By request of her husband, I feel it to be my sad duty to send you the following lines, in memory of the deceased wife of Elder S. M. Price.

Sister Venesia P. Price was born May 30, 1850, and died May 10, 1902, being 52 years old, lacking 20 days. She was the daughter of Brother Joseph H. Stone and Lucy A. Stone, all of Campbell county, Va. She was married to S. M. Price October 16, 1867, and leaves six daughters, three of whom are married, two grown sons, a lonely husband, and many relatives and friends to mourn for her. But we sorrow not as those without hope. No doubt, she is resting from her labors and her works will follow her. She and her husband joined the Primitive Baptist church at Seneca, and were baptized by Elder E. C. Dodson in the spring of 1878, and she was a consistent and faithful member till death. She died of paralysis, and could not talk for two or three weeks before she died. All was done that loving hands could do to keep her here, but to no avail, for the master had called and she must go. She was buried at home, in the presence of many friends and relatives. Her death has created a vacuum in the affections of many that can never be filled. I have never known a more obedient and faithful wife, nor a more affectionate

mother. I have lived with them, and I know what I write. Brother Price has lost a wonderful helpmate and comforter, and her children are bereaved of a true and faithful mother. Salvation by grace alone, was her theme, and she loved to go to meeting; we will miss her there. Her chair is vacant at the fireside and at the table; we miss her everywhere when we go there. As one of the heads of the family, she had a turn that is rarely, if ever, excelled: she ruled her children well, by the mild scepter of love, and they obeyed her, and were faithful to her in her sickness, and love and affection were shown at her death. The unworthy writer, with sad and heartfelt sympathy, tried to speak a few words of comfort to the sorrowful and bereaved, pointing them to the Lamb of God that taketn away the sin of the world. Let us try to be reconciled to the will of him who doeth all things well. May God bless the bereaved husband, sustain him by his grace, and uphold him by his free spirit. May her children remember the good advice that dear mother has given them, try to imitate her noble example and be prepared to meet her above, where sickness and sorrow, pain and death are felt and feared no more, is the prayer of the unworthy writer,

J. E. HILLSMAN.

Hodges, Va., May 25, 1902.

ABBIE BLAND STEVENS.

Died, near Hamilton, N. C., Thursday, June 26, 1902, Sister Abbie Bland Stevens, aged about 70 years. She was born and raised in this county. Her maiden name was Evans. She joined the church at Conoho, and was baptized by Elder John W. Purvis. She remained a very faithful and loving member to the time of death, and ever since I have known her has been an humble, inoffensive christian woman. She was much afflicted for some time before her death, and suffered much, but we feel is now released from her sufferings. She lived with her son near here, and I saw her often in her sickness, and her devoted son and children did all they could for her. She quietly fell asleep in Jesus to rest from her labors. May the Lord bless the dear ones left behind with the spirit of reconciliation to their loss, and prepare them to meet their dear one above. M. T. LAWRENCE.

Hamilton, N. C., July 3, 1902.

DEACON JOHN T. ROWE.

While traveling on our little earthly pilgrimage, we are sometimes called upon to witness scenes which are, at the same time, scenes of inexpressable joy, and scenes of keen, heartfelt sorrow. When we must witness the departure from this time state, one with whom we have been intimate for many years, and through all this time have found a fast and earnest friend, and one who was able in council, pleasant and agreeable in manners, and one who was esteemed by his neighbors as a neighbor indeed, and more especially when bound by the ties of brotherhood in the church of Christ, and we feel that the senoir member of our little band, our aged deacon, he to whom we have been used to look for council in all the affairs of church, and always received the advice in a loving, brotherly way, and one who always did his duty in church matters at the right time and in the right manner, is gone from us: then the sadness is only felt, not to be told. But, when we recall the sufferings of pain and disease, the sorrows and sufferings of life here, and compare them with the joys of that world for which he had such a blessed hope: then, indeed, is our joy inexpressable. Such were our feelings when, on the 27th day of May, 1902, we stood by the bedside and witnessed the departure of our dear brother, Deacon John T. Rowe. He was the son of Asa and Fannie Rowe, and was born November 26, 1829. He married Penny Ross, January 25, 1849, and to them were born nine children, three of whom died in infancy, and of the six raised to be grown, only two survive him. Four of them were loving members of the Primitive Baptist church, and two of them able ministers of the gospel. We do not know the date of his baptism, but his wife was baptized in May, 1850, and both of them were in the constitution of what is now Sandy Grove church, in March, 1855. He was ordained deacon of that church in December, 1868, and faithfully filled the duties of that office during life. Sister Penny Rowe died March 29, 1895, and he married Sister Mary Dowty, on the 3rd Sunday in April following. She survives him. He was a kind and loving father, and as a consequence always had a kind and loving family. He died with heart dropsy. He had complained with his heart and shortness of breath at times for many years, but was otherwise remarkably healthy, and was of

a lively, genial disposition. During his last illness, he was faithfully nursed by a loving wife, Elder Josh. T. Rowe, Brother Benj. D. Rowe, and many neighbors and friends. Yet all their attentions, with the attendance of his faithful physician, could not stay the hand of death. He talked lovingly of his hope in Jesus, and on the day of his death, when dear Brother Joshua asked him what he wanted, he replied, "I want to sleep in Jesus." He took Brother Joshua by the hand and, as well as I could understand, administered a father's dying blessing, and invoked the blessings of the Lord on him as a minister and on the church. After this, he seemed to sleep till he passed away without a struggle. Thus died one we love, and may the good Lord bless this dispensation of his providence to the good of his people. Weep not, dear kindred, brethren and friends, for our loss is doubtless his gain. The funeral services were held by Elder W. W. Brinson, who preached to a large concourse of people, from Rev. 14:13, after which he was laid in the grave by loving hands to await the morning of the resurrection. May the Lord add a blessing to all the bereaved.

A loving brother,

GEO M HARDY.

MRS. MAGGIE LUPTON.

She was the daughter of Elder M A. and Henrietta E. Sawyer. She was born in Pamlico county, N. C., May 9th, 1883, was married to Mr. Fred Lupton January 13, 1901, and died December 21, 1901, making her stay in this life 17 years, 7 months and 12 days. She loved her parents and husband, and was kind to her husband and his people, with whom she lived, and she loved her Bible and the dear LANDMARK so much, and had great respect for the Primitive Baptists, but had not made any profession of religion. She leaves a kind husband, an infant, a dear grief-stricken mother and three brothers, and a host of relatives and friends to mourn the departure of dear Maggie, but not without hope, for we believe she has gone to that blessed home where there is no sickness, sorrow or pain to mar that eternal peace in that world that has no end. She endeared herself greatly to her husband's father and step mother, with whom she lived during her short married life, as well as all the neighbors and friends with whom she was associated. Her father died when she was quite small. But her widowed mother managed along the same way to raise her to womanhood, when the death angel came and called her home. All the kind friends could do, could not stay the cold hand of death when the death angel made the call to dear Maggie, Come home.

Written by request of her dear mother.

JESSE M CARAWAN.

Lowland, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

P. W. WILLARD and W. J. STEPHENSON.

Abbot's Creek..Wed. after 4th Sun. in Aug.
Bunker Hill.....Thursday
Hillsdale.....Friday
Sardis.....Saturday
Pleasantville.....5th Sunday
Shiloh..... Monday
Stoneville.....at night
Matrimony.....Tuesday
Ridgeway.....Wednesday
Martinsville.....Thursday
Green Hill.....Friday
Dan River.....Saturday
Concord.....1st Sunday in September
Bell Spur.....Monday
Maple Shade.....Tuesday
Conner's Grove.....Wednesday
West Fork.....Thursday
Thence to New River Association.
Thence to Zion Association.
Elder Branscome will arrange some appointments between the two associations.

Hopkins View..Thurs. and Fri. after .....1st Sun. in Oct
St. Clair's Bottom.....Sat. and 2nd Sun
Bush Creek.....Mon. and Tues
Tumbling Creek.....Wed. and Thurs
Harmony.....Friday
New Garden.....3rd Sunday
Spruce Pine.....Monday
Miller's school house.....Tuesday
Reed's Valley.....Wednesday
Dumps Creek.....Thursday
Weaver's Creek.....Friday

Elder Robert Martin will meet them at Marion.—They will need conveyance.

T. C. HART.

Durham.....Wed. after 3rd Sun. in Aug
Raleigh.....Thursday
Bethany.....Sat. and 4th Sun

J. E. WILLIAMS and H. TAYLOR.

High Hill.....Friday, Aug. 8
Jerusalem.....9 and 10
Mullis Stand.....11
Watson.....12
Union Grove.....13
Crooked Creek.....14

Clark's Grove..... 15
Meadow Creek ....16 and 17
Liberty Hill..... 18
Bear Creek..... 19
Mountain Creek 20
Flat Creek 21
Tom's Creek..... 22

Thence to Abbott's Creek Association.
Conveyance needed.

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

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

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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 communica ions, 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.

THE MISSIONARY SPIRIT—IS IT OF GOD, OR IS IT OF MAN?

[Editorial of "Primitive Baptist," June 5th, 1876.

What a question! What a grave and serious question to be answered! I feel the weight of responsibility. May God give me grace to answer it correctly, honestly and impassionately.

Some time back I wrote on Missions, which brought upon me a heavy storm of persecution, notwithstanding I proved, from their own standard work, that they were of Rome. I now propose, in obedience to God, to try the spirits of Missions. I John iv.1: "Try the spirits whether they are of God." The gift of discerning spirits of God, and bestowed upon some of his servants for the protection of Zion. 1 Cor. xii.10: "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits,' &c. 1 Tim. iv.1. The latter days here means the latter days of the Gentile dispensation, as the latter days of the Jewish dispensation spoken of elsewhere and passed away. Is this that time? Surely it must be, for there are ten thousand or more witnesses around us to prove it beyond a doubt. If this be so, every soldier of the cross of Christ, every member of this little invincible army, should prepare himself. Eph. vi. 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Does not the Missionary spirit embrace these things? If so, Zion must, if she does her duty, fight them, or wrestle against them. How then are we to decide this great question of whether the Missionary spirit be of God, or of man? It is very easy, it is very clear and plain to all who have unprejudiced and unbiased minds, thus: Every spirit that lacks harmony with the sacred scriptures, "which were given by inspiration of God, and are profitable for doctrine, for reproof, for correction and for instruction, that the man of God might be perfect, thoroughly furnished unto every good work,' is of man 2 Tim. iii. 16 There is no appeal for the justification of anything from the scriptures that God will justify. By its teachings we should decide all questions connected with our faith. To say more would explode the whole Book of Revelation. If the scriptures are lacking in anything as a furnisher, the Great I AM has been derelict, and the Bible is imperfect. But we do not charge God with any such remissness and folly. And we therefore deny

that the Missionary spirit is of God. For the whole thing from beginning to end is a heterogenous mass of additions, both in theory and practice. It is just like man, its author—imperfect, selfish, and mean, fraught with damage and destruction to Church and State. The scriptures clearly reveal the path of life (Christ) and the path of duty. These things are made so plain that if a man possesses the Spirit of Christ, though he be a mental fool, he shall not err therein. Isa. 35: 8. But the Missionary spirit does not assent to these things, but claims it to be their duty and privilege to set up any institution that they may choose as auxiliary to the church. Now to show that the missionary spirit is of God, you must find authority for it in the scriptures. Can you find anything in the Bible to authorize or justify a school for the education of preachers? Not a bit of it. But to the reverse, it shows us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 27. 28. 31. Can you ever bring about agreement with this declaration of Paul and the missionary spirit? Then if the theological school system is not taught or authorized in the Bible, how can you avoid seeing that so far as that thing is concerned, it is of man, and not of God. If it was of God, the Bible would throw its light upon it and justify it. Therefore we have a perfectly justifiable right to say that it is of man, and for man, and that it is not of God, for his glory, nor the good of man. Why seek to make men wise in letters, as conducive to the Spirit, when they are fools in divine things? Has not the Lord said that "the wisdom of the world is foolishness with God?" 2 Cor. iii. 19. "But the mouth of the fool feedeth on folly." Prov. xii. 14. If then, there is no precedent nor precept in the Bible for the establishment of schools to teach men the great mysteries of the Gospel, and cause them to be more efficient in teaching the unsearchable riches of Christ, for us to contend for them is to allow and justify any and every religious error in Christendom, and also the idolatrous worship of heathens; for the Bible as much sustains one as the other nd hence it is alarming to see the exertions that are now making in this Centennial year to endow those schools. When we remember that the man of sin was gendered in the first of those schools in the third century; and when we remember the vast amount of oppression and blood-shed that was brought about by it, under the reign of the beast with his seven heads and ten horns, we are amazed to see Baptists so earnestly and assiduously engaged in these things. Do they not know, or have they forgotten the history of the church, and of this man of sin, and that which gave him power? Do they not know that the graceless man, brought up at the school of Clement, elected a Pope to enforce their edicts, so that the people might be forced to respond to their demands for money, which established the great Catholic power, which has bound and kept the world in chains? Do they not know that it is a fixed principle, that like cau-

ses will produce like effects in all ages, the world over? If, then, one school for illegitimate purposes brought about so many and such great calamities, what may we look for but oppression and woe, when we see all sects engaged in this nefarious work? It is manifest already to all reading and observing men, that this thing is the primary cause of the ruin of this Government. Need I adduce stronger proof than that the first memorial sent up to our Congress upon the slavery question was signed by 300 school clergy? They said that they could not be happy to live in a government where slavery (as they called it) was tolerated by law. They said they could not be successful in the great work of evangelization whilst there were millions of heathens in America who could not be lettered. As the numbers of these school clergy increased, the cause of rebellion against the laws and government of our veteran fathers increased, until finally they provoked the oppressed and threatened portion of the people to rebel against their rebellion. Having then concocted and fixed up so many machines to work in their interest, such as Temperance Societies, Sunday schools, Tract Societies, Bible Societies, State Conventions and Missionary Societies, and a l denominations working together in these things, it was a very easy matter to turn the masses against us, and to teach them that we were rebels, when in fact we were only rebels in a secondary sense. We rebelled against the rebels. The God of heaven, and every honest, sensible man knows this to be so. The theological school has ever been the parent of all other money-grabbing and catch-penny institutions, from the rag society to the Missionary Society; all of which carry the mark of Cain—destruction and death. They (the school clergy) have fixed the standard of morals and the customs and public opinions of the country, and when these things are wrongly fixed or established, the innocent and pure in heart are bound to suffer. If they acquiesce they suffer the tortures of a guilty conscience, and if they remonstrate or protest, they are crushed.

Excuse me for a little digression in one thing. What effect has the great temperance question, concocted and urged by the school clergy, had upon the legislative powers of the country? It has deprived the sweating, toiling masses from the exercise of the privilege of even distilling their fruit, What is the effect of this? It opens the market for the deadly poisons put up in distilleries at the rate of from two to six hundred barrels per day! and I have good authority for saying that many of those great temperance lecturers are large stockholders in those whiskey monopolies. Thus the honest, laboring people of the country are deprived by law of a privilege guaranteed to them by the Bible and by the laws and Constitution of our fathers, and are made tributary to those monopolies at the rate of millions to each State; and if we use a stimulant for medical purposes, or as a beverage, (which some will do) we know not what kind of poison drug we are swallowing. God knew that the heavy wear and tear to which his creatures would be exposed in this poor world of changes, required that they should in moderation use an artificial stimulant in some cases, and therefore he authorized it, and our Saviour made it, for which he was branded by the school

clergy of his day and their numerous satraps of being "a wine bibber." This is the missionary spirit. And if it is not taught in the Bible, it is anti Christ, and therefore not of God, but of man. This great missionary ball has grown to such tremendous proportions under the influence of its nursing fathers, (school clergy,) and is under such tremendous velocity, that it has rocked the very pillars from underneath the great temple of liberty, and crushed the life out of almost everything that is good and in harmony with the laws of nature, the laws of God, and the constitution of our fathers. And hence it is not of God. It seeks for earthly power, self-laudation and praise, money, lucre and fame. It strengthens the strong, it weakens the weak. It places the wicked in power, and oppresses the poor. It is the great gnawing worm at the root of the tree of liberty. It purloins the honor that belongs to God. It has divided families, churches, associations, and a nation, and, as Mr. Graves says, "they are of recent date, and have no foundation in the scriptures." And hence I say, it is not of God: if it was, it would seek his honor, and not money; it would seek his glory and not their own. As soon as this missionary spirit in the school clergy drove the negro from his normal condition it commenced operating on the poor credulous creatures to act in such a way as to destroy their old masters, themselves and the Government. They took the advantage of the credulity of the poor, ignorant creatures so as to ingratiate themselves into their favor, confidence and esteem, which made them an easy prey to their avarice. The missionary spirit took into their heads the idea of establishing a Freedman's Savings Bank at Washington City, and sent missionaries into every nook and corner of the Government, exhorting the negroes to take stock in the bank, and thus build up for themselves a great monetary power in the Government. The poor creatures, being torn away from the counsel of their honest old masters, and having been taught by the missionary spirit to despise them and ignore their counsel, they felt a pride in doing the bidding of their faithless counsellors; and soon by working hard, stealing much, and living on the scraps of their income, raised a Bank with a capital of sixty million dollars! The missionary spirit took control of the bank. The missionary spirit divided this vast amount among its favorites, giving the Young Men's Christian Association sixty thousand dollars of it for their part. The missionary spirit promised the negroes, when they were stealing from their master's, a mule and forty acres of land, but instead thereof, they have, by hook and crook, by hypocritical pretensions and religious appearances, swindled them out of all the money they have made since their fall into the missionary pit. "Woe unto you, Scribes and Pharisees, hypocrites! ye compass sea and and to make one proselyte," etc. The missionary spirit slaughtered two millions of the intellectual Anglo-Saxon race to pave the way by which they might elevate an inferior race and raise them to an abnormal condition and hurl the Caucasians under their feet. The missionary spirit spreads the arms of her pretended philanthrpy so wide as to take all the savage Indian tribes of the continent into them, to the oppression and burdening of the impoverished people, when, indeed, the real object is to make and feather nests for the

numerous drones on the missionary hive. It takes cognizance of all the barbarous tribes of the earth, whom God says He has cut off, to the oppression of the poor; and it may soon reach for the monkeys and kangaroos! The missionary spirit controls this once happy and prosperous government, and all our oppressive and knavish rulers are in possession of it. It is the great ligament that draws, binds together and keeps together all the oppressive powers of the earth. It is the spirit that puts Popes in saddles and Kings behind them, and hurls the masses under the heel of monarchy and despotism. It is hydra-headed, deceitful, cunning, covetous, avaricious, sly, forked-tongued, anti-republican, oppressive, anti-Scriptural, anti-Christian and anti-everything that is just, generous, fair, equitable and right. As it has grown in proportions and power, the true genius of American liberty has declined, until now in this great Centennial year liberty is but a name; and hence it requires great show and made to make believe that it is a reality. True, there is nothing lost to the favorites of this spirit, such as have such place and power that they can oppress the poor by begging and oppress the government by stealing, and they are numerous. They have woven the ingenious web, and the people, like incautious flies, have entangled themselves in it, until their power is gone, gone! See Proverbs, vii, and you will find it all. We there find instruction and caution which we have neglected to heed, and we are now reaping the bitter fruits of disobedience to God.

The missionary spirit is a spirit of pride and arrogance, and is now prompting all sects to raise large amounts of money to endow colleges and to show to the monarchical kings of the earth and idol, oppressive pleasure-seekers of the world who are to assemble at Philadelphia this year, all their wonderful works. And hence they have their lazy, flattering drones all over the land collecting funds to enable them to appear in the pomp of old Mother Rome. They put on such long faces and appear so earnest about it, that they make their credulous hearers believe that hades will be their home if they don't respond. Oh, fools! and slow of heart to believe all that the prophets have written about these latter days. Forsooth, they would deceive the very elect if it were possible. They are the people who will protest against the decision of the Great Judge of quick and dead at the last day, and say, "Lord, we have eat and drank in they presence, and cast out devils in thy name, and done many wonderful works." Matt. viii. 12. But the righteous little Bride, the little poor flock, will say, Lord, when did we do anything good? We have always viewed ourselves as worthless and defiled. I have often thought of the blasted anticipations of boasting Anti Christ on that day. What disappointment, horror and dismay will seize their guilty, oppressive and pretentious souls on that day, when they see little Esther go into the palace of the King, and pretentious, rebellious Vashti is hurled from power and place! As Anti-Christ boasts of numbers, wisdom, money, colleges, and many wonderful works, so she will be in that day. As the true church makes her boast of nothing but Christ now, so it will be on that day. The glory of his goodness, mercy and perfections eclipses everything with her through time, so it will be on that day.

All that I would have any desire to be at the great Centennial for, would be to convince the assembled millions of blind idolaters and pretenders that Christ is all in all. That is the end of my ambition; beside that all is chaff.

The missionary spirit has placed before the people so many institutions and things for their consideration and thought, as auxiliaries and assentives to grace, that the people have well nigh lost sight of the real substance, source and cause of salvation; and therefore we oppose the whole matter with all the honesty and devotion of our heart and strength, of our soul and mind, though it might subject us to the martry's doom. It has been but a few years since the missionary spirit was introduced into the Baptist church. Previous to that time all was peace and love. But so soon as we began to educate men to feed the flock of God, which God alone can do, why, here came the desolating institutions among us and divided us. Like a large major ity of the Ishmaelites—yea, ten-twelfths, went off with Jeroboam, the son of Nebat, and were carried into that broad bed spoken of in Proverbs 7th chapter, by wicked Ahab; so did a large majority of our family follow after the errors of Jeroboam, and have been our most inveterate, implacable, spiteful and inconsistent enemies ever since In this country the churches were all in peace and prosperity until that spirit came among us. The poor creature that brought it here, after he divided all the churches, and brought discord, malice, variance, hatred and strife, such as had never been known in the Baptist family, took off his bridle-reins and hung himself to a tree. I suppose the cup of his iniquity was full or else his great zeal for his idols had demolished the temple of reason, so that he knew not what he was doing. Since then there has been a mixing and uniting with the Missionaries and all other sects, until now they form one solid column, with all their arrows and darts dipped in vengeance and pointed at the little faithful few. And, indeed, the Missionary Baptists compose the foremost column in the charge, because they know that we know they are in Jezebel's arms in her broad bed of down. There is no people on earth so full of glaring inconsistency and effrontery as they are. They hold our abstract of principles on their church books verbatim, but in the pulpit and from the press if they don't fight it and disown it, they are ashamed or afraid to vindicate it. It clogs their proselyting machines, but not the wheels of Zion. The Mis sionary Baptists are bold to declare here that if they believed the very articles of faith to which they have deceitfully subscribed, that they would take their fill of sin—steal, kill, rob, etc. This proves that they are hypocrites and are not dead; for Paul says, "How can we that are dead to sin live any longer therein?" The poor pilgrim may, by the weakness of the flesh, fall into sin, as the Scriptures and the history of the church abundantly prove. But he does not live in it; he does not enjoy it; he is not contented with it; he does not fellowship it, nor does he fellowship himself for it; it grieves him. That is why so many poor, unfortunate pilgrims go hopping and hobbling. They have lost fellowship for themselves. They can easily recognize A. B and C as Christians. But, oh me! how can I be, when I have had so many evil thoughts, words and acts? I can't see it. "When I would do good

evil is present with me; so that the good that I would I do not, but the evil that I would not do that I do," (Paul). But those hypocrites who would take their fill of sin because of the yea and amen system of salvation by grace; know nothing of these conflicts and trials.

The missionary spirit is a proselyting spirit; it is a seducing spirit; it is a covetous spirit; it is a deceitful spirit; it is a hypocritical spirit; it is a persecuting spirit; it is a croaking spirit; it is a worldly spirit, a carnal spirit, a bewitching spirit — anti-Bible, anti-Christian spirit; it is the spirit of Rome— the persecuting spirit of Rome, that drove our pilgrim fathers to the wilderness wilds of America as an asylum and resting place from oppression and tyranny. But, as soon as our peace and prosperity was discovered, this hissing, forked-tongued serpent raised his head in the Old World, and seeing our happy and prosperous condition swam across the briny deep and made a deposit of his eggs in the New England States of America. The Puritans hatched the first brood in Massachusetts, and they commenced winding through every department of Church and State. It now holds the reins of government, and is soon to be a thievish spirit. It is so strong and united now in all sects and parties, and grown to such great proportions and power, that nothing but a supernatural power can control it. Its poison fangs have communicated the deadly virus of oppression into everything. The office-holders and salaried priests do not feel the ponderous weight of its oppression. But the honest poor do feel it, and are groaning under the heavy burdens imposed by it. Thousands of honest people are truckling after it in its winding trail, who are blinded by the God of this world. To such I proclaim again, "Come out of her, my people! Be not partakers of her sins, lest ye be partakers of her plagues." The great napkin of God's justice is full of plagues for those oppressive wretches who have received the mark of the "beast" in the forehead and in the right hand for advantage. Oh, Babylon! thy huge golden pillars will be uprooted by the Eternal God, who holds the hand of poor little Zion to prevent her sinking under the deep, heavy waves of oppression and persecution. He will unearth all your abominations and expose you to the open view of angels and the spirits of just men made perfect. The missionary spirit is in opposition to the Bible and the Church.

I am not ignorant of the result of the publication of this editorial. It will greatly exasperate all those who are coining money by its operations, and they will hiss all their little dogs at us who bark for bread. Some may think that I have dipped my pen in gall. It is not so. I have dipped it in the ink of truth and sincerity, which may stir up the gall of the guilty. And, hence if they taste anything bitter, it is their own gall and not the bitterness of my pen. If there is anything in the "theorem," or practice of the missionary spirit answering to the Gospel of Christ, I cannot find it; only some apply the true ordinances. We are in the latter days, and may look for perilous times.

EXPERIENCE.

Dear Brother:—I believe I can say brother in the flesh and in the spirit too. I write to you because it is impressed on my mind to tell what the Lord has done for my soul. From childhood up to about two years ago I thought I

was about as good as any body, I loved to read the LANDMARK and rather read an experience than anything else, I would go to preaching and the members would look so good to me I felt like I wanted to be with them, and often when I was at preaching I would weep because I wanted to be with them, but I realized that I must be born again. About two years ago I began to realize my lost condition, and all I could do or say was Lord have mercy on me a poor sinner. I prayed this prayer until it seemed like a sin to me and I would lie on the bed at night and groan what time I did not sit up. I felt so badly that I thought that maby if I could hear preaching oftener I would feel better. I desired Primitive Baptist preaching. At Benson there was preaching there, but it was not the kind I wanted to hear. I got in so much trouble I would read the bible thinking I would find comfort there, but there was no comfort there, I was roaming in a wilderness of sin searching for light but could find none. I thought I would take the LANDMARK and maby that would comfort me. Last January I subscribed for it and they came and I would read them but they did not give me the comfort that I thought they would. I was about to give up all hope when I received the first number in May. When I read a piece in it that old Mrs. Cynthia Stewart had written, when I read it I never had such love for anybody in my life. It was a different love from what I had ever had before. I had never heard of her before and I did not know where she lived but I felt like I must see her, and if I knew where she lived I would be willing to walk some distance to see her for I thought she could comfort me. I thought I would ask some one where she lived, but did not know who to ask. I went on desiring to see her until the first Sunday in June, when I saw her on her way to Brother Elman Stewart's, some one told me it was her. I was pleased and Monday evening I went to see her. Yes I felt like I had found a mother in Israel after traveling in a wilderness of sin so long. Yes she could comfort me, she talked about her experience and the Bible and that was what I wanted to hear. She had the most beautiful countenance I had ever seen.

On the second Sunday evening I went to see her again after she went home and read the Bible for her which seemed a great comfort to her. When I started home she said she had not had the talk with me she wanted to have. I felt like I had not told her what I wanted to tell her. On the third Sunday in June I went to preaching at Hanna's Creek, Brother Jimmie Jones preached. Before he got through preaching I was made to wonder. I said to myself why! I never heard such preaching before in my life. His text was the song of Solomon, second chapter and 14th verse, "O my dove that art in the cliffs of the rock, in the secret places of the stairs let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely." He told my feelings so plain I felt like everybody could see it as I did. He said, it was said of the young dove that it would not open its mouth to receive food from anything except its mother. He compared the Dove the child of God; there he told my feelings for I wanted to know where the church of God was. I would go to hear other denominations hoping to get a word of

comfort, but there was none for me, they could not feed me for they did not have what I wanted, and I would go away with my mouth shut tighter than when I went. He pictured it so plain I thought I would not doubt as to where the church of God was any more I could see it in the clefts of the Rock Jesus. I felt better for some time but I did not take it for a change I could not yet believe it was the Lord. After Brother Jones stopped preaching the appointment was given out for preaching to be at Benson the fifth Sunday for the benefit of sister Stewart. I thought that was a real blessing for I had such a desire for her to be able to go to hear sound preaching one more time, but the Lord's will must be done not mine. It pleased the Lord to take her from this world Friday before the fifth Sunday. On Friday night while she was lying a corpse the impression came on me to go to the church on Sunday, it was her request for the doors of the church to be open for the reception of members. I felt like it was for me and how unworthy I felt. The impression was so heavy it seemed I could not hold my head up. I prayed to the Lord to take the impression off of me for I could not go for I had nothing to go with. I prayed to the Lord to send some one else for I felt like everybody I could think of was better prepared to go than I was. I lay down praying to the Lord to take it off of me and I believe he did, I was blessed to go to preaching but I felt so mean, I felt like everybody there could see the guilt in my face. Some one invited me up near where the preachers stood to help sing, but I refused and took a seat further back, for I did not want anobody to know I had thought anything about it. I went on feeling guilty. I was not troubled about my sins so much as I had been, but I felt that I had done wrong. On Saturday before the third Sunday in July I went to mothers, intending to go to preaching. Saturday night I retired well as usual but when I awoke Sunday morning I was sick, and it seemed to me I was talking to Brother Adams the pastor at Hannah's Creek and telling him how disobedient I had been and I had to be beaten with many stripes to make me do my duty, and was praying to the Lord if I had done wrong to forgive me. I felt so bad I thought I would tell sister to tell Brother Adams to stop with them from church that I wanted to talk with him, but before she left a fear came on me and I thought I might be deceived, so I said nothing about it. I went on trying to live the best I could, but I would find myself doing things that I did not want to do and things that I thought were wrong, but I could not help from doing them. A week before the second Sunday in November I got so low down I could hardly talk, and I could not sing. My sins would rise up before me like great mountains. The second Sunday was a dark day to me. I read the Bible, but that did not give me any comfort. That night I was lying, thinking over my condition. It seemed to me I was holding on to a high pinnacle, but the time came when I could not hold on any longer; my strength was going. I could do no more; I was helpless. In the sight of God I saw no chance but to fall and be crushed to death under the great mountain of sin that was hanging over me; but just then the Lord stretched out His arms and took me from the mire and clay and set my feet on a rock. There I believed in the

Lord for the first time. I could see it was the Lord. From beginning to end I could praise God.

Monday was a day of rejoicing with me. I could sing and the songs were sweeter to me than they had ever been before. I was made willing to go to the church. I could say, "Yes, Lord, I will go now." Yet I was willing to go. With what I had I felt like I could face the world with it. I knew I could not go to church Saturday, for I had to stay in the store. I prayed to the Lord if it was His will for me to join the Church, that a way would be provided. I thought maybe some one would join Saturday and I would have a chance to go to the water Sunday morning, but when I found that nobody joined it seemed that I would have to wait until another time. But these words came to me with such force, "Woe unto you if you neglect so great a salvation." I went to mother late Saturday evening. I carried my clothes to be baptized, for I thought a way would be provided. I went to preaching Sunday morning at Hannah's Creek. The preacher told of my feelings so plain I could not help from shedding tears. After the congregation was dismissed I went up to Sister Isham Woodall and asked her if she thought Brother Adams would open the doors of the church She asked me if I wanted him to. I told her that I felt it was my duty to go and if I did not that I would not live to have another opportunity; that I had suffered so much on account of disobedience that I was willing to go. She said she would ask him to. While I was standing there mother came up by my side. I told her I felt it was my duty to join the church and asked her if she would not go with me. She said she felt like it would be a great blessing if we all could go together. But, for some cause, she did not go. This was the first time I had ever mentioned it to her. When the members had gathered in to commemorate the death and suffering of our Lord and Master, the doors of the church were open and I went forward and told part of what I have here written and was received in full fellowship of the Church. There I left a burden that was weighting me down. That evening I was baptized. I have felt so good ever since.

I will close by saying, answer me soon and tell me the dealing of the Lord with you. Pray for me, that I may hold out faithfully.

Your sister in hope,

DICEY LEE.

Benson, N. C.

P. S.—Show this to Sister Eugenia A. Hinton, if it is convenient for you. Though I have never seen her, I feel that I have a love for her and hope, if it is the Lord's will, to meet her face to face.

D. L.

BROTHER GOLD.—This letter was handed to me not long since, in which I found great comfort in reading it. Having her consent, by her brother I send the same to you for publication. I feel that many others who are seeking this precious love to know will be benefitted by reading such communications.

J. J. BATTEN.

Smithfield, N, C.

DEAR BRETHREN GOLD AND LESTER.—I feel this morning like writing a few lines, hoping that the Lord will guide my pen. I have been thinking over my past life—how merciful and kind the Lord has been to me, and how rebellious, unthankful and forgetful I have been. Long before I ever obtained

a hope, I at times felt that I could most willingly give up all the pleasures of this world and suffer all of my life if I could only reach that happy home above where Jesus is. And, when I was under the impression to be baptized, I felt that I would gladly follow my blessed Jesus through floods and flames. Yea, I was willing to follow Jesus and suffer with Him. Could I but feel that way all the time my troubles would be easy to bear. I have surely been through many trials and troubles, but I feel that I have fallen far short of living up to my duty.

I have often been impressed to talk on religion while sitting around the family fireside, but it seemed that I couldn't. I fought against the impression. Now, my parents are dead and their children all scattered. I will never have the pleasure of us all being at home together any more on earth. I now regret that I didn't do as I was impressed, but it is hard for me to talk to my own folks. I don't read the Bible near so much as I ought, but will pick up any other book or paper to read in preference to the Bible; but in all my shortcomings and wrongdoings I am chastened and rebuked, which makes me hope that Jesus is mine.

Sometimes I feel so tired of this world and long to be at rest.

I would not live always, I ask not to stay;
Where storm after storm rises dark o'er the way.

Brother Gold, this is a very poor, scattering letter, but I will send it on and you can throw it aside if you do not think it worthy of a place in the LANDMARK.

From a sinner, with a little hope of heaven. LAURA WALKER.

DEAR BRETHREN GOLD AND LESTER:—Having a feeling about me in regard to the condition of Israel, and being under a burden, I desire to express a few thoughts through the LANDMARK for a relief of mind. If you think needful you can publish same, if not no harm is done. Jeremiah had to lament the solitary condition of Israel because of her disobedience, and should God's servants expect better things than his servants of old endured? Jeremiah said, "How doth the city sit solitary that was full of people?" Lem. 1:1. My understanding is that the city represented Israel or the church, and her condition at that time was lonely and destitute of God's love, brought on them by disobedience. If people are sitting it is evident they are unemployed. And as the love of God in the hearts of his people is the medium of their exchange, and when it is flowing from heart to heart and the love and fellowship is abounding, they have no time to sit idle and while away the time by jesting and joking and talking of matters not profitable to the household of faith or the city; but on the other hand, they are talking and telling each other of the dealings of God with them, and have their money—the love of God in their hearts—out on exchange, and the city seems to be full of people and no one has time to sit and idle away their time. Their money is above par and nets them good returns when they gather up the profits—some thirty, some sixty and some an hundred fold.

The servants of God can go through cold or heat, rain or snow, tribulation, persecutions and distresses, to bear that good news from a far country, because they meet with the people of God who are interested in his salvation, and have their money out on exchange and are reaping a bountiful harvest.

Then, dear brethren and sisters,

let us look back to the rock from which we are hewn, and to the pit from which we were dug. What caused us to have a hope in eternity? Where does our love come from? We are bound to say from God—all from God—for it is not by any good we could do or have done that we can justify ourselves, but we have realized, in our experience, that it is God, who is rich in mercy, hath saved us and called us unto a lively hope. Then how diligent we should be in seeking to obey the heavenly calling, and not sit and idle away the time in talking about others' misdeeds or disobedience, but examine ourselves and see whether we are obedient or not. Work out your own salvation through fear and trembling, for God works in you to will and to do of his own good pleasure. "But," one says, "I am so unworthy, and my hope seems so small, I fear I am not born again; therefore I fear to make an effort for fear I will deceive some of these good people." Let me say to such an one that unworthiness is not accepted as an excuse for doing your duty, but if the impression is accompanied by love you need not fear, for God is with you and working in you, for God is love, and he leads his people by love, and when you by obedience manifest this love of God in you and put it not to the exchanger's, you realize what a blessing it is to obey God and enjoy the fruits of spirit in you, which is love, peace, happiness, long-suffering, &c., against which there is no law; but if you are disobedient to the heavenly calling, how desolately our condition!

I desire to see the time when there is nothing existing among Baptists but love of God from heart to heart.

May God so lead us and direct our ways that we will be brought to the feet of Jesus in love, when all the Baptists will be up and doing their duty, and the city will be full of people again, and there will be no dusty or dim gold, but it will be bright and glittering by way of use and being on exchange, when the love of God will be manifested in all our deeds and conversations, and expressed by our countenances that we have been taught of God. Pray for me that I may ever be obedient to his will.

Yours in love and hope.

C. W. Brown.

Tabor, N. C.

Any one sending us five new subscribers—with the cash—for the Landmark, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

P. D. G.

NOTICE.

There will not be any Eastern Union meeting held the next fifth Sunday, but will go over until the fifth Sunday in November, 1902, and is appointed to be held with the church at at Concord, N. C

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the Landmark it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

Please exert yourselves in this matter. P. D. G.

ZION'S LANDMARK

'Remove not the anci nt Landmark which thy fathers have set."

P. D. GOLD ... .Wilson, N. C
P. G. LESTER.....Floyd, Va.

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EDITORIAL.

THE FIG TREE WITHERED.

Bro. Marcellus Stubbs requests my view of Mark xi:21, "And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which thou cursedest is withered away."

There are two things held forth in the forefront of the Bible with shining prominence, and also realized in the experience of God's people.

One is the accountability of man —that God will bring every thing into judgment, whether good or evil, and that when God punishes men it is according to their works —that justice requires that men should serve the Lord and that when they sin they have no cloak or defence for their wickedness; and that when they are possessed of a proper view of this great matter they acknowledge the justice of God in their condemnation, and that their deadness in sin, their blindness, and their depravity is no excuse; for their inability to serve the holy Lord is an aggravation of their guilt and not an extenuation of it.

The other thing is that such as are saved are saved altogether by grace, and in no sense according to their works, and they must be fully brought under the dominion of grace, and therefore the most obedient are the most deeply conscious that the grace of God has caused and produced in them all these good works.

The barren fig tree represents the unfruitful Jews. The Lord had planted Israel in that goodly land, and hedged and wonderfully blest them. Jesus was hungry and came and sought fruit thereon. What a delight it is for him to serve his Father; for it was his meat and drink. When he comes into such as do his will he sups with them, and they with him. How strange that Jesus should hunger thus in finding no fruit on the disobedient, and that he should feast on the pleasant fruits of his garden! As a man he is manifesting the effect— the fruit of the barrenness of the disobedient. He is made to feel and suffer the just one for the unjust. The reproaches of them that reproached God fell on him. What untold, unspeakable grief Jesus suffered in the dearth, famine, blight and wretchedness of the dissolution of disobedient Israel.

He came unto his own people or nation, the Jews, who received him not. He found no fruit thereon.

He hungered. Was he disappointed? It is not his knowledge that there was no fruit there, but his justice that required fruit there that showed his righteous behavior. His perfect foreknowledge of man's wicked conduct does not sever his dealings from the righteous line of truth.

He sought fruit thereon. What a blessing and honor it had been to the Jews if they had been bearing good fruit that Jesus should eat of—fruit that would have been delightful to his taste.

There were leaves on this fig tree. The fig tree naturally has fruit before it has leaves. The fruit is the first thing—even without a blossom first. The blossom is in the fruit. Therefore when there are leaves on the fig tree one has the right to expect fruit thereon, though it may not be ripe, or the time of figs—ripe figs may not be yet. The leaves represent the profession of religion. The Lord begins the gracious work—is the life—in his people, and this causes the putting forth of leaves as the sign of spring time, or fruiting time. Hence when we see leaves on a tree we say summer is nigh, or fruit time is near.

When Jesus came to the Jews there were leaves on this fig tree. Adam put on the leaves, and the elect were under this tree, but Jesus saw them, knew them there. However, the curse falls on this tree and it withers, and never bears fruit. When Jesus came to the Jewish nation they professed much sanctity, and made a great show of leaves, but no fruit is found thereon. Instead of fruit unto holiness the fruit of Sodom is found thereon. What wickedness, hate, murder, hypocrisy, deceit, every unclean thing, is found among this people.

Jesus curses the fig tree and it withers to the root and dies, or never brings any fruit. So the Jewish nation was destroyed and never has brought fruit. Its blasted, withered condition, dead to the root, a marvel of wonder to men, has ever since challenged the astonished world. Is this the people once so glorious? Where is the temple once so magnificent? Not one stone is left upon another.

Not only the Jewish nation, but also the Gentiles, bear no fruit, but all are withered away—dead in trespasses and in sins in nature. The works of the flesh, or its fruit, is anger, wrath, malice, uncleanliness, deceit, murder, with every ungodly deed.

There is no good fruit but in Jesus. The ax is laid at the root of the tree, and every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

The disciples marveled. Peter, remembering the words of Jesus, said, Master, the fig tree that thou cursedst is withered away. The answer of Jesus, "Have faith in God," is full of gospel fruit. The removal of the old shows the bringing in of a better covenant. Jesus is the author and finisher of our faith. He builds and plants. His people are trees of righteousness, the planting of the Lord that he

may be their adornment who are clothed with divine righteousness, for by grace they are saved through faith. This is the Lord's work, and it is marvelous in our eyes.

Have faith in God. This is the work of God that ye believe on him whom he hath sent. How blessed is this faith, and how glorious this field which the Lord has blest! There is no curse here, but all is blessing, and the smile of the Lord is the feast of the soul. Here the beloved eats his pleasant fruits, and the friends eat and drink abundantly of the bread of heaven and the wine of the best beloved, which goeth down sweetly, causing the lips of them which are asleep to speak. P. D. G.

THE PSALMS.

First.—Why are there so many changes of feeling expressed in the Psalms?

Second.—Why is there one peculiar character that suffers so much and in whose joy so many appear?

For astounding expressions of deep sorrow and ecstatic joy we look in vain in any other book, knowing these feelings are not imaginary. There is no fiction in the Bible. Strange and unaccountable as may appear many events, yet they are true.

The hero of the Bible, the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, and in His law doth he meditate day and night; whose position is as a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper, is none other than the Lord Jesus. He is the only perfect man in the perfect sense of that word, whose conduct was perfect, whose word never failed, in whose thought was no guile, and whatsoever he did prospered. Now, shall there be any affliction in Jesus? Shall not He that is perfect be free from trouble? How was the case with Job? There was none like him in all the earth, one that feared God and eschewed evil: yet, how great was his trouble.

But Jesus, who knew no sin, was made sin for us. He bore our sins in his own body. The Psalms set forth his sorrows and his joys. "The transgression of the wicked saith within my heart—no fear of God before his eyes," Psa. xxxvi:1. What a grief to Jesus it was to bear that impious language in his holy heart. Is it a grief and cause of distress for a pure-minded person to hear the oaths of the blasphemer? Then, how much greater the grief of Jesus while in the flesh to feel and hear such language. The things his soul abhored he must feel daily. See Psalm xxxviii. How great was his grief as he bears the sins of many, as though his own, for, how else could he bear them away and make those for whom he suffered holy? The iniquity of his heel compassed him about. His people are the

heel. Why did Jesus cry out, "My God, my God, why hast thou forsaken me?" Why did he say, "Behold, and see if there be any sorrow like unto my sorrow?"

The people of God must be partakers of the affliction of Christ. We must suffer with him. This identifies us with him. He is numbered with transgressors, therefore he must suffer the just one for the unjust.

In Psalm 40 Jesus is portrayed as the one brought up out of the horrible pit, and miry clay, and whose feet are set on a rock, and a new song put in his mouth, even praise unto our God. The expression our God shows that the song reaches to all the members of his body, the church. For many shall see this and fear, and shall trust in the Lord. The saints in their measure, as is given unto them, enter into the sorrows and joys of our Lord.

What is true of him is also in measure true of them. The Psalms set him forth as full of sorrow in his humiliation, and also full of joy in his exaltation. Hence, we see deep sorrow and wonderful joy set forth. Many are the changes of a child of God. He may be full of gladness and then full of sadness. In his prosperity he says, I shall never be moved. When cast down how deep his sorrows. Do you see Jesus in all this? Are you one with him, identified with him in sorrow and joy?

What a wonderful Book is the Psalms. P. D. G.

ARE SUCH THINGS RIGHT?

The following questions, in substance, have been asked me:

Is it right to hold prayer meetings with other denominations?

If we cannot preach and commune with a people how can we pray with them? We should pray for our enemies but that is not praying with them. When we pray with people it implies fellowship for them, or that we hold the same things, love the same things, and desire the same things. There is no more solemn or important service to God than prayer, nor is there a more wonderful gift bestowed on men than the gift of prayer.

It is speaking to God. Preaching is speaking to men. To be sure it should be truthful. But in prayer we desire of God things that he only can bestow, and we are altogether subject to his will. We must have the mind of the spirit before we can pray, or we must be agreed. If two or three of you agree as touching any one thing, and ask it in the name of Jesus, it shall be granted. Then, how could people or denominations, not at all agreeing, hold prayer meetings together?

Is it right to hold in fellowship one that does hold prayer meetings with other denominations?

We say not. After proper laboring with him, if he persists, withdraw from him. This is not the case of one praying for them.

We are a peculiar people, separate from the nations around, diverse

from all other people. We do not desire any among us that do not believe as we do. None but those that lapped water with what tongues like a dog could go with Gideon to the battle, and they shouted the sword of the Lord and of Gideon. They received all their strength of the Lord. So long as we have those among us that want to do as the nations around—that want to intermarry in the sense of holding to worldly practices—and not abiding in the doctrine of Christ—not holding the head in whom we are complete, we have too many.

Is it right to hold a member in fellowship who is president of a prohibition lodge? We say that we have no fellowship with secret societies. Our position is that if we are members of the church of Jesus Christ we should forsake all other organizations, all societies of men, forsake all for Christ. Other people can unite with as many of them as they like. We do not object to them for doing that, but our convictions forbid our doing so. Then if one knows our position, his honor and courage, if he has any, ought to keep him from uniting with us, if he does not intend to be one of us in his demeanor and practice. We have but little sympathy with a person pretending to one thing and practicing another. If you profess to be a Primitive Baptist be one. If you are not one in heart do not play the hypocrite enough to pretend to be one. We do not want enemies in our camp. We prefer that they should stay out. Go where you belong.

Let every man sail under his own colors. If you have the principles dear to us written in your heart come along and go with us. Be of good courage. The battle is not yours, but the Lord's. If you feel that you are nothing but an empty pitcher, shout for the battle and let your light shine. Should one who is a licentiate quit preaching to a church that holds members in their fellowship who practice such things as are above complained of?

We are to preach the truth, whether they will hear or not. If they cast out our names as evil for speaking the truth the sin is on them. We should shun not to declare all the counsel of God.

P. D. G.

ROD IN GOD'S HAND.

Isai. 10:5,22

One reading understandingly the history of the Israelites, as truly set forth in the Chronicles that cannot err, must be impressed with the sovereignty and dominion of God, not only in Israel, but also that he used the surrounding nations of idolaters as a rod of correction or punishment upon Israel, as it seemed good unto him; for he commanded the enemies of Jacob to be roused.

In the scripture referred to above (which please read for yourself,) you will see that the Assyrian nation is used by the Lord God as a correction for hypocritical Israel, "O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation." Thus God

used the great nation of Assyria as a rod of correction, and a sword or weapon of punishment for transgressing Israel. God has a use for all his creatures. The devil is used by the Lord to serve God's purpose. For he made the wicked for the day of evil. He raised up Nebuchadnezzer to carry Israel into captivity. He raised up Pharaoh for the special business set forth in the bible. Several things may be noted:

1st. When Israel was obedient no weapons could harm them, no enemy could stand against them; but when they were disobedient they had no power to resist an enemy. Their strength was all in the Lord, and their folly and sinfulness called forth their enemies as scourges.

2nd. It would seem from this that Israel would not obey the Lord. What could be done to this vine of the Lord's planting more than he did for them? Isai. 5:1-6. Surely if ever a nation had cause to do right, and warning of the consequence of wrong-doing, it was Israel. The Lord by miracle brought them forth out of Egypt; by miracle he led them through the wilderness; by miracle he cast out their enemies, and planted them in that goodly land, giving them favor in the eyes of men when they served him, chastised them when they disobeyed; set good and evil before them, plainly declaring what was right and what was wrong, bestowed plentiful and blessed rewards on the obedient, and certain punishments or evil on those that did evil.

Yet how disobedient was Israel! The heathen nations did not forsake their false gods as much as Israel did the true God. What a sinful nation, how foolish and hypocritical they were! Are we by nature any better?

3rd. The Lord did not use good people, loving, kind and obedient, that delighted in Israel, but wicked people, proud, cruel and vindictive—that did not fear and love the God of Israel, but were idolaters and full of falsehood and oppression. Good, merciful men would not oppress Israel as these haters of Israel did. These wicked people did not own or perceive the hand of God in these dealings, but gratified their own proud and hating feelings. They exalted their own works, and claimed all the honor of their successes themselves, and abased Israel, and regarded them as not at all favored or beloved of God. Indeed they exalted their false gods above the true God of Israel, and thus showed what was their corrupt nature. They meant it for evil, nor did they profess to serve the God of heaven. It is in their hearts to cut off and to destroy.

When we sin and fall into the hands of our lusts, and are confronted with our sinful acts, or other enemies, have they any pity for us? None in the world. How they taunt and oppress us! How they say, Now where is your God? Sing us one of the Lord's songs now! They mean all for evil. How sin burns and devours!

4th. Shall the axe boast itself against him that heweth, or shall the saw magnify itself against him that shaketh it? God lifts up the rod. Shall it boast itself against God? The axe or saw, rod and staff are what the world calls instruments. How they boast that they are instruments in God's hands to convert and punish? Does the bible ever use the term instrument in any sense except that of oppression or punishment? It bodes no good to the man whom God uses as his instrument or sword to punish Israel with. Yet such boast of their excellent service. Such men go beyond and oppress Israel, and magnify themselves, and are puffed up with pride. God will also punish and destroy these proud and oppressive enemies of Israel.

5th. But he will save the remnant of Israel, and will deliver his afflicted people, yea every one written in the book according to election of grace. For the Lord loves Israel, and the house of Jacob shall be for a fire, and the house of Joseph for a flame, and the house of Esau for stubble, and this fire shall burn to the lowest depths, and consume all the enemies of Israel. How much better to be chastened of the Lord and to suffer affliction with the people of God, than to dwell in the tents of wickedness and oppress poor Israel for a season?

P. D G.

ELDER P. D. GOLD—Dear friend: Enclosed please find $1.50 to be placed to my credit. I would be glad if it was so that I could pay in advance. It would be better for me and you. But I will pay you when I can, for I enjoy reading the LANDMARK. But to-day my heart was made sad when I read the death of Mr. John C. Hall, for I have enjoyed reading so many of his precious pieces in the LANDMANK, and have longed to hear him preach, but never had the opportunity. He was a man after my heart in belief, for I know that he knew the truth, and did not fear to declare the whole council as it is in Jesus, and to-day when my eyes read, and looked upon his sad death it brought tears from my eyes; for the hope of hearing him preach is gone, and never no more to read his gifted and truthful and much beloved writings. Mr. Gold, there cannot be too much said concerning this good man's gift. It is too much for me. I had a great desire to see him and hear him preach, but never met him in this world. But I hope if it is the Lord's will I will meet him in that world above where parting is no more. I had rather read after him than anyone I ever read after in my life, and it seems to me that the LANDMARK will not be the pleasure that it was before. When I took my paper out of the office his name was the first I looked for. Mr. Gold, pray for me when all is well with you. It is a sad thought with me what am I to be after death. Your friend,

A. G. HUDSON.

Fairfield, N. C., Aug. 19, 1902.

REMARKS.

My friend, I like you loved Elder John C. Hall, if I ever loved any man. My soul, it seemed to me, was knit to his, so true to friends, so forbearing to foes, so firm in the truth, so abhoring

wrong, so brave and fearless, yet so humble, so gifted and glorious as he rode upon the white horse in the gospel crowning Jesus Lord of all.

His days work was well done—His sun set peacefully.—He has gone home—God is able, if his good pleasure, to raise up still others equally gifted. Many of our able gifts have been called away, but there is yet a remnant left, and God will not leave himself without a witness.

My friend Mr. Hudson, do you think any man will sink into eternal despair that loved the doctrine John C. Hall contended for? I do not. Then why should you be eternally lost? Trust in the Lord Jesus who is the blessed Savior, and behold he once dead now liveth, and will live forever more; and because he lives we shall live also.

P. D. G.

OBITUARIES

MRS. MAGGIE PARRISH.

God in his inscrutable providence has called from earth and earthly cares, pain, sorrow and afflictions a much-esteemed, faithful and zealous member of the church at Hopeland, Maggie Parrish, to be a participant of his glory, where the saints of all ages reign in life and bask in the beauty and excellence of the divine presence, outshining the sun in his meridian effulgence, clothed in the perfect righteousness of the Redeemer; amid the ranks of that purchased flock whose harps and tongues are tuned by the touch of love to fill heaven with the full chorus, hallelujahs and praises of the Eternal King.

The dear, departed one was born April 29, 1867, in Edgecombe county, N. C., and was the daughter of John B. Armstrong and Margaret, his wife. She was an obedient, dutiful child, and in girlhood was gentle and retiring, and was ever an attentive and compliable pupil in school. She was married to A. L. Parrish January 13, 1885, in her eighteenth year, and from this union there were two children, a girl and a boy. The girl died at the age of five years and the boy now survives Her father, mother and two sisters preceded her in death. Her husband and son, John, are all that remain of the family to buffet the waves of life without her. She confessed a hope in Christ, joined the church here and was baptized by Elder A. J. Moore on first Sunday in July, 1892. Her malady was bronchitis and catarrh of the stomach. She had not spoken above a whisper in eighteen months before her death. She was strong in the faith of God's elect, and throughout the days and months of her great and sad affliction, when it was our pleasure to visit her. We have been comforted and instructed by her touches on scripture and experience, and have loved to listen to her sweet whisperings of Jesus and his love and faithfulness, while her face would beam as if reflecting radiance from the face of Jesus. How often have we felt in these visits that the works of God were manifest here in this frail, suffering child of heaven, and have thought of the sentiment which came from the burning thoughts of Job, "Wilt thou break a leaf driven to and fro?" and the negative answer that must follow, No. God will direct this frail barque to its haven, for he only sleeps in the hinder part of the vessel and will arise and rebuke teh winds and sea. While she talked during her sickness of Jesus, his wonderful works to the children of God, she showed to loving, ministering friends that she was a miracle of grace. She remained rational to the last, and her last whisper was Jesus, Jesus, pouring its sweet strain in the ear of her attending friend.

May the Lord sanctify this irreparable loss to the good of the bereaved husband and son. May they look to Jesus, the resurrection and the life, and be enabled to pray for mercy to the God who has so blest with light and love the departed wife and mother. With that sweet name in her heart and on her lips, leaning on his dear, faithful breast, she resigned her breath, and, in his embrace, lost the bitterness of death.

A. J. MOORE.

EMELINE GILGO.

Only a few short months ago death came to our home and took from us our dear mother, Mrs. Emeline Gilgo, who was born March 13, 1847, died March 8, 1902, making her stay on earth 54 years, lacking five days. She was born and reared in Portsmouth, Carteret county, N. C. She was the daughter of James and Lovie Roberson and was married to my father, William Gilgo, May 14, 1864.

She was the mother of ten children—six daughters and four sons.

She was a faithful member of the Primitive Baptist Church at Cedar Island and tried to fill her seat when she was able. She was a sufferer from what the physicians pronounced cancer. She was confined to her bed most of the time for five months. How much she suffered during that time no tongue can tell. She bore it all without a murmur. She asked the Lord if it was his will to take her, to let her die easy, and I believe her prayer was answered.

We believe our loss is her gain—that she is forever at rest. Mother was kind to everybody, and never turned any away who came to her in distress, but relieved them so far as she was able. In sickness she was always ready and willing to lend a helping hand, so long as she was able to do so. How we miss her at home no one knows; only those know who have lost loved ones We miss her gentle voice, for none can soothe and relieve in sickness like mother; we miss her at the fireside, the table, at church, and everywhere, her place is vacant. None but those who have lost a mother know how much they will miss her until she is gone, nor how sad and lonely home is without her.

Although I know I can never see her face, nor hear her loved voice again on earth, when our time comes to die I hope we may be ready to meet her in heaven around God's white throne, where parting and sorrow are no more, is the sincere desire of her daughter, VERA GILGO.

Portsmouth, N. C.

ELZENY OWENS,

The daughter of Jacob and Louisa Deel, was born August 22, 1865, and departed this life July 25, 1901, making her stay on earth 35 years, 11 months and 3 days.

She was married to Floyd Owens on January 4, 1881, and unto them were born nine children—four boys and five daughters—all of whom are left here in the world to mourn the loss of a dear mother.

She professed a hope in Christ and joined the Primitive Baptist Church on May 3, 1884, and was baptized the Sunday following by Elder John H. Duty, of which church she remained a consistent member until her death. She told her husband during her sickness to tell her friends and relatives to grieve not after her, for, if she was not deceived, when she left this world her sufferings were over.

She also told her husband to try to raise her children to be honest and to live right in this world. Although she said to him he could not teach them to pray, that if they were ever taught to pray the Lord must do that work.

She was a strong believer in the doctrine of salvation by grace, and grace alone; she seemed to put no confidence in the flesh. She bore her sickness with great patience.

Dear brethren in the Lord, when it goes well with you remember me, a poor, lonesome one, left here in the world with my little children and no one to speak any consoling word to.

My wife, my dearest earthly friend,
Has left me here to mourn,
Although the stroke may rend my heart,
She can no more return.

Yours in hope, FLOYD OWENS.

RHODA J. LAWRENCE.

Dear Brother Gold, it has been the pleasure of the Lord to take our dear, loving mother, Rhoda J. Lawrence. She was born January 4, 1836, and died December 12, 1901. She was the daughter of Anson and Rebecca Gillikin, of Carteret county, N. C., and was married to William H. Lawrence, of the said county, February 19, 1857. She was the mother of eight children; two sons and five daughters survive her. She was not very healthy all of her days, but she was strong in the faith of Christ for many years, but never joined the church until Saturday night before the second Sunday in September, 1894, and was baptized by Elder L. H. Hardy at North River, where her seat was always filled, except when she was sick. She loved all of the Primitive Baptists and was glad to have them come to her home and to enjoy their company and hear them speak of the Lord's blessing, and would often speak of it herself, even to her family. She was ready to favor any-one.

For about three weeks before she died

her suffering was very great, yet she never murmured, but would often pray to the Lord to have mercy on her and let her rest sometime, but his will be done; and it would be done.

We hope that she was called to rest in Jesus, where her trials and afflictions are no more. She was a loving and devoted wife and mother, a kind friend, a good neighbor and a dear sister. We feel that the church has lost one of its 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.

NANCY J. LAWRENCE.

Straits, N. C.

FRANKLIN W. GRIEFIN.

Dear Brother Gold, with a sad heart I write for publication a notice of the death of dear Bro. Franklin W. Griffin. He was the eldest child of my parents, who were Farrington and Sarah Griffin. He died April 11, 1901. His funeral was preached by Elders J. F. Mills and Ellis Williams. What a solemn thought, to be so sadly bereaved of those that are so dear to us. My mind was aroused in March by some spirit, or, in other words, led to write my experience and send it to him. I wrote part of it, but did not send it expecting him to visit us soon. He told some of my family that he aimed to come about that time, or before. The next I heard he was very ill with pneumonia. I aimed to go and see him, but sickness in my own family and distance hindered me. This has given me much trouble, together with not sending him the little piece my mind was led to write that I did not send him. But my brother has been called away to that land where the wicked cease from troubling and the weary are at rest.

I never heard brother Frank give a reason for his hope in Christ. It was not my privilege of late to be with him. We lived some distance apart, but my sister wrote me that he talked nice while on his deathbed. This comforts me. Ere long I hope to meet him in heaven, to join the bright celestial throng in praise to our great Redeemer, where those who meet shall part no more, and those long parted meet again; yet, for nothing merited on my part, the Lord can save sinners. Independent of him I think he is worthy to be depended on to all that "has ever been brought to a knowledge of him."

The deceased was born, I think, November 20, 1857; died April 11, 1901, making his stay on earth 43 years 4 months and 22 days. I could say lots about Frank that I have not, which, perhaps, would be useless. He was a good provider. It was his lot, by the aid of his wife, to have the control of his and her people, more or less, ever since they were married. Six or eight of them, I think, have lived with them, they having no children of their own. Their home was convenient for others to stay with them.

WARREN WHITTY.

Elder P. D. Gold, as I feel impressed to write a notice of my brother's death, I will write to you. My brother, Warren Whitty, departed this life June 16, 1902. He was 22 years of age. He died very sudden. He was a promising-looking youth; was very industrious and was possessed of a good, kind disposition. He did not use any profane language. Our mother died when he was three years old. Father kept us all together after mother died. There were eight children. Father lived to see us all grown. He died in December before brother Warren was 21.

Warren was the youngest one and was a pet in the family. We always called him Rennie; he was known by that name after father's death. He chose to live with me. My wife was a sister to him; could not have been kinder to her own brother. He was devoted to us. He is missed from the family so much, but I feel that we should be submissive to our heavenly father's will; he knows what is best for us. We feel the stroke so heavy, but we know he has gone the way that we all shall soon go. He has left us here below, but I hope the Lord will to us mercy show, and that we may meet on that happy shore where parting is no more. I do not think any-one could have thought more of a brother than I did of Warren.

God of my life look gently down and behold
the sorrow I feel,
But I know thy mercy can all my sorrows
heal.

LEWIS WHITTY.

Maysville, Jones county, N. C.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

ELDER A. L. HARRISON.

Hamilton .....1st Sunday in September
Conoho.....Monday
Mt Zion.....Tuesday
Kehukee.....Wednesday
Lawrence's.....Thursday
Tarboro.....Friday
Lower Town Creek 2nd, Saturday & Sunday
Autrys Creek.....Monday
Sparta.....Tuesday
Conetoe.....Wednesday
Great Swamp.....Thursday
Briery Swamp.....Friday
Washington at night.

J. E. ADAMS and JAS. A. BURCH.

Falls Church, Tuesday after 4th Sunday in September—then to Kehukee Association.
Flat Swamp 1st Sat. and Sun. in October
Spring Green.....Monday
Skewarky.....Tuesday
Bare Grass.....Wednesday
Briery Swamp.....Thursday
Great Swamp.....Friday
Then to Contentnea Asso. at Red Banks.
Kinston.....Mon. night after.
Sandy Bottom.....Tuesday
Beaver Dam.....Wed esday
Sand Hill.....Thursday
Muddy Creek.....Friday
Then to White Oak Association, at Cypress Creek Elder Burch is expected to be at the Little River Association and accompany him.

P. W. WILLARD and W. J. STEPHENSON.

Concord .....1st Sunday in September
Bell Spur.....Monday
Maple Shade.....Tuesday
Conner's Grove.....Wednesday
West Fork.....Thursday
Thence to New River Association.
Thence to Zion Association.
Elder Branscome will arrange some appointments between the two associations.

Hopkins View..Thurs. and Fri. after .....1st Sun. in Oct
St. Clair's Bottom.....Sat. and 2nd Sun
Bush Creek.....Mon. and Tues
Tumbling Creek.....Wed. and Thurs
Harmony.....Friday
New Garden .....3rd Sunday
Spruce Pine.....Monday
Miller's school house.....Tuesday
Reed's Valley .....Wednesday
Dumps Creek.....Thursday
Weaver's Creek .....Friday

Elder Robert Martin will meet them at Marion.—They will need conveyance.

ASSOCIATION NOTES.

The South Ouachita Association, of Arkansas, and Louisiana, convenes September 26, 27 and 28, 1902, with New Ramah Church, Claiborne parish, La., six miles west of Haynesville, La., on L. and N. W. R. R. All lovers of the truth are cordially invited.

L. C. TRULL.

Wessan, Ark.

The 137th Annual Session of the Kehukee Association is appointed to be held with the church at Tarboro, N. C., and to commence on Wednesday before the 1st Sunday in October and to continue three days.

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NOTICE.

There will not be any Eastern Union meeting held the next fifth Sunday, but will go over until the fifth Sunday in November, 1902, and is appointed to be held with the church at at Concord, N. C

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—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

PRICE--$1.50 A YEAR

ZION'S LANDMARK PRINT

The Purpose of Zion's Landmark.

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By the help of the Lord this paper will contend for the ancient Land mark, 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.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER:—Dear brethren, I will offer a few thoughts for the readers of your paper if approved. For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one: to every man according to his several ability; and straightway took his journey.

This represents Christ and the Church. The servants represent the ministers of the gospel in the first place, and also the Church. He gave unto them according to their several ability, or gave according to the measure of faith. The far country represents heaven, where Jesus ascended in Galilee and led captivity captive, and gave gifts unto men, and at and on the day of Pentecost the Holy Ghost was sent according to the promise, and his spirit has been a reckoning with his children ever since the day of Pentecost, and for their faithfulness has so increased their faith in order that some of them should be rulers or overseers over as many as ten cities or churches, but the slothful one the Lord taketh his talent and gives it unto the one that had gained five talents It was commanded to cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Oh! dreadful place, indeed; separated from the consolation that Jesus gives, possibly all of God's children, at times have been in this dreadful place. David was in this place more than once, for he said, Is thy mercies clean gone forever?

The above is all realized by God's children in this world. Though we may be ever so faithful, yet in and of ourselves we are unprofitable, for Jesus said unto the disciples when they had done all that was commanded of them, saying, We are unprofitable servants: we have done that which was our duty to do. So we have no claim on the Lord for any merit of our own, though the dutiful child serves his father, because he loves him.

It is said that the Lord will give grace and glory; no good thing will be withheld from those that walk uprightly. We infer from this that if we do not walk uprightly he will withhold that which is good from us. Then we should desire to be obedient, for obedience is better than sacrifice, and to hearken than the fat of rams, so said Samuel. Sometimes we are chastised for our disobedience, and we are well aware what it is for, and again we are chastised and know not what it is for, but the Lord knows what it is for.

Elder John Leland said that sometimes we were chastised to prevent us from going into sin. Paul said that there was given him a thorn in the flesh, the messenger of Satan, to buffet him lest he should through

the abundance of revelation be exalted above measure. He prayed the Lord thrice for the thorn to be taken away, but the Lord let him know that his grace was sufficient for him. The grace of the Lord Jesus Christ is what sustains us, even to the present day.

Paul said, after having done all, to stand, standing with our loins girt about with the truth, etc. This teaches us that our standing is in the Lord. So Christ is made unto us wisdom, righteousness, sanctification, and redemption; so he that glorieth let him glory in the Lord.

I will say that the most obedient child of God while here on earth feels sensible of the corruption that dwells within, which often causes us to feel very wretched. I believe those of God's children that feel most unfit within and of themselves for the service of God are the most prompt in the discharge of their duty.

Jacob said, few and evil have been the days of the years of my pilgrimage. There is nothing to glory in of ourselves. So the standing of the bride is in her husband. The relationship that exists between the earthly bride and her husband is a very faint figure of the relationship that exists between Jesus and his bride.

The Scripture says, for thy maker is thine husband: the Lord of Hosts is his name. This has reference to being created in Christ Jesus unto good works, which God foreordained, that we should walk in them, and if we maintain good works it is one of the strongest proofs that we are of the bride, the Lamb's wife, for he has wrought all of our works in us.

It is said to be of one mind, and that the mind of Christ. This is what the Lord has wrought in his people. When this is the case we glorify God in our bodies and our spirits, which are his. It was said to the one that hid his Lord's money, that he should have given it to the exchangers; that he might have had his own with usury. We might compare all things that tend to the edifying the church to a joint stock, and it all belongs to the Lord, and the children are all jointly interested in the same, for he has made them joint heirs unto that inheritance. So, anything revealed to one should be told to the household of faith. In doing this we hide not our talents, but edify one another. It was said unto Israel of old to bring all of the tithes into the storehouse (the church) and prove me therewith and see if I will not pour you out a blessing, that there would not be room enough to receive it. The tithes represent spiritual gifts; the hope of the child of God is a spiritual gift, as well as all the rest of the gifts that belong to the church.

If our works are ever so good, when we come before the Lord we cannot plead them, for we are only justified in the righteousness of Christ.

There were two characters spoken of by Jesus—one said, we have cast out devils in thy name, etc.; the other said, whence saw we thee in prison, etc. Jesus said in as much as ye did it unto my brethren, ye did it unto me. So the righteous had nothing to plead on their part; neither did the two servants in the parable have anything on their part to boast of. So boasting is excluded and that by the law of faith. So these same people walk by faith; they also in a spiritual sense live by the faith of the Son of God.

I have been requested by Elder William Minter, of Henry county, Va., to write a piece on time-salvasion for the LANDMARK. I will say to Brother Minter, this question is being agitated in some parts of the

CHAMPAGNE JULEP.

JULEP GLASS.—One lump sugar, one sprig mint, pressed to bring out flavor, fill with champagne, stirring slowly. Tastily trim with fruit and serve quickly.

CHAMPAGNE PUNCH.

PUNCH BOWL.—One quart champagne, quarter pound sugar, one orange sliced, juice one lemon, four slices pineapple, one wineglass strawberry syrup. Trim bowl with fruits and serve in champagne goblets.

CLARET COBBLER.

LARGE BAR GLASS.—Dissolve one teaspoon fine sugar in ¼ wineglass water, fill with fine ice and add two wineglasses Claret. Trim with fruits, serve with straws.

CLARET CUP.

LARGE BAR GLASS.—One teaspoon fine sugar, one piece lemon peel, three dashes Sherry, two wineglasses Claret, one wineglass soda. Stir thoroughly and strain.

CLARET PUNCH.

LARGE BAR GLASS.—1½ tablespoons fine sugar, two slices lemon, two slices orange, fill with shaved ice and add Claret until glass is full. Shake well, trim with fruits, serve with straws.

Or, LARGE GOBLET.—Half fill with fine ice, 1½ ponies brandy, two teaspoons fine sugar, fill with Claret. Shake well, trim with fruit, serve with straws.

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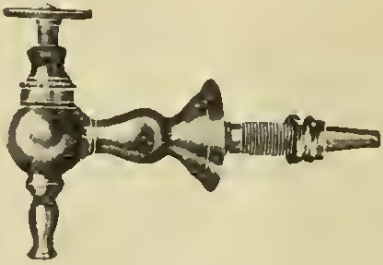

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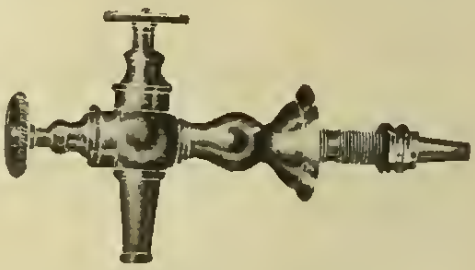

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country, and I think to no profit. I have seen several pieces written by the brethren for and against time-salvation, and some of them, both for and against it, seemed to darken counsel, and for this reason I have never written upon this subject, neither have I ever tried to preach upon the question.

In the last thirty-four years there have been several questions agitated among the Primitive Baptists, and some of them to no profit. We are commanded not to strive about words to no profit, but rather to the subverting of the hearers.

I remain your brother in Christ, I hope, ASA D. SHORTT.

Turtle Rock, Va., May 22, 1902.

MODERN HOLINESS vs. TRUTH.

"If we say we have no sin we deceive ourselves and the truth is not in us."—I John i.8.

It is not so hard to deceive other people, but it is a rather difficult task to deceive oneself; yet, if one says he has no sin he not only deceives someone else, perhaps, but actually deceives himself, *and the truth is not in him.* If the truth is not in him, the opposite of truth is.

In filling an appointment in the country yesterday, much to my surprise I came in contact with a preacher of the "Holiness order," "a divine healer," so-called, who had for some days been holding a meeting at the same place, and had confused and led off some into error with him. Much interest was manifested in my appointment. A large crowd had gathered. Some were there who had never heard a Primitive Baptist preach. I felt emboldened to speak the truth in love and spare not, and believe the Lord whom I hope to serve sustained me. With all the ability I possessed I tried to preach the truth as it is in Jesus—that by man came sin and for sin condemnation has passed upon all, for all have sinned; that God's redeemed people, those foreknown, predestinated, called, justified, and glorified, were by nature children of wrath, even as others, and as the nature of the material out of which Solomon's temple was built was not changed in taking it from the forest and putting it in the temple, even so God's lively stones used in the building of his spiritual house are not changed in nature in this life, but are sinners still, only being conformed more and more to the image of Jesus; that so long as they are in the flesh they are sinners but are by God's spirit born again, and by that new birth have a new life, even the seed and life of Christ—the new man formed in them the hope of glory—that this new man never sins and cannot sin, because born of God, but opposes sin in every shape and form, which causes the Christian's warfare; that if there was no sin in God's people to oppose there cou d be no warfare; that the strong man is bound but not cast out, and is in the flesh and carnal mind to buffet, torment, and tempt God's people; that Adam met this evil spirit and was overcome; that Moses, even in his latter days, sinned, and for it was not allowed to enter the land of promise; that David, Solomon, Jonah, and all of God's prophets manifested and complained of sin in themselves; that the Apostle Peter went so far in sin as to curse and swear that he did not know Jesus; that Paul felt the burden of sin, and we hear him exclaim, "O wretched man that I am, who shall deliver me from the body of this death?' "For I know that in me (that is in my flesh) dwelleth no good thing," and "the good that I

would, I do not; but the evil which I would not, that I do; that the seven churches in Asia which John addressed the Book of Revelation to were a l in error; that the greater portion of the Word of God is made up of rebuke to God's people for wrongdoing and exhortation to them to do right; that Jesus alone has lived in this world and borne a body of flesh and blood without sin, and that he came to save sinners, and if one reaches that point where he is not a sinner, then Jesus is not his Savior, and such an one need not fear death, for death is a penalty for sin, and where there is no sin there is no death.

After closing my sermon this holiness preacher arose and began a reply, saying I had preached that God's people were sinners and he would show that they were not, etc. I informed him that this was my appointment and that I proposed to stand in my place and conduct the service; that he had no right to speak unless it was the will of the congregation to hear a joint discussion; that if they desired this I was ready to divide time with him and he should be fairly treated. It was decided to have no public discussion, but that the gentlemen be allowed to make an explanation, to which I replied, and closed the meeting.

I have reason to believe that many weak ones were strengthened, comforted and taught the truth more perfectly by a firm stand made against error.

Some of our people oppose debate and, no doubt, some debates are held that are barren of good results. When they are gotten up for fleshly motives no good for Zion's cause is accomplished, but when truth is assailed and boasters are trampling the Word of God under their feet, how can we turn our backs in a cowardly way? There are times when we should "let them alone," and there are other times when we should not, but "rebuke them sharply" and reprove them in the strongest terms.

David met Goliath, Elijah the the false prophets, Jesus the Sadducees and Pharisees, and Paul the wisdom of the Greek and the foolishness of the Jew. May God's people today instead of so much wrangling and fighting among themselves turn their united opposition against the enemies without. If sheep must fight, let them fight goats and not sheep.

In my short discussion, public and private, with this preacher of Modern Holiness I learned that he claimed to be perfectly holy. I asked him how long since he sinned in word, deed, or thought. He replied, nine years. I told him I thought by this time he ought to show some sign of wings. He claimed he was not in the flesh, but in the spirit, and the infirmities of the flesh could not reach him. I informed him that he looked very much like flesh and blood and I supposed he was not living on angel food, but still ate material food to sustain himself.

He said he had the power of the Holy Ghost and could heal the sick, take up serpents, and confer the second blessing. I called on him to bestow the gift on me and manifest before the people his wonderful power. He said I was a sinner and not a believer, but if I would only believe I would be born again. I told him that the new birth came *first*, and then belief, which he denied, even after I quoted the Scripture, "He that bel eveth is born of God." "But evil men and seducers shall wax worse and worse, deceiving and being deceived, II. Tim. iii.13 "For there shall arise false Christs and false prophets, and shall shew great signs and

wonders; insomuch, that if it were possible they shall deceive the very elect," Matt. xxiv.24.

But, thanks be to God, it is not possible for them to deceive the elect. They may lead them astray and involve them in error, but they shall be taught of the Lord and one day delivered from every bondage of Satan. Brethren, "be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Let us trust the Lord, but not tempt him. These people surpass the Lord in their profession and tempt him in their practice. Miraculous gifts were given to the apostles for a purpose. We do not read they were transmitted by the apostles to others. Nor did they always use the gift of healing. Timothy, a young preacher ank a man of infirmities, was greatly loved by Paul, yet Paul did not heal him of his infirmities, but advised him to use a little wine for them. Luke was a physician, and Paul calls him "the beloved physician," and I suppose there was some need for him in that day. Christ was not above using clay and spittle in restoring the eyes of the blind, John ix.6. Nor should we think it distrustful of him when we use the means he has blessed us with for the relief of our infirmities.

We know God is *able* to feed and clothe us without our labor, as he did the children of Israel in the wilderness forty years, yet it is written, "by the sweat of thy face thou shalt eat bread," and "he that provides not for his own house is worse than the infidel." We know God is able to protect our bodies from cold and heat, yet we wear heavy clothing in winter and carry umbrellas in summer. We know God can protect the carnal things committed into our hands, yet we provide our homes with firearms and our doors with locks. We know he can protect us from the little mosquitoes during the hours of slumber, but we will, nevertheless, get under the netting.

And so we find ourselves protecting our bodies from God's cold, shading ourselves from his heat, sheltering from his rain, securing our substances from his creatures, and protecting our bodies from his insects, etc. Then, why not use the herbs, the anodynes, the fruits of God's earth for the protection and relief of our health? When people get so good that they distrust everything but themselves, I am afraid of them. That man who believes that nothing he says, does, or thinks is sin is a dangerous man. He may by his doctrine lead some to so disobey the laws of nature as to suffer untold harm or destroy themselves, yet to him it is no sin! What blasphemy! But, there was one Simon of old who greatly coveted the gift of the Holy Ghost, yet who had no part or lot in the matter, and whose heart was not right in the sight of God, but who was in the gall of bitterness and the bond of iniquity. May there not be many such Simons today? Brethren, beware! It behooves us to be upon our guard and try the spirits. "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. i.9. Bid him not godspeed, but oppose his error and contend earnestly for the faith once delivered unto the saints. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers," etc. II. Tim. iii.2, and may God deliver us from such.

R. H. PITTMAN.

Bishopville, S. C., August 4, 1902.

EDITORS GOLD AND LESTER, DEAR BRETHREN:—As I have to write to you this morning on business, I thought I would give an account of some good meetings we have been having at Lebanon church, and at New Hope, in Baldwin co., Ala. At our annual meeting here on the third Sunday in August, I baptized three, and on last Sunday I baptized one here, and at the annual meeting in September at New Hope church in Baldwin Co., Ala., embracing the fourth and fifth Sunday's in September, I baptized three. At all these meetings we had good and attentive congregations, and much feeling manifested, and your poor old unworthy, weak brother, has been blessed with good liberty, for which I hope I feel thankful to the Lord. I have been trying to serve the church here in my weak and humble way for twelve years, and New Hope church in Baldwin Co., for six years. The church in Baldwin Co., has never joined any Association, and the church here withdrew from the Association some four or five years ago. The Association got like some others in places, and was lording it over God's heritage, and there was no peace. At each meeting there was a fuss, some few men seemed disposed to rule or ruin, like the adage they had rather go ahead of a mouse than follow after a lion. So we did not think this the Spirit of Christ; we with drew, and have been trying to seek for those things that make for peace. So I am glad to be able to say that both the churches named are all at peace among themselves, that sweet peace that God's children have in walking in obedience, and all seem to esteem others better than themselves. Oh how pleasant it is for brethren to dwell together in unity. Then we can say as one of old, "I was glad when they said, let us go up to the house of the Lord." But oh! how sad to come together when we are not at peace, but some trying to bite, and devour others. Oh! my brother, how we enjoy peace, among God's children; and when I say peace, I mean a live peace, not like a grave yard. All is silent there, and a fit emblem of some that say they are at peace, and have not had preaching nor held a conference for six months. Forget not the assembling of yourselves as the manner of some is," is just as binding I think as the day it was first uttered. But I fear I have consumed to much time, and still I have not said what I started out to say. May God abundantly bless you, and your ab e assistants is my prayer. Your little weak brother in hope of a better life,

JOHN H. CHRISTIAN.

Pierce, Ala., Oct. 28, 19' 1.

MY REASONS FOR BEING AN OLD BAPTIST.

First. Because I believe they are the only people that preach and teach the Lord Jesus. I did not unite with the Old Primitives for popularity, or to have the name of joining them. I joined them because I loved their doctrine. But I tried to be a Methodist, then a Missionary Baptist. After I received a hope in Christ, or, at least, I hope I did, I would suggest passages of of Scripture to defend the Missionaries, but I would get cut off every time. I would go to hear the Old Baptists preach, and at last I said to a brother (whom I now dearly love) if it was not for the people talking about the Old Baptists I would not care to join, for I had then decided that they are the only people that preach the doctrine of

the Bible. But I did not want to join on account of people ridiculing them so much. But he said to me, "Did not the apostles suffer affliction, and were beaten with many stripes?" So I thought if I could not suffer for Christ's sake I surely was none of his. Now, if we cannot suffer with Christ we surely are not of him. He says we must go through great tribulation, and he will not allow us to be tempted with any more than what we can bear, and will, with the temptation, prepare a way for our escape.

So let us run the race with patience. The LANDMARK is the only preaching I get to hear, and I think Brother Gold's reply in the issue of March 15 to Mr. Hooper for his reasons for leaving the Missionaries and joining the Old Baptists is worth its weight in gold. It gives me so much comfort I would not do without the LANDMARK, if it is $1.50 per year. It beats worldly stories and novels, which do not do us any good, but are more harmful to us than they are good. So, let us not complain about the price of the LANDMARK.

Your brother saved by grace, if at all, W. A. SARTEN.

Davis, I. T., March 22, 1902.

DEAR BROTHER GOLD.—It is with an humble heart that I attempt to write to one whose thoughts are so much my superior, but feeling a desire to be under your care and protection, I know of no other way to make myself known to you while I am so far away, by writing. My responsibilities here are greater than when I was with you all. I feel greatly weaker without any Primitive Baptist nearer than eight miles. How I do miss you all; think I could appreciate your kind exhortations and assembling with you more than I ever could before, while it always has been a great comfort to me, but I did not know really how much I could be deprived of. Haven't heard a Baptist sermon since I left you.

All of my neighbors are Missionaries; their preacher is my nearest neighbor. How he does work on my children to get them in his Sunday school, but he has failed to get them. He don't seem to understand why I should be opposed to them going, neither do any of the rest understand why I don't take a part with them in their protracted meetings the greater part of the time since I have been here, and I have only been once. I got enough and haven't wanted to go any more. I will live without friendship if I have got to obtain it by taking a part in their religious societies, while they are very kind as neighbors, and I can get along all right when there is no meeting going on.

These people are not very much acquainted with Primitive Baptists, therefore they cannot understand why I should act as I do. They say we are all trying for the same place and why not let us go together. This sounds foolish to me; how can two walk together unless they be agreed? I feel lonely hobbling along in my feeble way. Pray for me, Brother Gold, that I may not faint by the wayside. Sometimes I feel Jesus so precious to my soul that I want to go hence and be with him in paradise; and then, again, I feel submissive to his will, feeling assured if I am one of his chosen vessels of mercy he will guide and protect me through life. Without him I am lost, for I see nothing in myself but sin and corruption.

How weak I feel to be in the sight of God. How I do abhor myself. O Lord, be merciful to my unrighteousness and save me from eternal punishment. How I do crave to live a more godly life, espe-

cially now while I am so far away from my friends. If I could by my Godly conversation and orderly walk show to the world that I had been taught of the Lord, my life would not be spent in vain. I had rather die than to be a dishonor to the Church, but I will trust in Jesus, who is able to carry me through.

Brother Gold, I have a very faint way of expressing my feelings, but I do believe Jesus is my saviour, the sweetest thought of my life.

I have been to see old Sister Meares—guess you remember her; she says you have been to her house. I hope to see a great many more of the Baptists around Mill Branch; hope to be at their next meeting.

I dreamed of seeing you a few nights ago, but could not get to speak to you. Hope you and your family are all well.

The dear old LANDMARK comes to me regularly. It is lots of company to me. Your reply to Dr. Hooper was simply grand. I feel confident that the Lord will continue to bless you, for you are so joined, "He will not live in glory and leave you behind."

Brother Gold, I want to write you occasionally, but will not expect you to answer my letters, unless you find that I am going wrong, then I would thank you so much to put me right again. I know your time is too much filled up to ask this of you.

Mr. Aycock is gettting on very nicely with his business down here; hope he will make a success of it.

Sister joins me in much love to you all.

Your sister in Christ,

SALLIE AYCOCK.

Whiteville, N. C., April 19, 1302.

ELDER P. D. GOLD, MUCH ESTEEMED BROTHER:—The time is near at hand for my husband's subscription for the LANDMARK to expire, so he encloses with this a money order for the renewal of same. We do not want the time to run over. We are not willing to read your paper without paying you your just dues, neither are we willing to do without it. Rather than do either I would prefer to do without some luxury, economise in some way or if really necessary, without that much of my regular daily food, in order that we may feed upon the heavenly manna, spiritual food that is handed out through the columns of the LANDMARK to those in need, those that the dear Lord in wisdom, goodness and mercy sees best to fill in that way. Dear Brother, I feel that I am one of those in need and that much of the writings since we commenced to read the LANDMARK have been graciously blessed to my comfort and encouragement. The time spent in reading the writings of dear brethren and sisters, scattered far and near, is a part of the most enjoyable of my life, and I esteem it a great privilege bestowed upon poor unworthy me and feel to thank the Lord from whom all blessings flow. O the dear Lord is so good and merciful. Many, many times have I while reading and after reading the writings of different ones, had an inward desire to write at once to the writer and try to tell them something of the comfort to weak undeserving me, while prostrate on my bed of affliction. Dear brother, since you was here I have been blessed to hear several precious sermons preached by the Lord's faithful undershepherds, who so kindly visited us and spake according to the wisdom given unto them, preaching the unsearchable riches of Christ, seemingly with much liberty. I enjoyed the preaching

and meetings very much, but O my feelings of unworthiness and nothingness I can not express. Neither can I express my feeling of thankfulness so well as to use the words of the Psalmist and exclaim "Bless the Lord O my soul; and all that is within me, bless his holy name."

My health is not as good as when you were here, more than three years since. Last January I relapsed severely and for several weeks seemed to be very near death's embrace, but the Lord saw best to spare my unprofitable life to the present, though very poor and useless I feel to be. The Lord doeth all things well. His will be done is what I hope I desire. My health is slowly improving again, I can now walk a few steps when rested, but can sit up or be up very little. My strength is poor and changeable. My kind husband has not been as well as usual. I hope we are thankful to be as well as we are. Old age and our infirmities are telling upon us and we are reminded that our sojourn in this earthly tabernacle is fast drawing to a close, after which we hope by the mercy of God to put off mortality and enter into the full fruition of our long cherished hope to be with Christ and be like Him. What a precious hope. How graciously blessed to be so favored, if so be that we are not deceived. It bears me up amid the pain and suffering of the body, and comes to my relief when doubts, trials and afflictions have so encompassed me as to almost drive me to despair, and enables me to run with patience the race that is set before me, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. 12-2. I am running this to too great length. Please pardon me, also all errors contained.

I hope that we are remembered in your petitions at the throne of grace.

Brother Gold, should you come near while we be here we would love to have you visit us, and to hear you preach again. We love to hear you preach and to read your writings. May you long be spared and enabled to serve faithfully in the Lord's vineyard comforting and instructing his people as heretofore, if the Lord will, is the desire of the least if one at all of his people.

Unworthily your sister in a precious hope,

S. JULIA BASHAM.

Stewartsville, Va.

P. S. I have written this on my bed little at a time.

REMARK.

Dear Sister Basham is a notable example of the patience and love of God, ripening her in affliction for her eternal home in heaven. How wonderfully does she manifest the love of our heavenly Father in her infirmity.

P. D. G.

ELDER P. D. GOLD.—My dear Brother, enclosed find $3 in payment for the LANDMARK. I am behind one year and feel bad about it. We have been in a very close place for a year or two and have put it off from time to time, hoping you will pardon me, and I will try to keep paid up. I have thought of having it stopped, not feeling able to take it; then the thought would come, How can I do without the dear LANDMARK so often when I feel so depressed, feel that my

little hope is almost gone? how encouraging to get the LANDMARK, even sometimes an old one that has been laid away, and read the experience of some dear brother or sister? How it brightens this old frame. I feel like if I gave up the good, old LANDMARK it would be like giving up some of my near friends.

I am so often in the dark valley; yes, grieving on account of my sinful nature, which I am so prone to. I live so far from my duty, nothing can I do but sin, all corrupt, all unclean. Oh! that I could find myself in the path; could find heart to pray. O! it is so seldom that I ever feel like calling on his great name. When I look back over my past life—ever since I received a hope, if I have one at all—I have more to be thankful for than any of the sisters or brethren.

Brother Gold, there is one thing I feel thankful for, I am thankful to know that our heavenly Father has all power in heaven and on earth, and that his grace is sufficient to save his people through all the world; that no one item can be hid from his presence. He has saved them, for his work is complete; in Christ the atonement is made, is finished; yes, even before the foundation of the world. I do feel thankful, for that if it had been left for me to do good I would have perished. Oh! I will never be able to praise my Heavenly father as I ought for the many blessings that have been given me. How often do I find myself when in trouble, in distress, in any way, calling on his great name. Whom do I have to go to but Him. Oh! I am such a poor worm of the dust. I know I am nothing and less than nothing. I am altogether vanity. Oh! that the dear God may keep me humbled at his feet and always esteeming the brethren and sisters above myself, and, above all, never bring reproach upon the great cause while I live. O! let me praise His great and holy name; yes let me reverence His dear name in my last hours.

Brother Gold, we Baptist have a good little church here in the city, and the best of all, we are blessed with a good able preacher. It may be you have had the pleasure of meeting him—Elder J. C. Hurst—can you not come some time to see us? How glad I would be to meet you and Elder Isaac Jones and hear you both preach once more. I cannot attend my regular meetings, which are only once a month—the first Saturday and Sunday in each month. But I try to be content with my lot. It is hard to satisfy the old flesh. I must close. I fear I have worried your patience already.

Your unworthy little one,

L. T. DRAPER.

ELDEY P. D. GOLD.—My dear Brother, if not deceived, I have had it in mind to write you ever since I joined the church about what, I hope, the Lord has done for my poor soul. As I could not talk much when I went to the church, it has caused me no little trouble.

I think I can say, if the Lord ever began a work with me it was when I was young. As far back as I can remember, I would have serious thoughts about death and eternity, and dream of judgment day. Sometimes I was in much trouble and could not rest day or night; was afraid to go to sleep, for fear of dying before morning. I could never enjoy myself as I thought other children did. Sometimes I would slip off to be alone, and find myself shedding tears, feeling like one to myself, and tell them I felt bad.

At the age of about 12 years I

dreamed of being in the field with my brothers and looked toward the west and saw a cloud rising. In the midst of it was a man with a trumpet in his hand. I thought it was the end of time and we all had to be judged. A voice said to me, two shall be in the field, one shall be taken and the other left. I was then unwilling to leave my brothers and go. It troubled me very much, for I thought that was the sign of my death. I did not see why I should not go to rest, for I thought I had always done the best I could, but was troubled about leaving my people, and would try to ask the Lord to let me stay with my mother awhile longer.

After awhile I concluded not to to let these foolish ideas bother me any longer. I might live to be old, and I was going on and enjoy myself well and as other young people. So I went on for some time, thinking my troubles were hidden from the world. Then I was taken down with typhoid fever, and felt like my race was run, and I a poor, lost sinner had to go down into eternal misery and punishment, though I thought it just, and felt like the time had been when I might have repented, but now it is too late, and would try to ask the Lord to let me get up one more time and I would do better than I ever had. One day while on my bed it seemed like I was awake, and went away down a straight, smooth road, where I found a large place of water. Several people, I thought, were there wanting to go acroess. My oldest sister started over. She could walk on the water and not sink. Then my youngest brother started. I could see over on the other side the most people and the happiest I had ever seen were there, and all that could get there could rest.

I wanted to rest with them, was tired of staying on this side, and in a troublesome place, but as I was fearing and making the attempt to start something on my right side said, stay over here until you finish the work that is on this side for you, then you can go and not sink, and rest with them that you have seen go across. I found myself then on my bed, though I felt better, and was not suffering much. My mother was sitting near by. I told her my time was not yet, that I should get well again, so I did, but sad to say, soon I forgot the promises I had made, and found myself in the ball room again trying to be like other young people. Sometimes the thought would be, I know I am doing wrong, but I think I will quit all this when I get older. I had never been to hear any denomination preach much except the Primitive Baptist. I thought they were right. In 1892 I was married, and others were more highly esteemed in this country than Baptists near by. So I commenced going to hear the Free Wills. All that wanted to go to heaven had nothing to do but make one step towards Jesus, just come up and be prayed for. I was in so much trouble I did not know what to do, and I felt like I would be willing to go half way if I knew which way to go, and could only meet Jesus when I got there, so I was pulled in with my dear husband and several others who were baptised thinking I would find relief, but not so. While going on from the water meditating over what I had done, hoping I had not done anything wrong, something said within me, you will be baptised again; for a moment I was stop-still as it seemed. I was unconscious of anything. O Lord, have I done

something I ought not to have done? So I went on thinking, well I am doing the best I can, that is all I can do, but the most miserable wretch I was the rest of that day, and on as long as I stayed with them, could not rest with them; nothing there for poor me. When I went to hear them preach, no rest; nor when I came home, but oh how can I tell my husband who is so kind to me, that I cannot go with him. Why it was I knew not. Often times after we had been to our church as we called it, I would bow down and try in my feeble way to ask the good Lord to show me the right way if I was wrong. Oh Lord, I long for rest. These words were with me daily, "Come out from among them my people, be ye separate from the world. I felt to be separate from the world, truly one to myself, the chief of sinners among ten thousand, though I did not feel to be one of his people. Surely he has hidden his face. My prayer does not go any higher than my lips. What shall I do? One night as I lay studying over my lost condition, trying to beg for mercy till the midnight hour was past. Then I fell asleep and dreamed of being at a small pond of water with brother L. P. Adams, and several others, some I knew and some I did not, and by him I was baptised. I then felt satisfied and wanted to tell my husband but never did. I then desired baptism, wanted to be with the Baptists and hear them preach, but the nearest church was about four miles, did not see any chance of going, so I kept all to myself thinking if it was right for me to go it would be put in the mind of some one to go with me without ever having to say much about it. I went on in this way for about four years, never hearing more than about two or three sermons preached in that time. Then I became burdened so I could not rest. I wanted to see brother Adams and talk with him, though I never could. It seemed that the thought of such was grevious to my husband, so I had decided never to go to preaching again, if he never went with me though so miserable I was home was a burden to me. My prayers were, Lord show me the way to go. Then the answer what more can he say than to you he has said. One of my children was taken sick, and I thought it was going to die, and go for my disobedience, so I tried to ask God to spare my dear babe, and I would be willing to go anywhere not fearing the frowns of this world.

On Saturday before the fourth Sunday in April 1898 I hope I was made willing to go notwithstanding my unworthiness. When the door of the church was open for the reception of members the impression was so strong I was afraid not to obey, so with a few words I was received and baptised the next day by Elder L. P. Adams, near Oak Forest church.

Brother Gold, do with this as you think best. If it is to throw it aside it will be well with me. I have written because it has been on my mind so long. I would like to receive a letter from any of the hands of God's dear people, as I seldom have the privilege of talking with any of them. My father's name was Starling Temple. My mother was Elizabeth Massengill.

Brother Gold, remember me at the throne of grace when it goes well with you.

Your Unworthy Sister,

SAPHRANIA H. STANLEY.

Four Oaks, N. C.

ELDER P. D. GOLD, MOST ESTEEMED FRIEND:—As my time is about out for the LANDMARK I thought I would send in my subscription for another year. I think I am well paid for my money, and I don't see how any lover of truth can do without the LANDMARK, or some other good paper; but I know Primitive Baptists that don't take any at all, and say anything about subscribing, they say I am not able. If you remember when I sent in my last subscription I told you of my mother's death which took place the 9th of May, and I also told you about my father's feeble health. He is still living, but is a great sufferer, he is about helpless, can sit up a little, but can't walk any. He is about 80 years old, his mind is very treacherous, but his faith in Christ is strong. I never saw any one bear affliction better, and complain less He says he is just waiting on the Lord to get through with him, says his sufferings are just, but thinks they are almost through. He can't see to read, so I read the bible and the LANDMARK for him. The LANDMARK is a great comfort to him, as he don't hear any preaching. I have had preaching at my house a few times for his sake, but there are no preachers near, so we don't have any often. I believe I have told you that he has been a subscriber for the LANDMARK ever since 1870 when in L I Bodenheimer's hands, and it has been a great comfort to him.

Mr Gold, I don't suppose you will ever visit us, I have hoped you would sometime. I have greatly desired to see you and hear you preach. If you preach like you write I know I would enjoy it. I hope you will be blest to carry on the good work for many years yet. When it is well with you remember me and mine at the throne of grace. Very sincerely yours,

J. M. LILES.

Fair Play, Tex , May 7th 1901

REMARKS.

Yes, friend Liles, I would like to visit you in Texas; but I am so full of labor at home serving churches and writing for the LANDMARK &c., that it seems difficult for me to go so far.

My preaching and writing are the same. Often when I go among strangers they say, you preach just like you write. It seems to me that I should have but one song, one note, one doctrine, it matters not where I am.

Be kind to your aged father. In the infirmities of wasting and wearying old age much patience is needed in nursing. Young people do not always feel the importance of this. Strong, healthy people do not always know what infirmities clog and oppress the aged.

P. D. G.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

ZION'S LANDMARK

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

P. D. GOLD ... .Wilson, N. C.
P. G. LESTER.....Floyd, Va.

VOLUME XXXV..... .....No. 21

WILSON, N. C., SEPT. 15, 1902

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

EDITORIAL.

BROTHER GOLD:—Please give your views on Psalm 16.10. Where would you suppose our Lord's soul was while his body was in the tomb?

Do you believe the Saints' Souls remain in the tomb with their dust until judgment day?

What is the difference between the soul and spirit.

F. M. JANNEY.

Dodson, Va.

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

It is a common notion of many that hell and the grave are the same thing, but this is not the fact. The grave is not a place of suffering. The dead know not any thing, therefore they do not feel pain. But hell is a place or state of great suffering, a place from which one cries. Jonah says, "Out of the belly of hell cried I." Jonah 2:2. Jonah was not dead or in the grave. He was in the belly of the whale, and down in the depths, and in great agony for transgressing God's law. David said, thou hast delivered my soul from the lowest hell, Psalm 86:13. Yet David then had never been in a literal grave, for he was then still living as a man. So that it is evident that hell and the literal, natural grave are not the same thing.

Hell means great suffering. Jesus went into extreme sorrow even unto death. He could say, behold and see if there be any sorrow like unto my sorrow. God made him, who knew no sin, to be sin for us. Hence his great sorrow so that the pains of hell got hold of him. But God would not leave his soul there. His body went to the grave, but his soul never went to the grave. What evidence is there in all the bible that the soul of any one ever goes to the grave? In death the soul and body separate. When Rachel died her soul departed, Gen. 35:18. When the prophet raised a young man to life he prayed the Lord that his soul might come into him again, 1st Kings 17: 21, 22.

Man never lived until God breathed into his nostrils the breath of life, and then he became a living soul. As long as this soul or life remains in a man he does not die corporeally.

Soul and spirit are often used interchangeably.

The word of God is quick and powerful, sharper than any two edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of thoughts and intents

of the heart. This shows what is the difference between the joints and the marrow in the joints, between the thoughts and intents of the heart. This difference illustrates the difference between soul and spirit. The spirit is the life whether corrupt or incorrputible.

A righteous man has a just spirit or life, a wicked man has a vile spirit or life. When one dies the spirit goes to God who gave it, and the body goes to the dust as it was—from whence it came. So the body comes from the dust and the spirit comes from God. At death the body returns to the dust from whence it came, and the spirit goes to God. This spirit includes the soul. John beheld the souls of the Martyrs under the altar in heaven. Stephen before he fell asleep said, Lord Jesus receive my spirit.

The soul of Jesus was in Paradise while his body lay in the grave. For he said to the thief, To-day shalt thou be with me in Paradise. The soul is the important part of man. What should it profit a man to gain the whole world and lose his own soul.

Fear not him who can kill the body, but fear him who is able to cast both soul and body into hell. This hell is not the grave. That is a sweet resting place to the weary traveler. Hell is worse than death.

I have no fear about the happy estate of the Lord's people after death. When they leave this world their souls or spirits are with the Lord Jesus, while their bodies return to dust, and in the resurrection He will change our vile bodies, and fashion them like unto His glorious body. Then we shall be satisfied when we awake with His likeness, and so shall we ever be with the Lord Jesus.

P D. G.

ELDER P. D. GOLD, DEAR SIR:—I note with interest and satisfaction your article entitled, "Why Do We Not Join the Masons," on page 402 of the LANDMARK. Among other things you say, "Ye are complete in him (Jesus) and therefore need nothing else, and it would reproach him (Jesus) for them to go elsewhere." Exactly, but does not the same reasoning apply to all worldly organizations or associations? Why limit the remarks to the Masons? When one joins or affiliates with a political party, for example, is it not a tacit assumption that Christ's church is insufficient for that person—in other words is not such individual, if he professes to be a christian at all, openly playing the infidel in giving allegiance to political leaders at the same time he pretends to give it only to the Savior?

It ought to be well known that neither the law nor necessity, compels any man to belong to a political party.

I should like to hear from you in the LANDMARK regarding this matter, for I am aware that your remarks carry weight.

Very Sincerely,
J. D. POINDEXTER.
Major U. S. Army retired.
Washington, D. C., Aug. 12, 1902.

REMARKS.

There is a difference between a

secret society, like the Masons who take an oath, and hold their meetings with closed doors, or in the night, in that sense, and political parties that openly conduct their general proceedings, (though they have secret caucus meetings.)

Earthly governments are authorized by the God of heaven. The powers that be are ordained of God. Put them in mind to be subject to them. Hence there is warrant in the bible for seeking good government.

Also we are to render unto Cesar (earthly government) the things that belong to him. We regard that service as pertaining to this world. As we do not require a man who was carpenter, if he should be called by grace to the knowledge of Jesus, to abandon his trade of a carpenter, but all we ask is that he should deal honestly. So in politics. If one who is a Republican or a Democrat is called to the knowledge of the Lord Jesus we do not require him to change his politics. All we expect is that he shall act fairly and honestly. Both parties are of this world. The kingdom of heaven is above this world, and we are all one in that kingdom, neither Democrat nor Republican. The kingdom of heaven is one of righteousness, joy and peace in the Holy Ghost.

I have been serving 3 churches each about 30 years. In each of these there is a considerable number of colored people. They believe what I say in the gospel, but being Republicans if I were to teach democracy they would not listen to a word of it. So if a church composed of Democrats have a pastor who is a Republican in politics they would receive what he says in the gospel, but if he were to teach Republicanism they would not receive a word of it. This is mentioned to show that all kinds of politics belong to to this world, in which there are all manner of contradiction, divission, opposition and strifes.

The case of voting or choosing rulers of governments therefore is not a case analogous to the Masons or any other secret society where there are oaths and things hidden or put under a bushel. I feel interested in good government and regard it proper that each citizen should seek information concerning our government so as to vote for the best manner of conducting it for the general good as it appears to him. But I am not in favor of a hot headed, bitter partizan spirit of any sort, nor of blindly belonging to any political party. I have often noticed that a political campaign stirs up and arouses passions of hate, corruption, bribery and such evil aims as are directly antagonistic to the peace of society, and the rights of mankind, and are very hurtful to all the participants.

Among Primitive Baptists there are Democrats and Republicans, white and colored, which is not a test of fellowship at all. If a Democrat is so partizan that he does not love a Republican, or a Republican is so bitter that he

does not love a Democrat, then party issue with each is above their religious character. Neither the Democrat or Republican will ever enter heaven as such. There will be neither Republican nor Democrat in heaven. If a man does not love Jesus more than he loves any party he cannot enter heaven. If one claims to be a Democrat, and does not love a Republican member enough to fellowship him as a child of God, either he is not a child of God, or the Republican is not.. By this is meant that if we do not love our brethren enough to fellowship them in either party then we make partyism greater than our service to the Lord. Love hides the multitude of sins. Each one should so act as to give no offence to Jew or Gentile. Christ is our Lord and king,and we should have no other in the sense of violating the spirit of his kingdom.

The Primitive Baptists should be freemen in Jesus, so that they should not be arrayed against any man. Different denominations and different parties that are so tied together, and bound that they cannot do justice to others outside, are cursed in their condition and are a curse to others.

If every man had good will to others he would give better proof of his christianty. But look at all parties and you will see corruption in office, buying votes, use of intimidation, false statements, and enough sin and corruption to shame every one of them.

P. D. G.

THE SONS OF THE PROPHETS.

My view is requested of the sons of the prophets. 2d Kings, 2: 15—19):Who are the sons of the prophets, and what do they represent?

Literally they are the natural children of the prophets. But that does not constitute any one of them a true prophet of God. For this does not come by ordinary generation. We do not find a single instance that I remember in the bible where any true prophet based his claim as a prophet to any such relationship, or that said he was a prophet of the Lord, because his father was one. That is, it does not come by any such a transmission nor succession from father to son. These sons of the prophets beheld the wonderful character and conduct of their fathers, and saw in what esteem they were held often, and having a natural desire to thus act themselves, and be thus honored, were perhaps moved to study this matter, and were desirous of following such a profession. If there were schools of the prophets to teach men how to prophesy there is no evidence that ever a true prophet was thus made. Samuel sought to lift up his sons to become rulers or judges, 1st Samuel 8:1–6, but they were corrupt. The gifts of the Lord are not communicated or transmitted from one man to another. But they are bestowed directly by and from the Lord. Nor can a prophet aid in helping a true prophet to prophesy. But it is by revelation altogether. A plea is falsely put up by Gehazi to Naaman the Syrian, when Elisha had

healed him of his leprosy, and he insisted that Elisha should accept a present which he refused. A coveteous cursed spirit slyly working in Gehazi who thought he saw a fine opportunity to make a collection, moves him, and he said, my master hath spared this Syrian, but I will take somewhat of him, and he hurriedly followed Naaman, and said to him, "My master hath sent me saying even now there be come to me from Mount Ephraim two young men of the sons of the prophets; give them I pray thee a talent of silver and two changes of raiment," 2nd Kings 5:22. Now observe the character of this lying money beggar. He pretended to come in the name of the Lord He said as the Lord liveth I will run after him, and take somewhat of him. Such fellows make very high claims to sanctity swearing by the Lord. What is his message to Naaman? Two young men of the sons of the prophets from Mount Ephraim – a very sacred place, are just now come. It is a matter of great necessity, and very important to raise a contribution right now. We want money and clothing both. The young men are ready and of course they are worthy, for they are sons of the prophets.

Gehazi secures the money without trouble. What does he do with it? He hides it in the tower. These fellows are fond of high places. But the whole thing was a fabrication—a lie. Could he decieve Elisha? Can one decieve the Spirit of the Lord?

These sons of the prorhets were pretty plentiful in the days of Elisha. One of them attempted to use a borrowed ax in cutting timber to build a house. Wonder if he was the only one that ever used a borrowed tool? When Elijah was translated they had some knowledge of what was going on—seemed to see the shadow. They were anxious to help Elisha. Do you know that the Lord will take away your master from your head today?

After the ascension of Elijah they witness Elisha's smiting of the Jordan and its obedience to him, and they recognize him as having the Spirit of Elijah. But they make a suggestion, They wish to help. They wish to advise Elisha. How much humility is there in them to offer advice to one who can divide the Jordan? They say peradventure the Spirit of the Lord hath taken Elijah and cast him upon some mountain or in some valley. What a fall that would be. They offer fifty strong men to help hunt his body. What think you of such Sons of the prophets? Do you think the prospect good to make prophets of them? Elisha said, ye shall not send They persisted in their advice. How bold and brazen. They urged Elisha until he was ashamed and he said send. They sought three days and found him not. Do you see any resemblance to theologica seminaries in this matter,and their money begging system, and their reliance on worldly strength and worldly wisdom?

Again,have you ever seen a natural son of a gospel preacher who

concludes he can preach, and thinks he will slip in his father's shoes, or even excel him, not because the Lord has called him, for without doubt the Lord calls some sons of gospel preachers to preach the gospel. But one imagining he is called will exhibit the traces of ignorance, presumption, self confidence, pride, reliance on human strength, and other things of a worldly sort. Sons of the prophets or of gospel preachers, when they behave wisely, are to be highly esteemed. But let them not presume on the standing of their fathers, but themselves stand by faith and behave discreetly. P. D. G.

REQUEST.

Quite a number of subscribers to the LANDMARK are now behind. We are needing this money to pay debts with. As crops are now being sold will you please remember us and send on your dues. It will help us much in the matter of paying debts and expences.

Living is expensive now. Provisions are high. Paper costs us much. We have to pay high prices for printers. Considering the amount of reading in the LANDMARK it is cheap.

There are none of our papers as cheap in price as the LANDMARK. Remember it comes twice a month.

Will our friends also bestir themselves and obtain for us new subscribers. This will help us also. If you desire to encourage us do this, and we will gladly furnish you the best paper we can.

P. D. G.

We visited quite a number of brethren and friends in Ashe and Alleghany counties, N. C., and in Grayson and Carroll counties, Va., in July, in company with Elder Isaac Jones. The congregations were large, and the attention of the people was wonderful. We much enjoyed the trip in many ways. The pleasant company of brother Jones, his good preaching, the nice kind treatment we recieved from the people , and the tokens of the Lord's mercies to us were very encouraging. Elder A. J. Taylor met us at Wilkesboro, and accompanied us ten days. How true and faithful this noble soldier of the cross is. We also visited several associations, the Eno, Staunton River, Country Line and Pigg River. All were well attended and good.

The Country Line met at the church where Elder John Stadler is buried. His noble gifts are yet held in fond remembrance by the old people.

The attendance at this association was very large, and the behavior of the people was excellent. Many greatly enjoyed this meeting. P. D. G.

Who is Anti-Christ? "He is anti-christ that denieth the Father and the Son," 1st John 2: 22.

Whoever denies the covenant between the Father and the Son, the covenant of grace, is opposed to Christ. The Father has given Jesus as the covenant of the people, and Christ came from heaven to do the will of the Father, and

has perfected forever them that are sanctified, or were given to him by God the Father, and preserved in Jesus, and has done this by the one offering of himself once. All judgment is committed unto the Son that all should honor him as they honor the Father. So the counsel of peace is between them both, and they are one.

The faith of Jesus embraces them both as one, and this faith overcomes the world because it is born of God. This faith once delivered unto the Saints receives Jesus as having purged our sins by the sacrifice of himself once.

He that denies the completeness and sufficiency, the fullness and certainty of the salvation of all given to Jesus, and that He is able to save unto the uttermost them that come unto God by Him is anti-christ, or denies the Father and the Son.

P. D. G.

TOWER OF BABEL.

My view has been requested of the Tower of Babel.

The word Babylon which means confusion is from the word babel. God is the God of order and not of confusion.

It was His purpose in the beginning, and he commanded that men should subdue (occupy) the earth. After the flood men, in order to prevent being scattered everywhere, consulted and devised a scheme to prevent their dispersion. Being of one tongue, and consulting together they felt their strength, and decided to build them a tower that would reach to heaven. Here the free-will builders put their wits and strength together to make them a name and a tower that would reach to heaven. How often since then they have combined and planned great things in their consultations. But confusion is branded on all their works. How different this is from the works of the Lord. He declares the end from the beginning. There is nothing intervening between the beginning and the ending that is hid from him, or uncertain to him. His judgments are altogether righteous, and to him nothing comes by chance. His love and his hatred are never founded on false positions, nor can they be partial, but are always just. Justice and judgment are the habitation of his throne. Mercy and truth are met together.

When men think they can build a tower to heaven, or climb to heaven by their works, or make a name on which they can rely, how full of confusion are they. One says this way and another that way, one suggests one plan and another proposes a still different plan. This is all confusion of tongues.

This is according to man's wisdom which is always a failure and comes to naught.

The babel builders have reared quite an imposing edifice in the eye of the world and it commands the admiration of men, and feeds their pride; but mother of harlots and abominations of the earth is blazoned on its forehead

In the chambers of this tower or high place which feeds man's pride is found the mystery of iniquity. Here free-will offers to substitute man's works for God's word—man's merit for the worthiness of Jesus Christ, the heel of oppression for the gentle touch of mercy. This tower is doomed and shall fall.

But God gives a pure language to his people. They all speak one and the same thing in Christ Jesus. The name of Jesus is named upon them. They do not desire to build or make a name of their own, nor do they love to climb towers or seek high things. They are meek and lowly, and love the humble. They rejoice that all the promises of God are yea and amen in Christ Jesus to the glory of God the Father.

On the day of Pentecost a most gracious and pure language was spoke to the wonder of all that heard. How hear we, said they, every man in his own native tongue wherein he was born? God came home to each and every one, and spoke to the heart of each one at the same time, and convinced every one of the sublime truth, and they all worshipped God, and all believed and loved the same things They had all things common. There was no confusion. This is the kingdom of heaven where the will of God is done. Heaven comes to this people. The Lord also raises them up and makes them sit together in heavenly places in Christ Jesus, and the doctrine is one, and the speech is one. Behold how great is the peace. How good to dwell together in unity.

P. D. G.

In the last issue of the LANDMARK the first article published "The Missionary Spirit—Is it of God, or is it of man?" was written and published by Elder A. J. Coleman in 1876, in the Primitive Baptist, of which he was then the Editor. Elder Coleman lived in Miss He departed a number of years ago.

This Editorial was published in the LAND MARK by request.

ED.

ASSOCIATIONS.

DEAR BROTHER GOLD:— Please give notice in the LAND MARK that the 72nd annual session of the Contentnea Association will be held at Red Banks meeting house in Pitt county N. C., commencing on Saturday before the 2nd Sunday in October 1902, and continues three days.

Messengers will be met as follows: On the A. C. L. Those coming from the North will be met at Greenville Friday at 6 o'clockP. M. those coming from the South by way of Kinston will be met at Winterville on Saturday at 8.15 a. m. Those coming from below up Tar river by steamer will be met at Summet Hill near Taif's old landing. They will be met on Saturday morning and all conveyed out to the association.

Reduced rates will be asked for.

Your Brother,

L. J. H. MEWBORN.

Arba, N. C., August 21, 1902.

The Black Creek association is appointed to be held with the church at Beulah, Johnston Co. N. C. Friday, Saturday and 4th

Sunday in Oct. visitors by rail will be met at Kenly on Thursday before.

O. J. YELVERTON,
Clerk.

The White Oak association is to convene if the Lord will with the church at Cypress Creek, Duplin Co. N. C. Saturday before the 3rd Sunday in October. Brethren in the minestry invited to attend. They will be met Friday morning at Burgaw. Those expecting to come, address, Elder Isaac Jones Maple Hill two or three weeks before hand.

The Toisnot Union will meet with the Toisnot church at Elm City, the 5th, Sunday and Saturday before in November 1902.

DEAR BROTHER GOLD:—My Post Office address is changed from Leggett, N. C., to Whitakers,

JORDAN W. JOHNSON.

People wishing to attend the Little River association can call for reduced R. R. rates.

Brother A. C. Owens' P. O., is Sycamore Station, Va.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

There will not be any Eastern Union meeting held the next fifth Sunday, but will go over until the fifth Sunday in November, 1902, and is appointed to be held with the church at at Concord, N. C

OBITUARIES.

ROBERT PLEASANT.

Dear Brother Gold, It is with a sad heart that I try to write the obituary of my dear father, Robert Pleasant. He was born Oct. 1st, 1812, and died June 10, 1901. He first married Miss Susan Wood and to them were born two children one of which died in infancy and the other lived to be 21 and died with pneumonia. They lived together for I don't know how many years and then the Lord called her home. He afterwards married Miss Julia Wiggins, in the year 1865, of this union were ten children, five of whom preceded him to the grave, leaving him surviving three sons and two daughters, and an aged wife to mourn his loss. He was raised in a methodist family and was very much opposed to the Primitive doctrine, but when he was about fifty years old he made a profession of faith and united with the Primitive Baptist church and was a faithful and consistent member until his death. He joined at Neuse church but afterwards moved his membership to Old Salem. Pa was a good kind father and a loving and tender husband. I never knew him to use any bad language in my life.

When he was taken sick he sent for me and I went and stayed eleven days. He seemed so glad to have me with him, and when I would speake of going home he would tell me, with tears in his eyes, that he did not know what he would do without me when I left. Although he had every attention and comfort that could be given him, he dreaded to see me leave him. When I came back home I was taken real sick and oh! what a sad blow to me when they told me he was dead.

I feel like I could have been better satisfied if I could have been with him in his last hours, but I know that God knows best, and will not give us more trouble than we are able to bear.

Brother John is living with ma at the old home. Six miles North West of Wake Forest in New Light township, Wake county.

Pa was out in the grove one day three or four years ago, and picked out a place to be buried and came back in the house and told Ma where he wanted to be buried and Ma had him buried there. Ma is seventy-six years old she is very feeble.

Pa's death was a great loss to us all

and may the dear Lord help us to so live that we may meet him beyond the vale of tears.

A loved one from us has gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.

His devoted daughter,
MRS. N. J. WHITLEY.

Clayton, N. C.

ELDER RILEY BALLARD.

The subject of this obituary was born in Monroe county, W. Va., February 21st, 1838. Married Emily Harvey, July 28, 1858, who made him a faithful and loving companion. With her he joined the Indian Creek Primitive Baptist church and was baptized April 17, 1870. He was ordained Deacon Nov. 1st, 1879. Was with others constituted into the Flat Woods church, where he remained a faithful member the remainder of his life. The church seeing his qualifications and believing him to be called of God to preach, gave him license, and July 23, 1893 ordained him to the full work of the ministry, releasing him of the office of a deacon. He was soon called to take the care of the four churches nearest him, he served them faithful as one that careth for the sheep, and while the distance of one of them was about 25 miles, he never missed going but about two meetings. He had been relieved at his request of two churches and was the pastor of the other two at the time of his death. He left all the churches in a warm healthy condition. He was appointed moderator of the Indian Creek Association in 1901, in the absence of Elder J. C. Hubbard who had been so long our moderater. He departed this life March 8th, 1902, leaving such bright evidence even in death as is rarely seen, we cannot here express how beautiful he talked. He leaves an invalid widow, five children, with many other relations, brethren and friends to mourn our loss. O my God bless us all and send laborers into the harvest.

C. P. BALLARD.

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 Portons of the Word," at $1.

SILAS H. DURAND.

APPOINTMENTS.

ISAAC JONES.

Wilson.....September 30 night
Kekukee Association.
Flat Swamp.....October 4 and 5
Spring Green..... 6
Skewarky..... 7
Bear Grass..... 8
Briery Swamp..... 9
Great Swamp.....10
Contentnea Association.

J. D. VASS of VA.

Durham.....Mon. night after 2nd Sun. in Oct
Raleigh.....Tuesday
Clayton.....at night
Pine Level.....Wednesday
Goldsboro.....at night
Brother Cavenaugh will meet him Thursday morning at Wallas.
Muddy Creek.....Friday
Then to White Oak Association.
Wilmington .....Wednesday after
Stump Sound..... Thursday
Yopps.....Friday
Wardsville .....Saturday
Bay.....4th Sunday
South West .....Monday
North East .....Tuesday
White Oak .....Wednesday
Hadnott's Creek.....Thursday
Newport.....Friday

J. E. ADAMS and JAS. A. BURCH.

Falls Church, Tuesday after 4th Sunday in September—then to Kehukee Association.
Flat Swamp 1st Sat. and Sun. in October
Spring Green.....Monday
Skewarky.....Tuesday
Bare Grass.....Wednesday
Briery Swamp.....Thursday
Great Swamp.....Friday
Then to Contentnea Asso. at Red Banks.
Kinston.....Mon. night after.
Sandy Bottom.....Tuesday
Beaver Dam.....Wednesday
Sand Hill.....Thursday
Muddy Creek.....Friday
Then to White Oak Association, at Cypress Creek. Elder Burch is expected to be at the Little River Association.

W. J. STEPHENSON.

Hopkins View..Thurs. and Fri. after .....1st Sun. in Oct
St. Clair's Bottom.....Sat. and 2nd Sun
Bush Creek.....Mon. and Tues
Tumbling Creek.....Wed. and Thurs
Harmony.....Friday
New Garden.....3rd Sunday
Spruce Pine.....Monday
Miller's school house.....Tuesday
Reed's Valley .....Wednesday
Dumps Creek.....Thursday
Weaver's Creek.....Friday

J. H. LATHAM.

Jamesville.....September 27
Smithwick's Creek..... 28
Bear Grass..... 29
Flat Swamp..... 30
Tarboro.....October 4 and 5
Lower Town Creek..... 6
Pleasant Hill..... 7
Falls..... 8
Mill Branch..... 9
Elm City.....11
Moore's 12
White Oak.....13
Meadow.....14
Farmville.....15
Galloways..... 17
Washington.....18
He will need conveyance.

J. T. ROWE.

Goldsboro.....Mon. after 4th Sun. in Sep
Wilson .....at night
Falls.....Tuesday

B. B. M'KINNEY.

Gilliam.....September 27
Burlington.....28
Harmony 29
Prospect.....30
Wheeler's.....October 1
Flat River..... 2
Surl. 3
Storie's Creek..... 4
Ebenezer 5
Lynch's Creek..... 6
Arbor. 7
Country Line..... 8

A. M. DENNY.

Durham...Thurs night before 4th Sun in Sep
Little River Association.
Smithfield.....Monday
Wilson.....Tuesday
Thence to Kehukee Association.
Tarboro ... .Sat. and 1st Sun. in Oct

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

HOW DO YOU KNOW, WHEREFORE, AND WHY?

To Miss Lucy A. Williams. Ingrum, Va.

Dear Sister:

How do you know, Sister Williams,
That Christ will come again?
Or that he now sits in heaven enthroned,
A victorious, conquering King?

And again, Sister Williams how do you know,
That when Jesus comes again,
Every tongue will confess and every knee bow,
And glorify his name?

From whence that hope that you shall stand,
With all that favored throng,
In royal robes at his right hand,
And praise him with an immortal tongue?

The same almighty, quickening spirit,
That brought Jesus from the grave,
Hath sought you out and taught you to know
His wonderful power to save.

Wherefore, then, can you ever doubt,
Or entertain a single fear,
Or even indulge in a fearful thought,
Since he has heard your prayer?

And why did you think the matter to conceal,
And to withhold your light from me,
Since God in his mercy did reveal
His love to you so free?

Did you think you could bury the spirit,
Or conceal it in a napkin,
And never tell your brother pilgrim
That Christ will come again?

Aye, you thought the message just to you
And that you would lay it by
For future use for just a few,
After you are called to die.

Truly the message was to you
Bestowed by grace divine.
But why should not I enjoy it too,
While you are yet alive?

Why should your pen lie still and rust,
Or ever idle be?
Write again and tell us that all the just
Shall soon their Savior see.

Tell us again that Christ will come
To take his blood-bought jewels home,
And that miles and mountains separate us now,
But then we'll be as one,

Tell us how glad you then will be,
To stand before his face,
From sin forever to be free,
Through his imputed righteousness.

To dwell forever in his sight,
No death, or nothing else to fear,
To realize that eternal life
Of which you love so much to hear.

Methinks I almost hear you say,
Revolve with speed, ye wheels of time;
Bring on with haste that happy day,
When I shall in his image shine.

(See ZION LANDMARK July 15, 1902, 1st page.)

Thanks to you, brother Hardy, for your complimentary letter of August 1st. Will you now please help us to harmonize Ezekiel 18: 2, 3 and 4?

Love to all readers of the LANDMARK. A. M. DENNY.

Dale, Surry county, N. C.

DEAR BROTHER GOLD:—In the year 1862, I was 7 years of age, when I dreamed of traveling an old lonesome road, and I heard Father call me. I turned to the right and saw him standing on a beautiful bank. He said to me, "Turn son, for why will ye die, for that is the way of death and destruction. Behold, I have a store of grace, a house not made with hands eternal in the heavens." The door was then opened and I saw all manner of fine clothing, precious stones, and delicious fruits. And I asked, Why can I not possess these with you? He answered; "If you be willing and obedient, ye shall eat the good of the land." I turned away rebuked and disowned, for I was a disobedient child, and I woke up weeping and heart broken. After that I dreamed of playing in a broad road with my brothers and sisters. And I saw a high-way; the near end was resting on a great rock in the earth, and on that rock I saw my father's and mother's bare feet tracks they had made, as they went up from baptism. And I said, Come children, let us follow our father and mother. And my oldest sister said, "To humor nature we must play in the sand." And I went ahead of them, in the broad way down a steep place. I looked back and saw a great mountain hanging over me. There I met a stranger to whom I said, "How can I get back, for I am lost." He answered, "There is no such thing as getting back beyond one's birth, for ye were then fallen." Then I said to him: "Did you know me before I came here?" And he said "Yes," and he disappeared. Then I wondered, what manner of man that knew me before I came here. Then I heard my father (Eld. Isaac Webb) preaching. He was then in the war, and I thought the war had ended and God had sent him home to preach to the people. I awoke and that was a dream. The war closed in 1865, and father came and went to preaching, but I was vain and wild, and thought that I was better than any one else. And I began to study how I might accumulate property and wealth, and and at last ask God to save me in heaven. I was thinking that as I rode along the road the morning of the second Sunday in June, 1867. I was then twelve years of age. I rode into the creek, and a very strange object caught my sight. It was a small but very black cloud, moving down the stream toward me. Amazed I sat and wondered what it could be. Suddenly it let down, and I saw a glittering arrow at the end toward me, and quick as lightning i was thrust through me, and my sins were exploded in the air, and the air was filled with darkness, and the sound of thunder filled the whole air. Then I heard a voice say, "It is already too late" Three hills echoed back to me the words, "Already too late." I then realized that God had spoken, and the very hills were made to cry out against me. Then trembling within every nerve of me, I said, "O Lord, I am ruined, I'm undone, for I've sinned against Thee, O Lord!" And as my horse reached the bank I fell prostrate to the ground, and prayed: "O Lord, will thy wrath forever smoke against me? Return, return, I pray thee, and place me in a state of proper feeling." My feeling senses were dead, for I was slain for my sins. Then I heard another voice, which said to me, "Get up and shake yourself; shake off this spell." Then I arose and shook myself in contempt to the bad feeling, and said, "Surely this is but a fit of madnsss." I remounted the horse, and yet the awful feet

ing of fear and dread was with me, and there seemed to be a whispering thinker with me, and whispered to me, "Sing this bad feeling to contempt." And so I began to sing, and O how wild and lonesome my voice did sound. I sang:

> "Since man by sin has lost his God,
> He seeks creation through;
> And vainly strives for solid bliss,
> In trying something new."

Just then a rush of lifting wind came and lifted the leaves of the trees and the trees spoke and said, "Yes, you never tried to pray until you saw it was too late." Then I wept aloud, and said, "The Lord hath slain me, and I am banished forever. For not only the hills, but the wind and the forest, they mock me in my distress." When I reached home father looked inquiringly at me and said, "What is the matter with you?" I could not tell, therefore I said—"Not anything." He went off to meeting, and I went and looked in the glass to see if my looks would give me away, and there I saw madness and distress in a frightful manner. I found no peace nor rest by day, neither by night, for I was chased by the frightful creature of myself, which was dirty, haggard and hateful.

One night I dreamed of running from myself, and I saw myself as a lunatic and a devil; and I had run until I sank to my knees by a clear stream of water, and to that the devil dared not come. There I saw my mother with her hands folded, and I said, "O mother, reach out thy hand, for I am alone in this wilderness, and am forsaken." Mother looked at me as if to say, "And also by me." And I awoke, crying. Many were the times I could not eat, sleep, nor work. I would tell my parents I was sick and they believed it, for I could not eat. I would leave the field sometimes and go to the woods to pray when I felt like I had added to my sins in doing so.

One evening I was on a high hill, and was near where I had dreamed I was walking along and that I had my own heart in my hands and it was a ball of corruption, and was as hard as a stone; and at the sight I threw up my hands and exclaimed, "O Lord, how can one live with such a heart as mine." And I dropped my heart to the ground and worms and bugs devoured it before my eyes, and I exclaimed, "O, I'm a heartless sinner." And I was thinking of that dream when the sun was setting, and something said: "Behold the sun is setting on the eve of thy life; behold it for the last time." And the sun seemed to set in a sea of blood. My knees knocked together as I descended the hill to the barn And before I went to the house I lay down to pray for mercy once more. And I felt the earth give way under me, and I sprang to my feet and looked back for the dark hole in the ground, and the earth seemed to be rocking. I went to my bed-room to die, and thought that when the rest of my dear people should arise in the morning, I would be in hell. I rolled from side to side, on my bed. At last I was stiffened in death, and became cold and helpless. The thought came to me—rise up and call your father to come in and pray for you. I tried to rise, but could not move hand or foot. And the thought came, call him. I tried but my tongue clave to my mouth. And with my last cold breath I whispered, "Lord, save me." It appeared then that I was on an old house roof, and underneath me was a bottomless pit of rolling smoke, and I was going down into that, and would be forever grasp-

ing and gasping, when suddenly I heard a sound from heaven, and I saw a white cord extending from heaven with a living bud like a white rose, and it made connection with my heart and quickened me into light, and shed light all through me and around me; and I was made lighter than the air; and I heard the sweetest of singing, and the sound bore me away from the earth and it—the world—became a little ball in the air, and then was blotted out. Then I said, "Surely God can be just and forgive sins, for what is man in His sight, when He with one fan of His hand can blot this earth out of existence."

Then I was basking in the balmy air, when I heard the words—

"The king's highway is bright and fair,
Far, far above the balmy air."

Then the music ceased, and I said: "Now, O Lord, may I return to my body that I may tell to sinners around what a dear Saviour I have found." Then as I descended I saw an infant on my pillow that that had just been born and had not yet breathed the breath of life. And I came down upon it, my eyes on its eyes, my mouth on its mouth, my hands on its hands, and my fee on its feet—and the child and I were one. I then felt perfectly calm and easy, for I knew nothing until the next morning. And I had never seen the sun shine so beautiful before, and the air had never felt so pleasant; nor the birds had not sung so sweet for me before, and I began to sing—

"Amazing grace how sweet the sound
That saved a wretch like me," etc.

And it revealed my experience to me as the christian's experience, and I saw that I had been born again, and my very feet were happy and ran with me, and skipped over the ground for joy. And the hills, the brooks and valleys, and the leaves of the trees praised God. But after three days the shadows came, and I began to stumble, and for three years I staggered like a drunken man, for the Church of God was too glorious for me. Yet I loved it for Christ's sake, and in the spring of 1875 I laid my case before the church at Fellowship and was received and baptized by Elder J. M. Jennings.

D. S. Webb.

Elder P. D. Gold—Dear Brother: This morning while looking over one of the greatest daily papers of this State, I noticed a lengthy article written from Luray, Va., in which the writer comments at length upon the peculiar doctrine of the "Ebenezer," or Old School Baptists, which were in session in associational capacity with Battle Run church, in Rappahannock county, on the 22nd, 23rd and 24th inst. The writer terms these people as a peculiar sect preaching peculiar doctrines, and says that their annual religious gatherings are largely attended, and that among them are found many able and devout ministers, and that it numbers among its adherents many of the most prominent and progressive people of that section of Virginia. They do not believe in modern missionary enterprises and methods, nor in Sunday schools. All sensationalism is denounced. The preaching is to the elect, and human agencies find no place in their creed. God's sovereignty and grace are magnified, and the doctrine of predestination and election is firmly held as against man's free agency. Salvation is the work of the Holy

Spirit alone, unaided by any efforts of man, and is the gift of God.

Brother Gold, I often wonder what is the principal cause the Arminian world has for preaching human free agency. Are they deceived and think they are doing God's service? Are they preaching this sensational doctrine for notoriety? or are they using the word of God as merchandise and preach free agency for the money they receive for it? Perhaps all combined in some instances. Or is it possible that the Old School Baptists are a lot of ignoramuses, as the Arminian world terms us? It seems the writer of the article referred to above looked upon the Old School Baptists of his section as being a very honorable class of people, but the doctrine of those peculiar people was peculiar to him. So it was to Nicodemus when he called upon Christ to know what he must do to be saved; and so it is to every one in nature's night; but when the Holy Spirit works repentance, and gives to sinners dead in trespasses and in sin eyes to see and ears to hear, and an understanding heart, then, and then only, can he understand the doctrine of this peculiar sect. It is a comfort, Brother Gold, to know that wherever you find a little band of Baptists you find them earnestly contending and rejoicing in the sovereign grace of God.

From Canada's Northern clime,
To Georgia's Southern plains;
From California's Western shore
To the Eastern shore of Maine:
This peculiar sect—God's elect—
His sovereign grace proclaim.

I love the doctrine of predestination and election, the sovereign grace of God. I love the true Baptists wherever I meet them; but when I look at myself I see and feel keenly my imperfections and weakness.

Brother Gold, remember me and mine in your prayers to God, that we may realize more fully our duty and live nearer to it, and thereby be relieved of the remorse of conscience which God sends upon his children for disobedience.

A. J. McNeil.

Wirtz, Franklin Co., Va., Aug. 26, 1902.

THE SPIRIT OF CHRIST vs. THE SPIRIT OF ANTI-CHRIST.

The spirit of Christ is love and maketh peace. It hides a multitude of faults and makes one love those who hate him and do well to those who evil entreat him. It does not return evil for evil, but good for evil. It does not accuse the brethren, but looketh over their faults. It makes one esteem others better than themselves, and does not see their mistakes for injury.

The spirit of anti-Christ is hatred and bitterness, and separateth very friends. It is the spirit that controls the tale-bearer and he that backbiteth his neighbor. It causeth even ministers to strike at each other. It sees no virtues, but finds all the faults and exposeth them, and makes one hate those who have given no cause for strife. It returns evil for good and hatred for love. It accuseth the brethren and often maketh them appear hateful where nothing but love abounds. It always tries to deceive those who are ignorant of the affair and get them biased on that side. It always makes one think well of himself and see all the evils in the other man. It makes one set himself up as the judge of others and often sits in judgement on the eternal God and accuses him of injustice, while the spirit of Christ is peaceable and submissive, saying, "Not

what I will, but what thou wilt." The spirit of Christ does not accuse God foolishly. It loves his servants and does not falsely accuse them and is not jealous.

I have thought much of my breth ren in the ministry and have been made to feel that I am the leas among them. I have heard them preach, coming to us from the west, the north, and the south, and they generally preach that same love and bless the Lord. If they differ in their manner of expression they talk the matter over in love and do not learn to hate one another.

There are seven ordained ministers in our (the Country Line) Association, and I have personally heard all of them but one preach and know them but to love them as true and faithful servants of our dear Lord Jesus Christ. They and myself differ on some points, but they are faithful and honest, preaching as they see the matter. No one of them sets himself up as the judge of the others and they are glad to see the time for us to meet together. No one of them seems to feel any "big I," but each one to feel to be the least of all and no jealousy is manifested. Thus we all live in each other's confidence and at peace one with another.

We all love dearly to see our ministering brethren visit us and preach among us the glorious truth of our Lord Jesus to our edification and to the glory of God. We are all in active pastoral service and each one respecting the others.

Thus we trust that the spirit of our Lord Jesus dwells in our hearts and we are made witnesses of ' how good and how pleasant it is for brethren to dwell together in unity." Your brother in hope,

L. H. HARDY.

August 15, 1902.

THE OMNIPRESENCE OF GOD.

Omnipresence means ubiquity, or everywhere present. Jehovah is this forever. With Him there is neither center nor circumference, past nor future, for His Spirit is everywhere, and everything is present with Him. All worlds and the whole universe, from everlasting to everlasting, is before Him, and but small atoms in His view. He always sees through and through all things, more clearly than we see through transparent glass. The reason is, because all things, great or small, have their existence in God, and where everything is, there God is, and ever was. This is wonderful, beloved, too wonderful for any finite mind, but the eternal God, in whom we live and move and have our being, whose mind is infinite in wisdom and knowledge

COMPREHENDS ALL THINGS AT A GLANCE,

and not the least thing can possibly elude His presence or escape His notice.

Some little mind, in ignorant egotism, may deny this, and foolishly set bounds and limits to Him who is unlimited in all His perfections; therefore we will have the inspired and royal David to speak for us, and put to silence the ignorance of foolish men. He solemnly addresses God and says: "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge

is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to me." Ps. 139.

O brethren! what strong consolation is here given us. "Even there shall thy hand lead me, and thy right hand shall hold me. . . . Even the night shall be light about me." John says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." And so neither is there any lack of knowledge in him. These are blessed truths for us to know, for they arm us with strong confidence in our God and Father, whose presence is with us wherever we may wander, and whose right hand of loving power leads, whether in the darkness or in the light, in hell (meaning death and the grave) or heaven. So the Redeemer himself comforts us with the precious assurance that,

THE HAIRS OF OUR HEAD ARE NUMBERED;

and that not a sparrow shall fall on the ground without our Father. Yea, beloved children of God, our risen Christ, who came back from the dead, and in whom the whole fullness of the Godhead dwells bodily, himself says to us, "Lo, I am with you alway, even unto the end of the world. Amen."

How precious and good, then, is the omnipresence of the Lord our Redeemer, our Father and God, the angel of whose presence always sees us, and his almighty hand holds us! Who that knows his own helpless weakness, would want it otherwise? Ah! it is only the ignorant and self-deceived, who trust in man or in themselves, that would deny this infinite perfection of God, and would limit the Holy One of Israel. But our God assures us, beloved, that he is every. where present, beholding the evil, and the good; and not the least thing in all the universe can arise or take place, but what God is there, and there in his infinite wisdom and almighty power. So there is not a chance event with God in all the universe, but everything is forever known to him and determined by him. For if not determined by him who declared the end from the beginning, then how could it possibly take place, seeing he is present in his omnipotence to prevent anything from arising, which is not according to his wisdom and counsel and purpose? It certainly could not be, unless God, who is there and knoweth it all, purposed it and said, Let it be so. Therefore Satan could do no more against Job than what God designed he should. At the first tria of Job, the Lord said to Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand," and so the devil could not touch the person of Job, because God was there to hold his tried servant in his own hand. In the second trial of Job, the Lord said to Satan, "Behold, he is in thine hand; but save his life," and it was impossible for the wicked enemy to kill Job.

So was it impossible for Joseph's brothers, who hated him, to take his precious life, because God was there to protect him; but they did

afflict him sorely, as Satan afflicted Job, because this was in the purpose of God, and for his glory, as also for the good of his chosen people, and the honor of both Job and Joseph, whom God would save and honor. How wondrously true all this was in all the persecutions and sufferings of our spiritual Joseph, at whom the archers sorely shot, and Satan tempted, and Judas betrayed, and Pilate delivered up to the inveterate Jews to be put to death! This was the most appalling wickedness and darkest crime of all time; but the omnipresent God was there with his Son Jesus, and in answer to the prayer of the troubled soul of his beloved Son, saying, "Father, glorify thy name" the loving Father said, "I have both glorified it, and will glorify it again." And so the very sufferings of Christ, though they were unto death, were for the glory of God, and for the glorious exaltation of his beloved Son Jesus. And so it is true always to the dear children of the infinite Father, the omnipresent God, that "behind a frowning providence he hides a smiling face."

Let us ever remember, beloved, that the wisdom and love and power of our Father-God are as ever present with all his people in all places and times as is his Omnipresence, and all these perfections of his are joined,

AND GO HAND-IN-HAND.

And so it is ever blessedly true that, "Not a single shaft can hit, till the God of love sees fit." For our God is all around us, and in our midst, and his Omnipresence ever safely shields us, his hand guides us, and his power protects us. O brethren! let us never forget that "God is Love," and that he hath loved us, even as he loved his holy Son, who also loved us, and gave himself for us. Therefore, the God of Omnipotence and Omnipresence hath put all things under his power, and his dominion is over all worlds, and he says, "I will do all my pleasure." We believe his word, brethren, and

HIS OMNIPRESENCE IS OUR REFUGE.

We rejoice in this holy and blessed God, from whom we can never flee, nor go from his presence, whose right hand holds us up, and protects us against all who would destroy us, so that not sin nor death nor destruction can ever swallow us up. For there is no power nor foe outside of the omnipresence of God, to surprise or frustrate or defeat him or his purpose. The entrance of sin by the first man, and death by sin were not fortuitous events or accidents with God, therefore; but his wisdom and counsel and "eternal purpose" surely embraced them, equally with all possible events, and his power set limits to everything. For God was present in the bright morning of his beautiful creation of heaven and earth; he was present in lovely Eden with Adam and Eve, and he said that his hand formed the crooked serpent. Yea, he determined from ancient times the things that were not yet done; and he made all things for himself, even the wicked for the day of evil. Before the entrance of sin and death, even before the world was, our omnipresent God, who inhabiteth eternity, ordainad his holy Lamb to reedeem his elect people in all the world with his precious blood, according to his good pleasure and the riches of his grace, that they should show forth the praises of their God, who calls them out of darkness into his marvelous light.

It was in view of all this divine purpose and wisdom of God, that

Jesus said of the sickness and death of Lazarus, whom he loved, "This sickness is not unto death, but for the glory of God, and that the Son of God might be glorified thereby." In these wonderful words of Jesus, dearly beloved, is

GOD'S OWN INTERPRETATION OF FAITH.

It is for the glory of God and his Son. For the Father and the Son are more glorified in the work of redemption and salvation of all his fore-ordained people, from sin and death and the grave, than in all his wonderful works of creation and providence. Hence a poet sang,

"God, in the person of his Son,
Hath all his mighty works outdone."

Finally, dear children of God, in his attribute of omnipresence is your divine assurance that your God and Father is round about you as a wall of fire, that his everlasting arm is underneath you, and that "your life is hid with Christ in God," who keeps you by his power through faith in him unto salvation. So then, God will bruise Satan under your feet, guard you against all his fiery darts, and neither sin, nor death, nor any other foe shall be able to separate you from the love of God in Christ Jesus our Lord.

If the Lord will, we shall next dwell upon his omniscience.

D. BARTLEY.

DEAR BROTHER GOLD:—I want the LANDMARK, and do not want to miss one number. It does publish some of the most wholesome truths I ever read, and does so in such a kind way. It seems you have no hobbies to ride, and pay but little attention to the great confusion that is among the old Baptists. No one could tell from your paper that there was any strife anywhere. If all old Baptist periodicals were published the same way, no doubt we would have no confusion among us. The whole source of our troubles comes from a few who want to lord it over God's heritage.

I believe in defending the truth any time, but let us be sure the truth is attacked before we kick up a fuss.

In nearly all of our troubles both sides of the question are to blame. Those who are the warriors in the cause on both sides resort to rigid extremes, which is, to my notion, very wrong in either party. Of course we could all stop talking so much, to each other's harm, if we would. If it becomes necessary to withdraw from any cause, let us do so and then cease to do wrong by continually hammering on something that we have said by actions that we would have nothing more to do with.

If this course is strictly followed out, our adversaries would soon come to the end of their rope, and cease to accuse us wrongfully. Instead of using a great variety of arguments, grammar and history to stop their mouths, one hath said: "Let them alone, for they know not what they do." Could we not use the same words and stop?

It would soon put an end to our war with those who are inclined to attack us, or at least so much of it. It would be much better for us who are so liable to do wrong, in trying to defend the cause. I feel my imperfections and know that I do many things I ought not to do.

My desire is for peace, and I hope to see the day when Zion will be at rest. May God bless you, is my prayer. Pray for me and mine. Love to the household of faith.

G. D. TRACY.

Jewett, Texas.

ELD. P. D. GOLD, DEAR BROTHER IN CHRIST:—If a sinful worm of the dust like myself may thus address you, I would like by your permission to say a few words to the dear saints of God through the LANDMARK, but unless the spirit of the Lord guide my hand it will be useless for me to make the attempt. And, oh Lord God, all-wise and all-powerful, still continue thy mercy towards me, for without thy mercy I could no longer remain here, for thy mercy endureth forever. Were it not for thy mercy, when I die my soul would go down to everlasting woe and misery; but I know that my redeemer lives, and ever sits at the right hand of the majesty on high, making intercession for his people. He gave himself to suffer, bleed and die that they might live, the just for the unjust. Yes, his mercy endureth forever. The reason I claim to know anything about the mercy of the good Lord is because when very young, about thirteen years of age, I was made to see myself a sinner in the sight of my creator. I cannot explain myself except to the old Baptists, or to people that would be if not deceived, if they were established in the doctrine they preach I would beg the Lord's mercy daily. I didn't know what made me feel so, yet I thought the good Lord would banish me forever from his presence for my sins. Until then I thought I was doing good. Space forbids my telling all my troubles and deliverances, though they were many and serious. One night when I thought I was fast sinking, something appeared above me in the form of a little child dressed in long white, and this seemed to relieve my burdened soul of its load. Oh, what a great deliverer the God of Israel is. I then went and joined the missionaries, not knowing the difference in what was held or preached by old Baptists and other denominations, and thought for several years thatI was doing God's service. But, by his mercy that endureth forever, I learned I hope by the things that I suffered, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Yes, his mercy endureth forever. Then, dear loved ones, we see plainly that if we are saved it is not of works of righteousness which we have done, but because we were chosen in Christ before the world began. Yes, his mercy endureth forever. He is the chief among ten thousand and the one altogether lovely. I will tell a dream. Since I've had a name with the old Baptists, I dreamed that I was dying. It was while down sick. Before I took sick these words were on my mind continually:

> Look up, my soul, behold the prize
> The Saviour's love provides,
> Eternal life beyond the sky,
> For all whom here be guides.

I saw underneath me torment. I was over it, nothing holding me up except the mercy of the Lord. I was so fearful of falling in I was hallowing I thought at the top of my voice, to the good Lord to have mercy on me, a poor dying sinner. Oh when the last breath left me everything turned light, and I was happy. Yes, his mercy bore me over, and when I awaked it was sometime before I could tell whether I was dead or alive.

Brother Gold, I am not acquainted with you personally, but enjoy reading your writing in the LANDMARK. Would be glad to see you and hear you preach. The ZION'S LANDMARK is well worth what we have to pay for it to me.

Your little sister, if one at all,

MARY E. STEGALL.

Florian, Anson Co., 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.

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EDITORIAL.

These questions are asked not from any critical motive, but from an earnest desire to know more of the teachings of God's people everywhere, and of all denominations.

1. What do the Primitive Baptists teach in regard to baptism? Is it a symbolic form of the death, burial and resurrec ion of Christ only, or is it a necessary ordinance for remission of sins, or both?

2. What is the Primitive Baptist doctrine in regard to death-bed repentance? Does the scripture contained in the 23rd chapter of St. Luke, 39 to 43 verses inclusive, have any bearing on this subject today?

3. What are the reasons for close communion?

4. Why do not the Primitive Baptists believe in foreign missions (if it is true as reported that they do not)?

5. What stand do the Primitive Baptists take in regard to Sunday schools?

Answers to the above questions would be very highly appreciated. Although of a different denomination I ask these questions from a desire to know more of all teachings and not in order to criticise were I worthy or competent to do so. Respectfully,

W. E. ALBRITTAN.

REMARKS.

Question: Is baptism only a symbolic form of the death, burial and resurrection of Christ Jesus, or is it a necessary ordinance for the remission of sins, or is it both?

Answer: All that the Lord God commands is necessary for the object of its use. There is nothing immaterial or unimportant that he has commanded. Baptism is taught in the scriptures. What is its use? It does not put away the filth of the flesh. It is not a fleshy service. It is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. It is symbolical of the burial and resurrection of Jesus Christ. Planted together by baptism into the likeness of his death—buried with Christ by baptism into death. Then baptism represents the death of Christ, or the burial of Christ, and also his resurrection. If the dead rise not at all why are they then baptized for the dead?

What then should be the condition of those baptized? Should they be dead before they are baptized or buried, or should they be buried or baptized before they are dead? Which do you say?

Naturally, do we bury people before they are dead, or after? Was Christ buried before he was dead? Is one prepared to be baptized before he is a believer in Je-

sus or not? We hold that he is not prepared for baptism until he first believes. He that believes and is baptized shall be saved. The examples in the new testament prove this, such as John's baptizing—the eunuch, the jailer, Lydia—on the day of pentecost, and all others. So that none are fit for burial with Christ by baptism into the death of Christ but believers, those dead to the law by the body of Christ. Then baptism is not a condition precedent in order to faith, but faith should precede baptism. Nor does baptism go before repentance, but repentance comes first. It is called the baptism of repentance—that is the baptism that follows repentance. Repent and be baptized, is the order.

When we put on Christ by baptism it is a blessed ordinance, and we rejoice in its provisions, and fulfil the righteousness taught therein. This is the gospel, necessary way of confessing Christ. I am satisfied there is great delinquency on the part of many that profess to believe in Jesus, yet do not put on Christ by baptism. What right have we to say that one is a true follower of Jesus that does not follow him? One may profess to be a believer in Jesus, yet how is it proven if he does not obey him? Prove all things.

There are extremes in this matter. One is to hold that any form of what is called baptism, such as sprinkling, is a necessary step to prepare an unbeliever, or the observance of the proper form of baptism as a condition precedent necessary to prepare one to become a believer.

Another extreme is the omission or neglect of the baptism of many claiming that they are born again. What right have we to disjoin that which God has joined together? What right have we to teach believers that it is not necessary to be baptized? We should teach them to observe all that Jesus has commanded us.

Question: "What is the Primitive Baptist doctrine in regard to death-bed repentance?"

Answer? We preach the necessity of repentance toward God and faith in the Lord Jesus Christ, and that Jesus is exalted a prince and a Saviour to give repentance unto Israel and the forgiveness of sins, and that this repentance is good whether it is in youth, middle age, or in old age, whether when one is well physically or on a sick bed and nigh unto death. It is good at any time and we are glad to see the proof of it at any time.

Question: "Does the scripture contained in Luke 23:39-43, have any bearing on this subject today?"

Answer: No scripture is of any private interpretation. Jesus has the same power now that he had then.

Question: "What are the reasons for close communion?"

Answer: All denominations have their rules for communion. We also have our rule or qualification necessary for admission to communion. We hold that according to the bible authority and example

none but believers who have been baptized and are maintaining an orderly walk are entitled to communion. The objection is made against us for holding what the world calls close communion. The objection should be made against the bible for requiring that qualification if it is wrong.

Question: "Why do not the Primitive Baptists believe in foreign missions?"

Answer: We hold that the gospel of Christ is preached in all the world, and we welcome anywhere and everywhere all that preach his gospel, in our country as much as in another. In every nation he that feareth God and worketh righteousness is accepted with him, Jesus Christ has a people in all nations, and we are glad when he is preached anywhere, and everywhere. Because we oppose the unauthorized, unscriptural money loving, man-devised schemes of men that base salvation on the act of the creature denying the atonement of Jesus Christ and his holy call, and the necessity of his call that alone can qualify and send preachers that preach the gospel, the cry is raised against us that we are opposed to preaching the gospel to the heathen.

Question: "What stand do Primitive Baptists take in regard to Sunday schools?"

Answer: We ask where is there any bible authority either for Sunday schools or modern missionary operations? Show us the bible authority for either and we will thank you.

We hold that parents should bring up their children in the nurture and admonition of the Lord—should encourage them to attend on the public worship of God, should read the scriptures, and do such things as the bible sanctions. Because we oppose what we hold the bible does not authorize we are ridiculed. The defenders of Sunday schools and modern missions have manufactured a sentiment in their favor and because we do not go with them in these things we are decried as opposed to all progress. Who is the guilty party, the one who insists on bible example, and authority, or the one who has set up his own gods and condemns all that will not patronize them. P. D. G!

Dear Brother Gold:—If a church has no pastor, and they call one, and the majority vote for him but some do not vote at all, should he accept the call? If he does accept and serve some time and some of the members can't be satisfied what would be the proper step for them and the pastor to take according to gospel order?

A little one, if one at all.

REMARK.

If the brethren are not satisfied with him as pastor they should tell him so, and he will resign, and that should end the trouble.

Why should a gospel preacher desire to lord it over a church? Surely if a church does not desire my service, and I am humble, if they will let me know, I will relieve them and be glad to do so. We should not desire to burden our brethren. Love is the one

needful, indispensible thing in this matter.

But sometimes a majority of a church is very devoted to a preacher and greatly desire his service, but a minority of the members do not want him, and are opposed to him. What shall the preacher do in that case? He should advise his friends to be quiet and bear with the others, and he should decline to serve as pastor, for to serve them would divide a church, and no right minded man wishes that.

Self-denial is a very important thing to have. Prefer the good of others and you will in the end seek the good of all. P. D. G.

SAYS THEY ARE HYPERBOLES.

Clyde, Jan. 12.—"If the right eye causeth thee to stumble pluck it out and cast it from thee" is a hyperbole which no one is expected to believe literally, declares the last edition of the Biblical World, a publication at the University of Chicago, of which President Harper is the editor. The editorial states that the hyperbole is much used in the New Testament and that it is absurd to think that many of them are meant to be literally true.

ELD. P. D. GOLD—DEAR BROTHER: Enclosed please find a clipping, from a newspaper which I found, and I do not know what it means. I have asked several brethren and none of them can tell me. The word "hyperbole," said to be in the scripture is what bothers me. There is no such word in the bible. Please let me know your opinion on such stuff, through the LANDMARK, and what that man Harper means by such words. I do not like to see the bible trespassed upon, and I believe this is a gross trespass on the word of God. W. H. BROADWAY.

REMARK.

The word hyperbole is not in the bible. The man Harper referred o does not mean to state that the word hyperbole is in the bible. He means to state that it is a figure of speech that is much used in the bible. For instance, "if thy right eye causeth thee to stumble pluck it out," is a figure of speech, and does not mean that naturally or literally, if one walking along stumbles because his right eye has bad sight, and has caused him to stumble, therefore he should pluck it out and cast it from him; but it refers to a dark, corrupt principle in him that mislead him, and he should mortify that lust, deny self, or so act as to escape from under the power of that corrupt principle; for it is better to enter into life maimed than having two eyes to be cast into hell.

If a man is depending on any false prop, or following any blind guide, or trusting to his carnal reason, whatever he is leaning upon, if it be darkness or misleading, he had better pluck it out and cast it off, for it will prove a curse to him if he trusts to it.

While figures of speech are not to be taken literally, yet they are the most effective way of imparting instruction, and the wise in heart so perceive, and are instructed. A literal sheep is not a child of God, yet what a wonderful figure it is of that people. P. D. G.

My view is requested of this scripture, "From him that would borrow of thee turn not thou away," Matt. 5:42

In this language Jesus is tearing away the old rubbish of legalism, and preparing to establish the gospel building. The law is a measure that shows the failure of man. Under the law all manner of selfishness is shown to be in the creature. There is only the prison house of bondage, sin and death. It is an eye for an eye, a tooth for a tooth. It worketh wrath. They that are under it dwell in a dry and barren land. There is no love, no liberty,no joy, no liberality, no abounding of grace, no salvation no help to the poor, condemned sinner.

But Jesus comes to fulfill the law, to honor and establish it, by good measure pressed down, running over, and entering into the gospel realm where all is love, joy, peace, righteousness and truth where there is no straitness, no bondage no retalia ion, no revenge, no eye for eye, or tooth for a tooth. But where it is give, give. It is more blessed to give than to recieve. The more one thus gives the richer he is. The liberal soul devises liberal things, and by liberal things shall he stand.

When one is convicted of sin and realizes his guilt, and the justice of his condemnation, and the law says the soul that sins shall die, that convicted one pleads guilty and says, Yes, I deserve to die. If thy righteous law sends me to hell it is just. When the law smites on one cheek that soul turns the other cheek to be smitten. If the law takes away thy coat you give your cloak also. You surrender all your covering, and you are naked. Oh how you love the justice of God's holy law, and abhor yourself. But behold you die to live, and become poor that you may find the true riches.

You are brought into fields you have not cleared, into orchards you have not planted, you gather fruit of trees you have not dressed, you enter into riches for what you have bestowed no labor

The gospel is the fulness of grace and truth. Where sin abounded grace did much more abound. Through the death and resurection of Jesus, who gave himself to the smiters and who became poor that we through his poverty might be rich, we recieve the true riches.

How good it is to forgive, to show mercy, to labor and suffer for the comfort and profit of others, to give to him who would borrow of thee.

Do you know the gospel principal of this? If so you are rich. You do not have to borrow from any one.

You are rich and have dispersed abroad. You have all things.

P. D. G.

A friend requests my view of Mark 13:17-21.

This refers to the destruction of Jerusalem, and the manner of escape by flight of the elect people of God out of that doomed city at that time.

We should notice the history of what is written in the scriptures,

for what is the use of a statement of facts or events if we disregard them in our interpretations of scriptures? By reading this chapter you will see that the matter under consideration is the destruction of the temple and of the city of Jerusalem, Signs of the coming of the notable and dreadful event are given. This should all be fulfilled during the generation then living. The sign of its near approach would be the coming of the Roman army to the city of Jerusalem, and its occupancy by them, (verse 14.) Then let the christians, God's elect people, flee out of this city with great haste, not taking anything with them. Then woe be to those with child, or that suck. Of course they could not flee well. Pray also that your flight be not in winter when the weather is severe, nor on the Sabbath day when your journey is limited to only a few miles. Dreadful will be the affliction of those days, but for the elects' sake those days of suffering shall be shortened. Do not listen to what any man may tell you about safety here or there. Many shall cry lo here or lo there. Believe them not.

Now this is the literal meaning of this scripture. The city of Jerusalem has long since fallen and it is given to the Gentiles to be trodden under foot of them. But has this scripture any further or deeper meaning? Yes. The words of Christ never cease to have meaning. While they are fulfilling as prophesied, yet there is no limit, or end to their spiritual meaning and to their application to the destiny of men, and the guidance of the Lord's people. Yesterday, today, tomorrow, forever, they have a boundless meaning.

There is a perishing of all things earthly. There must be an escape from the pollutions and defilements of carnal, worldly service. The enemy has possession of the things of earth. Let not the perishable things of earth, the cares of this world, the love of money, the deceitfulness of riches, allure you or beguile you to look on or turn back to carry them with you in your escape, or to benumb you in your flight. We are to lay aside every weight and run with patience the race set before us. Woe to such as commit fornication with the lustful, forbidden things of earth, and to such as give nourishment or encouragement to the institutions (children) of fornication, or organizations of men. Also pray that you become not listless in the wintry months of the year while men are not watchful in serving the Lord. In cold and wintry or barren times men are apt to become unconcerned about the importance of great watchfulness and great urgency of movement. Benumbed with cold and indifferent to important interests, there is great danger of ceasing to watch, and of carelessness in the escape from impending danger.

Also in times of imminent danger there are many false alarms given, some crying one thing and some another. But go not after

them. In patience possess your souls. It is wise to be well informed, to give good heed to what Jesus says, to follow no other but to obey him. Watch and pray that ye enter not into temptation, but that ye be found worthy to stand before the Son of Man.

P. D. G.

ELDER P. D. GOLD—DEAR EDITOR OF ZION'S LANDMARK: From some cause I have a deep impression to write you a few lines; and I will now tell you what is on my mind. About eight or ten years ago there were two members of the Primitive Baptist church who were sisters-in-law, and one of them was taken down sick, and the other one went to see her, and when she got there and found her in such a suffering condition, and knowing she had no mother to wait on her, she volunteered to stay with her a few days and do all the good for her she could; and the last day she stayed they were both talking on the subject of religion, and were agreed exactly. While on the other hand the sick woman's husband, being a missionary and bitterly opposed the doctrine of the Baptists, flew into a passion and said rough things in an abusive manner to the one that was staying with them, and it wounded her feelings o such an extent that when she went to bid the sick one good-bye, and was asked to come again she said: "Unless my mind changes I don't feel like I shall ever come back here any more." And she said: "Well, I could not blame you if you did not come any more," and asked her if she was offended with her, and she told her that she was not. And it went on about a year, I think, and the one that was sick asked her again to visit her, and she replied that she did not have a mind to go, and then she did not have any more to say about it in about eight years to the one she claimed o be hurt with, but had been telling it around to others; and about two months ago when sitting in conference, when the question was asked if all were in peace, she brought it before the church; whereupon the church advised her to first go to the offender alone and try to reconcile the matter, and then if she could not, to take one or more with her, and t e first time she went the offender assured her that it was no on her account that she said what she did, and also told her that she was sorry she got offended at it; whereupon she went and called another member, and she still assured them that she did not have anything against her more than she could bear, and that it was not on her account that she said what she did, and that she could not have a mind to go to their home, and she went crazy, or rather was crazy to some extent at that time, and was said to have gotten very bad during the next month, and her husband would not let her go to the next conference, but took her and carried her a distance of about six or eight miles away. At the last conference she was there and they went together and talked it over in the presence of several of the members, and the offender still assured them that it was not for anything that she had against her, but that it was only because her husband had talked rough to her when she was there. But all prevailing did not reconcile her, but she claimed that it was the sole cause of her mind leaving her. After all the prevailing and assuring of the offender that she was not hurt with the offended, the offended asked her if

she was not sorry that she said what she did, and she said, "I am not sorry that I said it, but I am sorry that you got offended at i "; whereupon the church asked her if she was not sorry of the cause of the offence, and she said, "I am; I am sorry that I went there and volunteered to stay with her, for that is the sole cause of all this trouble." But nothing she has said will have any good effect on the seemingly offended one. I want you to please write your views on it if you can have the mind to do so, and print it in the LANDMARK. I have not written this through any malice to anyone, but because I am troubled about it. I have never had anything of the kind to give me so much trouble. So if you can, it would be a great pleasure to me if you would tell what step you think would be right to take. I have written as near the nature of the case as I could get language to express it, and if you think there is any harm in it you need not have anything to do with it. This is my first to you. From one that is not an enemy to the Baptists.

REMARK.

Sometimes troublesome matters come where we are not looking for them, and when we are not able to see any good ground for them. However, we cannot see only as it is shown to us. It is good to feel that God is eyes to us, and leads the blind, and hence to feel our dependence on him. When matters are developed, when the fruit is ripe, or when conduct manifests what is in one, we act on that. We judge nothing before the time.

It was a good, kind act of that sister to visit and wait upon her sister that was sick, and needed attention. However if her husband objected to this service when the visiting sister learned this her course was to withdraw; for Baptists not wish to go to people's houses when they are not welcome.

The sister who had been sick should not have pressed her to visit her against her will under these circumstances. The wringing of the nose brings forth blood. She should have quietly borne the trouble, and not stirred nor talked about it. What cannot be cured must be endured. The crooked we cannot make straight but in the straitness we must be still and know that the Lord is God.

Charity is the great reconciler. It bears all things, and t inks no evil.

Taking up for husbands or wives, or following fleshly relations, is often a snare. One to follow Jesus must lay down his life or these fleshly principles, must forsake husband or wife, houses or lands—in the sense of suffering wrong, bearing reproach—mortifying the deeds of the body, denying self. That is he mus not feed and gratify revenge, or return railing for railing. Be not overcome of evil, but overcome evil with good.

P. D. G.

Elder L. P. Adams will accompany Elders Burch and Adams from the Contentnea Association to the White Oak, and they will need conveyance.

Sister R. Anna Phillips' address is Macon, Ga.

Brother R M. Peacock, deacon of Morattock church writes me that brother Geo. Everett, colored, is recognized by the church at Morattock as in good standing. It has been reported against him that he is not recognized by the Primitive Baptists. This report is false. Brother Roper says he would like to have more such members as brother Geo. Everett.

P. D. G.

Elder E. Rittenhouse has been paralyzed and helpless for a number of months. He has long been in the ministry and faithful, a most fatherly and worthy man, a very lovely and useful pastor. His churches have always dwelt in peace. He never preached for strife, always avoiding such things as would gender strife. He has baptized many and I learn not one he ever baptized has given any trouble in the church. What a noble and lovely record.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

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 Portons of the Word," at $1.

SILAS H. DURAND.

ASSOCIATIONS.

The next session of the Cedar Island Union is to be held with the church at Straits commencing Friday, before the 5th Sunbay in Nov, and continues until Sunday.

Next session of the Contentnea Union is to be held with the church at Pleasant Hill Saturday and 5th Sunday in November.

The next session of the Black Creek Union is to be held if the Lord will with the church at Creech's Saturday and 5th Sunday in November.

The next session of the Skewarky Union is appointed to be held with the church at Mt. Zion Friday, Saturday and 5th Sunday in November. Hobgood is a depot near by.

The next session of the Prospect Hill Union is to be held with the church at Prospect Hill, Saturday and 5th Sunday in November.

The next session of the Dutchville Union is to be held with the church at Cedar Grove, Saturday and 5th Sunday in November.

The Kehukee Association will convene at Horn's Hill three miles west of Rocky Mount, Saturday before the 3rd Sunday in October 1902. Brethren cordially invited, especially ministers.

Ask for reduced rates from Wil-

son, Scotland Neck and Tarboro to Rocky Mount.

R. H. LAWRENCE.

The Mill Branch Primitive Baptist Association will convene with the church at Black Creek, Horry county, S. C., on Friday, Saturday and first Sunday in November, 1902. The nearest railroad station is Nichols, S. C., 10 miles from the meeting house. Visitors will be met at Nichols on Thursday before the Association on Friday. Those coming via Florence, S. C., will arrive at Nichols at 11 o'clock a. m. Those coming via Wilmington will arrive at Nichols at 9 o'clock a. m. Those wishing to arrive at Nichols at a different time from above notice, will write Bro. B. F. Harrelson, Nichols. S. C., stating when they wish to be met at said place. An invitation is extended to all lovers of truth.

C. W. BROWN, Clerk.

Tabor, N. C., Oct. 22, 1902.

DEAR BROTHER GOLD: Will you please state through the LANDMARK that the doctor pronounces Sister Woodard's case as cancer, and can't do anything for her, and I paid the doctor five dollars for examination and gave the rest of the sums of money they made up for her treatment to her, and she sends thanks to all that contributed to to her.

I feel so sorry for her; she is such a great sufferer.

ELLEN J. GURLEY.

Goldsboro, N. C., Sept. 9, 1902.

ELD. P. D. GOLD—DEAR BROTHER:—I herewith send you a short sketch of the proceedings of the Union organized at Cedar Island church, to be published in the LANDMARK.

Messengers appointed by churches Bethel, Cedar Island, Goose Creek Island and letter from the church at Straits, met with the church at Cedar Island, Friday before the 5th Sunday in August, 1902, and organized a Union meeting. Eld. E. E. Lundy was chosen moderator and John P. Tingle clerk. The same rules as that of the Eastern Union were adopted. It was agreed that the Union should be called and known as Cedar Island Union. The next session of the Union was appointed to be held with the church at Straits commencing Friday before the 5th Sunday in November, 1902, and to continue three days. The clerk was requested to send a copy of a few of the proceedings to the LANDMARK.

It was a lovely meeting and sad parting. Visiting brethren, especially those of the ministry, are invited. Yours in hope,

JOHN P. TINGLE, Clerk.

Grantsboro, N. C.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

OBITUARIES.

J. M. YARBROUGH.

"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 do follow them."

Died at his home, Hardle's Mill, Person Co., N. C., J. M. Yarbrough May 16, 1902. He was born Dec. 27, 1831, and was a son of John and Sallie Yarbrough. His father and mother, as well as himself and wife, were for many years members of old Flat River Primitive Baptist Church. His father was for many years a deacon in said church. His mother's father, Elder William Brown, was a Primitive Baptist preacher. Uncle Mad. was a strong believer in the doctrine—Salvation by Grace, and, like Timothy, the faith which he preferred dwelt in his parents and grand-parents. His walk was orderly and his conversation Godly. Feb. 14, 1854, he was married to M. L. A. Lunsford, with whom he lived peacefully and happy for 48 years and two months. Of this union nine children were born—all died in infancy except three sons, J. L., J. Q. and O. W. Yarbrough, all three are grown and married. Uncle was both a kind and indulgent father and a loving, devoted husband. He was a kind neighbor, and it seems to me that he came as near observing the Golden Rule, "do unto others as you would have others do unto you," as any one I ever saw. When he saw that his end was approaching he expressed himself as being ready and willing to go. He gave his wife direction how she should manage her business, thoughtful of her who had been his companion through life until the last.

Although we feel sure, from the many evidences that he left us, that he has gone to his reward, it is hard to give him up, particularly so to his heart broken wife, left so lonely a widow indeed. May his children and grand-children emulate him through life.

A few days before his death he told his wife that he did not want to die a rich man, but a good one, like one of old; "Give me neither poverty nor riches."

NANNIE F. CARRINTON.

Durham, N. C

SALLIE E. MURRAY.

She was born and raised in St. Clair Co, Ala. She was married to R. E. Murray Oct. 6, 1867. She was the mother of 13 children. Eleven are still living; two preceded her to the glory land. Sister Murray died at her home June 1, 1892. She had a faithful and much devoted husband, with her loving children, by her bedside during her entire sickness and death. They did all in their power to relieve pain and make her feel pleasant and happy to the last hour of her life. Sister Sallie professed religion in her young womanhood days. Twelve years after she joined the Primitive Baptist Church, of which she remained a faithful member until the messenger of death bid come home. Her moral character was beautiful and strong. She was warm in her greetings and friendship. From our midst has gone a brave and pious sister, a devoted companion and a loving and tender-hearted mother—struggling against odds that most of us are hardly in a position to appreciate. Here we will miss her genial smile, her enthusiastic greeting, but we hope to meet her again in that brighter clime, where the Saints of all ages in harmony meet. We sometimes dream: Her pleasant which still on us sweetly fall; her tones of love we faintly hear, our name in sadness call.

We hope that she is happy,
With her Angel-plumage on;
But our hearts are very desolate,
To think that she is gone.
No wonder she could exclaim,
"Adieu to all below, adieu,
Let life's dull chain be riven;
The charms of Christ have my view.
The world of light I will pursue,
To live with him in Heaven,
Jordan's streams shall ne'er o'rflow me
While my Saviour's by my side,
Canaan, Canaan, lies before me,
Rise and cross the swelling tide,
See the happy Spirits waiting
On the banks beyond the stream,
Sweet responses still repeating,
Jesus, Jesus, is the theme.

Respectfully submitted by a warm friend

S. M. HENDRICKS.

Hendrick, Ala., Aug. 19, 1902.

RACHEL I. FURLAW.

Sister Furlaw was born May 30, 1852, and died Nov. 21, 1901, making her stay on earth 49 years. She was the daughter of our beloved deacon, Isaac Furlaw, and first wife, Nancy. She was married to Wm. A. Furlow Feb. 15, 1872, and lived together with him as a dutiful wife and a good neighbor. Although her affliction

was great, she suffered many years with dropsy. Her husband did all that a poor man could do for her relief, but nothing gave relief. She united with the Primitive Baptist Church at Concord Saturday before the fourth Sunday in Nov., 1891, where she lived a lovely member until death took her away. There was a great many times she could not go to meetings because of the burden of swollen limbs. We cannot tell the suffering of her poor body in this world. Although she swelled until her flesh burst, she said if it was the will of the Lord she wanted her sufferings all here in this world that after her departure from this world; she would be at rest in the glory world. We feel that she is at rest in the glorious Presence of those happy saints who have gone before to sing praises to the Lord.

She leaves one own brother and a dear aged father, three half brothers and one half sister and a host of friends and a bereaved husband to mourn her loss.

While she is gone away from this evil world, we feel her happiness is eternal and her hope is turned into sight, where she can sing praise to him that liveth for ever and ever. May all her bereaved ones remember her poor suffering body while in this time world, and be submissive to their tol in this life.

Written by request of her husband,

A. W. AMBROSE.

Cherry, N. C.

WILLIE SOSSAMAN.

My youngest son, a half brother to Daniel Broom, was born September 23. 1891, and died August 2, 1899, of typhoid fever, making him 7 years, 10 months and 9 days old. His sickness was brief, having been sick only about fifteen days. When he had been sick about one week, and was apparently asleep, suddenly he seemed to partially arouse, and with a toss of his hand and surprised expression, said, "What a beautiful place I see," and seemed to be looking at something a great distance off.

I remain your friend,

NANCY S. SOSSAMAN.

LETTIA PERRY.

The subject of this sketch was born the 23rd of January, 1874, and was the daughter of Decatur and Lettia Beacham. She married Brother Washington Perry November 24, 1898. She died Jan. 21, 1902, and was buried on her 28th birthday. She was of a quiet and affectionate disposition. As a wife she was a model. It could truly be said of her that she was a crown of glory to her husband. She joined the church at Kitty Hawk during the summer of 1898 and was baptised by Elder J. T. Rowe She lived in the fellowship and esteem of her brethren, always filling her seat, but alas, she is gone! Her seat is vacant, her voice is still, but blest are they that die in the Lord, yea henceforth, saith the Spirit, they rest from their labors, and their works do follow them. Father, husband, brothers and sisters, weep not; he that brought again our Lord Jesus Christ from the dead shall also quicken her mortal body. Then it can be shouted, "Oh, death, where is thy sting; O, grave, where is thy victory!" May God sanctify this sad bereavement to the good of all, and bring us all off more than conquerors, is my prayer, for Jesus' sake. Amen.

E. E. LUNDY.

ANNE LANIER.

Anne Lanier was born March 20, 1818, and was married to H. G. Lanier in 1838. They lived happily together. She was a daughter of Stephen and Mitta Rayno. They united with the Primitive Baptists at Muddy Creek church, and remained until death. She was a faithful member.

My pen fails to describe how well beloved she was by her brethren, sisters and friends. She was in a helpless condition for thirteen years, but still she went to preaching. Her brethren, sisters and friends would unite at her home and sing for her, for she loved singing, and loved to read her bible. Oh how she is missed in the church and at home. She was 83 years and two days old. Oh how much joy it was to be with her. She was so kind, so good. May the Lord enable us all to meet her in heaven where all is peace and love. Written by her devoted granddaughter,

ALICE LANIER.

APPOINTMENTS.

J. D. VASS of VA.

Durham.....Mon. night after 2nd Sun. in Oct
Raleigh.....Tuesday
Clayton.....at night
Pine Level.....Wednesday
Goldsboro.....at night

Brother Cavenaugh will meet him Thursday morning at Wallas.

Muddy Creek.....Friday
Then to White Oak Association.
Wilmington .....Wednesday after
Stump Sound.....Thursday
Yopps.....Friday
Wardsville .....Saturday
Bay.....4th Sunday
South West .....Monday
North East .....Tuesday
White Oak.....Wednesday
Hadnott's Creek .....Thursday
Newport.....Friday

RICHARD EAWRENCE.

Antioch....Monday after 1st Sunday in Nov
Danbury.....Thursday
New Center.....Friday

Will brother Brown Bain meet him at Burlington 2nd Sat. at 9 a, m mail.

Page's Chapel.....2nd Sunday
Deep Creek.....Tuesday
White Level.....Wednesday
Snow Hill .....Thursday
White Oak.....Friday
Pine Hill.....3rd Sunday
Moore's Grove.....Tuesday
Mill Grove.....Thursday
Durham.....Friday

Conveyance needed. Will some one accompany him?

J. I. AMBROSE.

Autrey's Creek.....Sat. and 1st Sun. in Oct
White Oak.....Monday
Meadow .....Tuesday
Farmville.....Wednesday and Thursday
Tyson's.....Friday
Thence to Contentnea Association.
Galloway's.....Tuesday
Mt. Lebanon. .....Wednesday
Blount's Creek.....Thursday
Sandy Grove.....Friday
Bethel.....Saturday

A. G. MORTON.

Big Creek..Sat. before the 3rd Sun. in Nov
Funeral at Lebanon 3rd Sunday.

ELDERS W. T. BROADWAY AND MORTON.

Salisbury.....Oct. 8
No Creek.....10
Pine .....11 and 12
Mt Vernon.....14
Saints Delight.....15
Abbots's Creek.....16
New Shepherd.....17
Toms Creek.....18
Rock Hill.....19
Pleasant Hill.....20
Suggs Creek.....21
White Oak Springs.....22
Big Creek.....23
Rock Hill.....24
Toms Creek.....25 and 26
Flat Creek.....28
Mountain Creek.....29

T. B. LANCASTER AND T. C. HART.

Sparta.....Sat and 1st Sun in Oct
Little Creek.....Monday
Cross Roads.....Tuesday
Spring Green.....Wednesday
Flat Swamp.....Thursday
Great Swamp.....Friday

Contentnea Association. They will need conveyance.

W. J. STEPHENSON.

Hopkins View..Thurs. and Fri. after .....1st Sun. in Oct
St. Clair's Bottom.....Sat. and 2nd Sun
Bush Creek.....Mon. and Tues
Tumbling Creek.....Wed. and Thurs
Harmony.....Friday
New Garden.....3rd Sunday
Spruce Pine.....Monday
Miller's school house.....Tuesday
Reed's Valley .....Wednesday
Cedar Grove.....Sat and 4th Sun in Oct
Johnston's Bottom.....Monday
Duty View.....Tuesday
Sulphur Springs.....Wednesday
Sand Lick.....Thursday
Sumac Grove.....Friday
Prater's Creek.....Sat and 4th Sunday
Slate Road.....Monday and Tuesday
Looney's Creek.....Wednesday

Elder J. J. Childress will arrange for Thursday and Friday.

Rock Lick.....Sat and 1st Sunday in Nov

Elder Childress will arrange for Monkay.

Hale Creek.....Tuesday and Wednesday
Jerusalem.....Thursday and Friday
Mill Creek .....Sat and 2nd Sunday
Macedonia.....Monday
Big Creek.....Tuesday
Brother Joseph Pruett's.....Wednesday
Bethel.....Thursday and Friday
Salem.....Saturday and 3rd Sunday

He will need conveyance.

J. H. LATHAM.

Tarboro.....October 4 and 5
Lower Town Creek.....6
Pleasant Hill.....7
Falls.....8
Mill Branch.....9
Elm City.....11
Moore's 12
White Oak.....13
Meadow.....14
Farmville.....15
Galloway s.....17
Washington.....18

He will need conveyance.

The Mill Branch Union is to be held with the church at Bethel, Saturday and 5th Sunday in November.

The 137th Annual Session of the Kehukee Association is appointed to be held with the church at Tarboro, N. C., and to commence on Wednesday before the 1st Sunday in October and to continue three days.

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Zion's Landmark.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

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

PRICE $1.50 A YEAR.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

CALL TO THE MINISTRY.

In the fall of 1872, I dreamed that I was fishing with my father, as we were accustomed to do, with torch and gigs at night; when all at once a great light out-shined my torch light. I looked up and saw the eye of the Lord, and over it was a white cloud which formed his brow. And I said, "Behold, the eye of the Lord is on us, and his brow or compassion extendeth from east to west." Then I saw a beckoning hand in mid air, and the Lord said unto me, "Come, follow me, and Iwill make you a fisher of men." Then I said, "Pa, the Lord has called me, and I must go." I made one bound up the stream, and I jumped on the floor and awoke.

Again I dreamed that I was in the road down the creek below my father's house, near a shelving rock where father and I had caught many of the mountain trout; and in time of storm would res under that rock, and the road there passed through a laurel thicket. And suddenly there shined round about me an exceeding great light, insomuch the trees and laurels were of a silvery polished white. I looked in the east, and behold, in the cloud was there a white horse, and he that sat thereon had a bow in his right hand, and a glittering crown on his head. Then filled with the peace of God, I said, "Praise God for he hath made this world the paradise or dwelling place of the Lord." Then a perfect stillness, and I heard the noise of many waters as it had been the voice of many people. And I looked and our sheltering rock was way down in the valley, and the flowing brook ran under it. And I saw great drops of clear water falling in the brook and he that had the bow in his right hand, said unto me, "Cast thy bow at a venture, and leave the event with God." I then felt the bow on my shoulders and the bow-string in my breast. And the word of the Lord spake out of my mouth and said, "Blessed be our Rock." And there arose a numerous host of people from under the dripping rock and shouted, "Exalted be the God of the Rock of our salvation." I rode in the midst of them on the white horse saying, "Surely these are they whom John saw, having their robes washed and made white in the blood of the Lamb." I awoke and was happy. For I felt like the kingdom of God was in me, and the word of the Lord was nigh me even in my mouth, and the church was in me, and I in it; then I saw the church, and that is the Primitive Baptist, and I had not joined it, but I must join these people and preach for them. And I thought, O how I would love

to preach if I could or knew how. But not so, for I fell in the fire when a child, and dwarfed my mind, from a burn on the head, and I have been a lunatic, and now I am a fool and I know it. Preaching is a glorious work and I much desired it, but no, I am not worthy to perform. Any of the brethren were more worthy to perform than I was.

In the winter of 1875, the 25th day of February, my first son was born, (John E. Webb) and the moment he was born a light shined in the house, above the light of the lamp, and a voice said, "Light is come in thy house, to give the light of the knowledge of the glory of God." Then my wife said, "Bless God, for he hath given me a son." Then I thought the spirit of God would be upon him, and he would preach. Then the next fall I went to our Association in Pulaski county, Va., and several aged brethren were there, and when we were about to close business in the house, and an aged brother arose in the stand, a light shined about his gray head, and a voice said, "Who will earnestly contend for the faith when these have passed away?" I clamped my mouth, yet said, "Not I." Then a voice came like thunder, "Nay, but who art thou, O man, that repliest against God. Shall the thing formed say to him that formed it, Why hast thou made me thus?" I went reeling to the door, and would have fallen, but brethren H. C. Booker and W. R. Webb caught me up and bore me away. I lost all my s rength, but retained my mind. I could not move one finger. Bro. Webb asked me if I was subject to a faint, and I could not speak, and Bro. Booker said, "It is an impression of the mind." I saw the matter in truth was spoken, and I arose and walked away crying and whipped. And the night that Elder John Vass died I dreamed I saw him lay down his rod that he was listing land with in a field and he flew away to heaven, and I went and picked up his staff and it was of gold. I held it in the middle, and it had Genesis at one end and Revelation at the other, and it began to turn in my hand and was as the moon to me, and Bro. N. L. Semonas said, "It is as the sun to us." I then saw the church without a pastor. The next morning, Elder Jas. M. Allen came and told me that Bro. Vass had died last night. I felt the responsibility of the care of the church, and I fell helpless to the ground. At last I decided to go to the house and tell my wife, and my strength returned and I arose and went to the house but found my wife in tears. I dared not ask her the cause of her tears lest she should tell me that I must go on and preach. The night following I dreamed that I was on a high mountain where one of God's servants had been anointed. And a pillar of cloud came over me and I said, "O God, anoint me." And a hand put through the cloud, and a vial was in the hand, and the neck was visible, and the oil went through me, from the crown of my head to the tips of my fingers and toes. And I exclaimed, "Lord, I will go," and I leaped out of my bed and my wife with me, and she said, "Go where?" and I said, "No where; I was just dreaming." Again, I dreamed that ten elders had met at Harmony church, and among them were Elders Wm. Lundy, Isaac Webb, P. G. Lester, and they took off my shoes, and Bro. Lundy measured my feet, by the same rule that I picked up, which had Genesis at the top and Revelation at the bottom, and they all ten of them said, "Loose him and let him go." And Bro. Lester placed

the three front fingers of his right hand on my shoulder, and said, "O Lord, be mouth and wisdom unto him." Then of a willing mind I said, "Lord, I will go," and I leaped out of the bed, and my wife was with and her arms around me, and she said "Go on, for God has ordained you to preach, and I have seen it." She then told me her dream, the very same that I had dreamed. So with these presents I made the venture, was approved by the church and ordained the 5th day of June 1887, and the very same elders officiating that I dreamed did ordain me at Harmony church. Elder Wm. Lundy asked me questions, and Elder P. G. Lester prayed the ordination prayer, and used the very words that I heard him use in my dream. I had rather preach than anything in life, "for great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou King of saints."

D. S. WEBB.

Tipton, Va.

P. S.—BROTHER GOLD:—I have left out some striking things to me, but I can never get my experience together at once. The LANDMARK is a welcome visitor in my home. Yours humbly,

D. S. WEBB.

REMARKS.

Elder D. S. Webb's experience appeared in last issue of the LANDMARK. He is a great favorite in his country where he is best known. His father, Elder Isaac Webb, is so well beloved that a missionary preacher said, all that is necessary to give an applicant access to the Old Baptists for membership is to state that he or she had a dream about Elder Isaac Webb. This was said by way of ridicule, but the speaker meant to show in what great esteem Elder Webb is held.

Elder D. S. Webb is a wonderful preacher. He reminds me somewhat of Elder J. T. Edgerton, and of Elder P. G. Lester. He has great power over men. Blest with a discerning spirit, he seems to know where to fish, and the Lord has made him a fisher of men. His gift to seek out those that have a hope in Jesus, and have not confessed him, is remarkable. He baptizes many. A few years ago he had an appointment on Monday at 10 a. m. to baptize four, and expected to preach at Elk Creek church at 11 a. m. But after baptizing the four, others would come and tell their experience, and he would baptize them, until in all he baptized 22. The people gathered in great numbers, and they remained there until 4 p. m., and never went to the meeting house that day.

This made a profound impression on the people. I asked a sister who was baptized that day how she felt. She replied that she had had a hope two or three years, and that morning when she went there she had no thought of being baptized; but that an irresistable desire came on her to be baptized, and that when she was baptized she was so happy she wished she could be baptized again.

His son, John Webb, is a noted man in the detective service of remarkable ability and success. He has been for years in the secret service of Great Britain and the United States, and been wonder-

fully preserved. He is a great comfort to the family.

P. D. G.

ELDER P. D. GOLD—DEAR BROTHER: As I have to send on a remittance for brother Rogers, I feel like I would like to talk a little while with the readers of your valuable and much esteemed paper, ZION'S LANDMARK, and the subject that I would like to talk about is a very old one—one that has interterested God's people in all the ages of the world. It is also a new one because of its precious and abundant variety in its adaptability to the several needs of the child of grace. The subject is that of the salvation of sinners by the grace of God through Jesus Christ. These sinners are men and women of Adam's race, and the thought of their being saved by the grace of God takes us back to the beginning. For all that God gives to man is needed by him, and the reason he needs salvation is because he has transgressed a holy law which God gave him for his good, which law he disobeyed because he was of the earth earthy, and loved the things of nature.

Here I would like to call attention to the difference in the first and second Adam. The first Adam is said to be the figure of him which was to come, but this is only in his relationship to his bride.

When temptation came to the first Adam he fell under its power, not because there was a power from above or from beneath operating upon him forcing him to sin, but because it was in him by nature and he was just fulfilling the desires of the flesh and of the mind when he ate the forbidden fruit and went into sin with his wife. No man ever yet hated his own flesh, and Eve was Adam's flesh, and he loved her as he loved nothing else, and he could not resist the temptation—it would be hating his own flesh, and this he could not do. Now, sin is in the world by the disobedience of one man, and death is the result of sin, and death has passed upon all men for that all men have sinned, and continue to sin because it is the desire of the flesh and of the mind to do so. All then are dead in sin and the dead know not anything—the man is dead to all that is spiritual. And Jesus says no man knoweth the Father save the Son, and he to whom the Son will reveal him; and no man can come to me except the Father which sent me draw him. Now man is a dead sinner, deprived of all communion with God, thrust out of the garden to till the ground from which he was taken, and which is cursed for his sake. He is to eat bread in the sweat of his face, and the earth shall bring forth thorns and thistles unto him; these prick his flesh and choke the seed that yield him his bread. He must bestir himself, often grow tired and sick from toil, see his beloved wife bring forth children in sorrow—mentally bear his portion of this burden—all under sentence of death, for dust thou art and unto dust shalt thou return.

Well did Paul say that if in this life only we have hope in Christ we are of all men most miserable.

But there is another side to this picture for those chosen in Christ Jesus before the world began. And the Lord began to speak of this as far back as the garden of Eden, saying to the serpent that the seed of the woman shall bruise thy head.

God had designed the image in which he would appear as the Savior of sinners, and after that image he created man, and in this

form he did appear to many of his people long before Jesus was born of the Virgin Mary. Abram, Lot, Manoah, Daniel and others saw him in the form of man, and by faith they saw Jesus, the only man under heaven whereby sinners must be saved. Jesus said Abraham rejoiced to see my day. This day he saw by faith as do the children of God to-day. The sinner is a lawful captive because of his disobedience to a holy law; but he has the promise that the lawful captive shall be delivered, and we should always remember that when Jesus delivers the lawful captive that he does it in a lawful way—that is, by fulfilling the law which the sinner has violated. Jesus is a King who reigns not as a tyrant, but in righteousness. He does not therefore save sinners because he is stronger than their captor the devil, as taking them from him by force, but by doing all that the law of God requires of them. So then as sin hath reigned unto death, grace reigns through righteousness unto eternal life by Jesus Christ our Lord, not by any righteous act of the sinner, but by Jesus Christ's perfect obedience. He who would deliver the lawful captive by any other means would be a partner to his crime.

Now Jesus is the only salvation of his people, both for time and eternity, and this salvation is in no way conditional. This provision God the Father has made in the ancients of eternity in his Son Jesus Christ. Now man needs to know this, but he is dead and can not learn it by study, neither can any man teach his neighbor to know the Lord. But listen: Paul says, You hath he quickened who were dead in trespasses and sins. Made alive by the life of Jesus, the sinner feels his sin and his great need of salvation, and hence his cry for the mercy of God. God sent his Son in the likeness of sinful flesh to condemn sin in the flesh, and this is why you who see your poverty and utter helplessness before God, condemn your ownselves. It is Christ come in your flesh, but he condemns *sin*, not *you*. Blessed thought! And he has given you of his spirit, and henceforth you condemn sin, though found in your self; and like Paul confess that in me, that is, in my flesh, there dwells no good thing.

But sin is not all the Lord reveals to the sinner. He also reveals himself in his own good time and way, and shows you that Jesus died, the just for the unjust, that he might bring us to God. And when the sinner sees by faith that his sins are imputed to Jesus, and the righteousness of Jesus to him, how it does cheer his burdened soul, and how unworthy of such an unspeakable blessing he does feel! The lawful captive is delivered, the sinner is saved, but no violence is done to the law, for Jesus suffered all that it required. Forsaken of God, he is crucified by wicked hands, and by this sacrifice brings in everlasting righteousness. This is the second Adam, and how different from the first! He never overcame the first temptation, but Jesus overcomes every one. How necessary such a head as this! In our weakness we yield to the temptations of satan, but Jesus has withstood them all, saying, Fear not, I have overcome the world. You could not live without just such a Savior as this, and neither can you die while Jesus lives, for he says, Because I live ye shall live also. Yes, he has given you eternal life, and you shall never perish. Though you hunger and thirst, Jesus says you shall be filled; and though the world hate you and try all manner of plans

to put you down, he says no weapon formed against thee shall prosper; and though they falsely say that you say, Let us do evil that good may come, or whatever false report or evil thing they may say of you, Jesus says every thought that shall rise against you in judgment you shall condemn. O, how good the Lord is to poor sinners! Who of you would not say with David, O, that men would praise the Lord for his goodness and for his wonderful works to the children of men. He hath redeemed thy soul from going down to the pit; he hath saved it from death. He is thy Shepherd, and you shall not want (lack) anything necessary to your eternal good. And he has graciously promised to be with you alway, even unto the end of the world, and then the Spirit of him that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, and then the man is saved soul and body. How groundless then your fear! But I know the power of sin and the rage of the enemy, and hope I can fellowship Paul when he says that he can not do the things he would; but how full of comfort the tender words of a loving and truly sympathizing Savior, when he tells us that the Spirit truly is willing, but the flesh is weak. Now, these persons long for each other and the church and what the church is.

I want to say that I heartily endorse the article of our beloved brother, Elder L. H. Hardy, in LANDMARK for July, 1902.

Brother Gold, I have written hurriedly, and if I should give myself a little time I probably should do with this—as I most always do with what I write—throw it by; but I will leave it with you, feeling that what I have said is the truth, notwithstanding the broken manner in which I have said it.

As ever yours in the fellowship of the gospel,

J. T. ROWE.

Roland Park, Baltimore, Md.

ELD. P. D. GOLD—DEAR BROTHER: By request I will, through the LANDMARK give a short account of my late tour in a part of your State and Southeast Georgia. I left home the 9th day of July 1902, and arrived at Smithfield on the 11th of July. Smithfield is a prosperous town.

My appointments began at Union near Smithfield. I visited twenty-five churches, Some of them were churches of Black Creek Association, some members of Keehuke Association. Through the whole trip my congregations were an average with any former trip I have ever taken, and at most of the churches a good degree of interest was manifested in the word preached. I felt indeed most of the time to say the Lord is surely with us. I met quite a number of God's dear ministers along at the churches who were very kind to me in assisting me at my meetings. I do feel so grateful to every one of them for their brotherly kindness. I don't remember to have ever noticed as many sisters take an interest in helping me on my way as on this time. Dear sisters, I do highly appreciate your donations to me, after a godly sort.

I remember, too, the kind and urgent invitations from the dear brethren and sisters to visit them again, which, if the good Lord is willing, I aim to do as soon as possible.

I met quite a number of friends along my route at my meetings who were very kind to me. I do feel so grateful to them for their kind care for me. Many of them

no doubt ought to be members of the good Old Baptist church. I found the churches about an average in warmth religiously with the churches I have been visiting in other parts. On the 10th of August I closed my appointments in North Carolina and took the train on the 11th for Georgia. Commenced filling my appointments at Long Creek, in Upper Canooche Association, visited 24 churches in South Georgia, mostly churches of Lower Canoochee Association.

My appointments in Georgia were in the main well attended, and our meetings were very encouraging. I felt it was good to be there. Truly the good Lord was with us. From the brethren and sisters and friends of Georgia I received as much encouragement to return to them in the near future laden with the good things of the gospel as any people I ever met. I do feel so thankful to them for so many encouraging expressions to me that they were comforted and built up in the faith of the dear Primitiva Baptists. The dear ministers I met in Georgia took all the pains I could wish to make me feel at home with them I never have taken a tour that I felt the brethren and sisters took any more care to make me feel at home than during this entire tour. I hope if I said or did one thing that was not becoming in me as a gospel minister that the Lord will forgive me. My intention is to do right in all things. I want with all my heart to do the will of my Master. My ast discourse was preached at Cedar Creek in South Georgia. Then I started for home, and arrived at home Monday the 8th, found all well, and my own health better than common. I do try to feel thankful to the Lord for his abundant goodness to me, especially in blessing me with such a fruitful mind as on this tour to preach his blessed gospel. Don't forget me, dear ones, among whom I have gone preaching the kingdom of God. I certainly can't forget you. May heaven's sweet blessings rest on you and yours, and all the dear household of faith everywhere, is my sincere desire. Farewell.

J. W. Bragg.

New Market, Ala., Sept. 8, 1902.

Elder P. D. Gold: Beloved brother in Christ and to the household of faith: I feel constrained to write something for the Landmark provided you think it worthy of a place in your valuable paper; if not, cast it aside and pardon me for intruding on your valuable time. I enjoy reading the Landmark. It is full of good news. I was glad that sister Edwards' letter was published, so I could hear something of her. If excuses could relieve any one's mind from writing I think it would mine. I know I am ignorant in natural things, but feel to be much more so in spiritual things if indeed I know anything. If I am not deceived, it is my greatest desire to learn of spiritual things and be taught of Christ, for in him all fullness dwells. If I could I would love to tell of his goodness and mercy to me a poor worm of the dust, the chief of sinners. Surely he is a special Savior to those who believe. It is written in the scriptures, "I will lead the blind in a way they know not, in paths they have not known; will make darkness light, crooked things straight and rough places smooth. These things will I do and forsake them not.' I feel like he has thus led me the most of the time. For the past year my heart has seemed so cold and hard. When I tried to read, my bible seemed like a sealed book—all was dark—and I feared

I never would rejoice again. Many times did I say within: "Hath the Lord forgotten to be gracious, has his mercies clean gone forever? Restore unto me the joys of thy salvation and uphold me with thy free spirit." I went to the Eno Association at Mt. Lebanon. The preaching was good. We had a good meeting at brother Yancy Monk's Sunday night. I felt like it was good to me to be there. Bro. William Woodard preached at our church in Raleigh last third Saturday and Sunday. His text on Saturday was 1st John, first chapter and the latter part of the fifth verse—that God is light and in him is no darkness at all. That was a rich sermon to me. He said he knew he was preaching the truth and I felt I knew he was preaching what I believed. My cup was full almost to over-flowing. I felt to say with David, "Bless the Lord, oh my soul, and all that is within me bless his holy name." Oh, that men would praise the Lord for his goodness to children of men. It was my privilege to be with Bro. Woodard Saturday night. We stayed at sister Aycock's. It was a feast to me to hear him tell of the goodness and mercies of God I think sister Aycock is a lovely sister and I enjoyed my stay with them very much. It will not be long before the Little River Association is to be held with the church at Raleigh. If it is the Lord's will I hope we will be blessed to have a good meeting. May he enable his ministers to preach the word; be instant in season, out of season; rebuke, exhort, with all long suffering and doctrine. May his name be praised in all things.

Dear brother Gold and kindred in Christ: I hope you will throw the mantle of charity over my imperfections. I hope the Lord will put it in the heart of some of his ministers to visit us. We feel very lonely, as we have but little preaching here. I feel like what I have written has been very scattering. If I have said anything to comfort any, may the Lord have the praise. I am all unholy and unclean. My only hope is in Jesus. Pray for me, your unworthy little sister in hope of eternal life.

REBECCA J. YOUNG.

Cary, N. C., Aug. 31, 1902.

ELDER P. D. GOLD—DEAR BROTHER: With the consent of sister Bettie G. Williams, I send you, for publication, the enclosed letter, written by dear old Brother J. C. Hall in the latter part of his life. It was a great comfort and consolation to dear sister Williams. I feel others will enjoy it also—especially those who knew him, and loved his writings heretofore.

I think he was one of the ablest, most gifted preachers I ever heard, and a very rich, sweet writer. I much enjoyed this letter—it seems full of words fitly spoken—to me.

Yours, in much love,

EULA WHITLEY.

Archer, N. C., Sept. 3, 1902.

MRS. BETTIE G. WILLIAMS—Dear sister in Christ: Your excellent and much-appreciated letter reached me in due time and made me glad to hear that you were well. I had begun to despair of hearing from you, as I knew that my letter to you was barren of interest. Your letter was to me very interesting for various reasons.

You being cumbered about the care of your family is very experimental with God's children. Those who are near and dear to us naturally take up much of our time and care. For we are not spiritual as it pertains to the flesh. Being careful to look after the wel-

fare of our household is one of the evidences that we are in the faith. "But if any provide not for his own, and specially for those of his own household, he hath denied the faith, and is worse than an infidel." 1st Tim. 5:8. So while we may be tempted at times to fear that our spiritual enjoyment is marred by our care for our families, yet it is a certain sign of our being engaged in the proper use of our talents given us by our divine Lord, and we are using his goods in a profitable way. It is those who give their whole time to these worldly things that hide their Lord's money.

Martha was as good a Christian as Mary, and loved her Lord as well: but she was thinking at the time of his temporal needs, and was cumbered about that, while Mary, forgetful or unmindful of his temporal needs, was anxious to catch every word that fell from his precious lips. Like a poor, timorous, cowering child, she felt safest at her Father's feet. Jesus is never a troublesome guest, therefore he gently reproves Martha for being cumbered about much serving or many things, while he commended Mary for choosing the good part, which should never be taken from her. This was not because he loved Martha less, but to let her know that she was robbing herself of his company at that time.

I do not think, my sister, that your walk in life at all resembles that of the unprofitable servant. For when I first saw you, you were many miles from home and from your little family, sitting, Mary-like, humbly at your Master's feet, with his dear children eating of the crumbs that fell from his table, as they were broken and handed out by his trained servants, that wait on him at the glorious altar, even the mercy seat, in the sanctuary of his love, where the rich stores of his grace are continually being drunk in by his saints. Oh! how comforting to be in such a place and in such company. One feels at such times to say with virtuous Ruth: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." Ruth 1:16-17. A more touching and solemn appeal, and sacred pledge probably was never made by the children of men. Thus I was blessed to feel while I was at the Black Creek Association among the children of God and no doubt, my dear sister, you felt something of the same. That being the case, you were out trading on your Lord's goods while the slothful servant was at home digging to hide his Lord's money, enjoying nor caring for none of these things, looking at those precious seasons as not being necessary to the comfort of the children of God, but rather as being hard service, and a reaping where his master had not strowed. I often mentally go back to the different places where I met the saints in North Carolina and never without emotions of joy. But, dear sister, do not think that I mean that the sun was shining clearly and brightly all the time. No, no, there were some cloudy skies as well as some pleasant sunshine. Thus it must be. For this world is not heaven. For in heaven the sun is always shining and drives all darkness, sorrow, pain and death away, and the shouts of victory through our Lord Jesus

Christ, make the high domes of heaven ring with praise. Yes, Sister Williams, I am bound to believe that the unprofitable and wicked servant spoken of in Mat thew was one among the children of God. You will notice, my sister, that this man's case was entirely different from the five foolish virgins, for they started out without any oil in their vessels, foolish when they started and foolish in the winding up. If oil represents grace which it unquestionably does, they had none and in the winding up of the matter the Lord said to them "I know you not." But you will observe that the servant who had this one talent was one of the man's own servants. Received the same kind of goods that the other two did, no difference as to quality but of quantity only. Two were diligent and traded, were jealous, watchful and prudent, the other idle and disobedient, had no zeal for his master's cause.

When the saints met for worship and were full of praise to their master he was at home idle, looked upon the worship of God as an irksome taste, hard service unnecessary, a hard master that reaped where he had not strowed.

I heard a brother say once, when asked by the deacon of the church to give something for the pastor, "I have lost my time if I go to hear him preach, as well as he has to go and preach, so I will give nothing." Such men are slothful, wicked servants, and have none of the joy that saints have in obed ience. It is taken from them and given to the obedient. Their talent is hidden, and when the diligent soul is made fat, they can only look on and gnash with their teeth. I cannot write more now, but think I will write a piece for the LANDMARK upon this subject, if the Lord will. Hope you have much of the Divine Presence as you pass through this vale of sorrow. My moments of joy are few. May heaven's richest blessings ever attend you and yours. Be not offended but read 5th verse of second Epistle of John. That is the sentiment of my heart. Write me if you can find it in your heart to do so.

Your humble brother,

J. C. HALL.

Gogansville, Va.

Remarks.

Elder John C. Hall is called from his wonderful field of labor to the far more wonderful field of glory.

While he was preaching one Saturday afternoon at Black Creek Association to me there were the brightest faces I ever beheld. My wife's face shown like that of an angel.

How blest is the memory of dear brother Hall.

P. D. G.

ELD. P. D. GOLD—DEAR BROTHER: I desire that the readers of the LANDMARK should know of a little meeting held with an arm of the church of——near Lamar, Colorado, of which Elder W. C. Purdue is pastor. The meeting referred to was with a few brethren near Syracuse, Kansas, at the home of brother Henry Holden, whose postoffice address is Hatton, Kan. There are now seven members residing in this vicinity, two having been received by baptism and one by letter, one during this meeting and one the following Sunday at the home church. The church has had a most refreshing season and greatly encouraged its pastor by receiving renewed evidence from his brethren that his labor of love is blessed of the Lord in them and also by his brethren in the ministry who were present to behold

their order and enjoy the blessed season.

Eld. J. J. Roland, of Santa Fe, Kan., with Bro. D. B. Nowels, of Lamar, Col., licentiate, and the writer, with many gifted brethren of this place had one continual rejoicing of heavenly things. There seemed to be but one theme to talk upon during the three days' meeting and no strange thing to mar our pleasure. Behold how good and how pleasant to dwell together in unity was our one theme.

Our aged Bro. Roland and wife had driven about seventy miles, as well as nearly all the brethren had come a long distance, mostly by private conveyance—the pastor himself living more than a hundred miles and the writer two hundred and thirty. We felt that our God had been good to us in bringing us together and then giving us of himself his heavenly manna to feed, comfort and strengthen us for our pilgrimage. I write this to those who do not know what it is to be so far separated from meeting together and how the hungry feed even on the plains of far western Kansas. These brethren have mostly been brought from the States, and many had never seen each others faces, but coming together as they did, under much fleshly labor and seeing eye to eye and rejoicing in the same things made our meeting long to be remembered.

I can say without any mental reserve that I was made to feel my growth in spiritual things and when the same was in each of us expressed, it grea ly encouraged us to feel that our meeting was of the Lord indeed.

With love to all the household of faith, I am yours to serve in the truth. G. M. FETTER.

Raton, N. M., Aug. 28. 1902.

DEAR BROTHER GOLD: I will try and write a portion of the reason of my hope in Christ, as I have put it off so long, and I hope the Lord has compelled me to write.

While I was a boy I, by some means, formed a resolution that I would never be a drunkard, a gambler, nor cruel husband to a wife, and thank God I have kept those promises. But I thought playing the fiddle and dancing was not sin, and I was called a great fiddler. In 1860 while going in my 24th year I went to an all-night dance and a few nights after I lay down to sleep and got to dreaming. It seemed to me it was day and a bright sun-shiny morning and I went in the field to work. And I saw a strange man coming across the field. He had the brightest eyes and the most pleasant countenance I had ever seen. He asked me if I did not want to go to a party. I said, "No, I believe not." He said, "O yes, you must go; I am going to show you a different party than you have ever seen. I will come back with you." We walked off and took the road and in a few minutes I found myself in a strange road, the broadest and straightest I ever saw. The stranger walked to my right. I looked across the field and saw the blackest smoke and said, "Look, yonder is the blackest smoke I ever saw." He said, "Let us go over and cross the field; it is nearer." We got on the fence and the smoke seemed nearer and coming out of the top of a house about one mi e off, but only a few steps brought us there. He took me by my right arm and we walked in there, and there was fiddling and dancing going on and the largest and blackest man playing on such a fiddle as I had never seen. There were some dancing that I knew and they were dead, and Miss Mittie Young I had

danced with time and again. The black fiddler placed his eyes on me and one of the crowd said, "Get your partner and dance." The stranger said, "I don't dance"; and indeed I did not feel like dancing with the dead. The stranger said, "Come, and I will show you what I brought you here to show you." He led me to the partition door and opened it and I saw a burning hell and it seemed to me that the heat blistered my face. I said, "Lord have mercy on me." He said, "I show you this that you may not come here." There was a burning lake as far down I could see, as blue as a brick arch in full heat, and many poor souls in there. He closed the door and I asked those dancing how could they have the heart to dance, seeing what they saw. They said they had to dance for a length of time and then go back in there. We walked out and I thought when we got back home I would ask the stranger if it wasn't hell, but when I got back he disappeared, and I was sorry.

When I awoke I was excited and thought to be sure it was God forewarning me of the way I was going, and I would stop playing the fiddle and dancing. But in a few days I thought if I listened to that dream I could not enjoy myself in the world, and a dream was nothing, and I would give no heed to it. Some time after that I had another dream. I thought it was a bright morning and I was lying sick, so weak I just could raise my hand above my head and I saw the same man enter my piazza and I thought there is Jesus Christ who has even shown me hell and he has come to take my life and hell is my portion. He came to the bed and laid his right hand on my brest and said to me, I suppose you are a great fiddler and if you don't stop it I will kill you. It seemed to me I only had strength enough to raise my hand to my head and I cried Lord spare me and I will quit. I awoke with two awful dreams to contend with. I began to read my bible and found it condemned me all the way. And I had the third dream and thought I was traveling through the mountians a north course and was lost and heard my name called and looked to the right and saw Jesus and turned and went to him and in front of Him sat the longest white man and His head as white as snow. I thought it was God and His son Jesus and I was drawn up to the side of God to be judged and I felt condemned and he asked me a question and I said I am guilty Lord and Jesus plead to his Father for me and seemed to me I should faint and fall. He picked up a mug and handed it to me to drink of his wine and make free and 1 supped of the wine and offered the mug back to him and he motioned his hand and said drink of my wine and make free and my burden of sins was gone and I felt so happy, I wanted to remain there but knew I had to return back to my family for a length of time but I did not want to go for I felt so happy and did for several days and thought I would never have any more doubts and fears but have found it very different. After this I loved to hear the gospel preached but would not offer to the church for fear I was a hypocrite and would eat and drink unworthily and thought I could walk upright out of the church as well as I could in it. I traveled along in that way until August 1875 when I had a spell of sickness and my mind was "oh! what a stubborn and disobedient child I had been to God and if he would please to raise me I would go the first opportunity. He raised me and

put it off two months. The impression was so strong on Satnrday before the third Sunday in October I went to preaching at Bear Grass with full intention to offer when something said hypocrite and I said no I cannot go and seemed to me I had lied to God enough and if I didnot go I would be a miserable being as ever lived until next meeting and I said Lord I will go and I was received and baptized the next day. Dear brother Gold, if you esteem this worthy to publish in the LANDMARK please do so, if not burn it for there are two spirits; Jesus Christ the richest and only Christ and the devil and one or the other is the author of this writing. I know not which but I hope Jesus Christ our Lord.

CALVIN K. WHITE.

July 8th 1902.

ORDER AND DISORDER.

An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

If anyone buys this pamphlet and is dissatisfied with it, the purchaser can return it to the seller and have the money refunded.

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.

SILAS H. DURAND.

ZION'S LANDMARK

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

P. D. GOLD ..... Wilson, N. C.
P. G. LESTER ..... Floyd, Va.

VOLUME XXXV ..... No. 23

WILSON, N. C., OCT. 15, 1902

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EDITORIAL.

ONE ONLY

There is one true church of Jesus Christ, whether located at Rome or Jerusalem. Addresses are made to churches in different localities, one to the church at Ephesus, another at Smyrna, another at Sardis including seven churches. Do you suppose one of them was a Presbyterian, another an Episcopal, another a Methodist church? Why not one of these names is ever mentioned in the bible. Christ built his own church—and no other. John the Baptist was sent by and from the Lord God to make ready a people prepared for Jesus, not to make a people, not to make sheep, but make ready a people prepared for the Lord. John did not quicken a single dead sinner, nor did any apostle ever do that.

Jesus builds his church. He does not have one sort of church in one place and another sort in another locality. His churches often depart from the right way. There was somewhat against al-

most everyone of the seven churches of Asia. Sheep are inclined to go astray. What do men differ about more than their religious notions? Once some members of a modern denomination were at our house attending one of their meetings. They requested me to go out to their meeting that night. I asked them what would be done that night. They replied a woman will preach or speak. Oh, I said I am not in favor of women preaching. Well, they said, go out to-morrow night. I asked what they would have then? They replied, a missionary from India would lecture. I said, do you believe that if you do not send what you call the gospel to the heathen they will all be saved? They said yes. Then I asked if they thought that after they sent it to them they would all be saved? They replied, no. Then I asked if it would not be better to let them alone—that they are better off without what you call the gospel than they would be with it? They now replied, it is our duty to send it. As much as to say, it is our duty to place some of them in a condition where they shall be damned, according to their position. I then said to them, do you believe that Christ owned any sheep before He laid down his life for them? They replied, no, we do not. I quoted what Jesus said; "I am the good shepherd: the good shepherd giveth his life for the sheep." And "I lay down my life for the sheep." Now such people as these profess to hold that the scriptures are the gospel, yet they do not believe the scriptures. For the scriptures teach that Jesus owned His people before He was born of the virgin Mary, and owned his sheep before he laid down his life for them. Why are there so many different denominations, when the scriptures teach, one Lord, one faith and one baptism? It is because men are blinded by the god of this world; but they are inclined to have some sort of religion, and naturally they have the wrong sort.

Why, for instance, do the majority of the denominations hold to infant sprinkling, and what they call baptismal regeneration, when the scriptures not only do not teach it, but teach that one is not prepared to be baptised until he first or before baptism with water believes in the Lord Jesus. We do not understand that water baptism puts away the filth of the flesh, or makes one a child of God.

In the one body of a man there are many members; but how many lives or kinds of life are there in that one body; how many sorts of blood; how many varieties of flesh? Does one member have the life of a man, another the life of a sheep? Does the heart have the blood of a man in it, and the foot the blood of a mule?—Has the head the flesh of a deer and the body the flesh of a calf?

P. D. G.

FAITH.

Faith is the substance of things hoped for, the evidence of things not visible, or not seen in this mortal state.

All material things are excluded.

Faith does not deal with material or temporal things. They are of this world, while faith is of the spiritual world, and relates to the things of the kingdom of heaven.

Only by faith can one be a partaker of things not seen, or a reciever of things heavenly. We know things of this material, visible world though our natural senses such as sight, hearing, feeling, tasting &c. These senses belong to the bodily or physical organism of man through and by which the mind is affected. One must become a citizen of this world, born into it, before he can be a recipient of its blessings, or be oppressed with its burdens: so in order to become a citizen of the spiritual world one must be born again, or born from above, that is of heavenly parentage, must be born of the Spirit. The first or natural birth is of the earth or flesh, and therefore is flesh. But that which is born of the Spirit is Spirit. This new, spiritual birth receives of Jesus the liberty of sonship. Being renewed in the spirit of your mind, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, those born of God receive by faith the substance and the witness of heavenly things. It is of faith that it might be by grace. Faith is as much above creature work as grace is. They are so joined that work is excluded, and therefore boasting is excluded. It is only by or through faith that we stand or that one can be just or live. The righteousness of Jesus is received by faith.

The eye is so constructed as to receive the light of the sun, it has no power to create light or to retain it after the sun withdraws its light. It is in God's light that we see light; but this cannot be done until the eyes of our understanding are enlightened. Though Jesus had told his disciples before his crucifixion of his crucifixion, yet they never believed what he said until he opened their understanding that they might know the necessity and certainty of this wonderful mystery. When he gives us understanding then we believe the things that can be known only by that understanding. We know natural things by means of our natural mind or understanding. But suppose something is told to a man altogether contrary to his former observation, and altogether beyond his former knowledge, and there is nothing in his mind by which it could appear at all probable, how could he believe it? When the Lord gives sight, opens the ear to hear, or gives understanding, then the things told him being witnessed in him by what he feels or knows, he believes, because he has the witness in himself. Faith is the substance of things hoped for. There is hope produced in that one who desires the things witnessed or testified to. His faith, that which God has wrought in him by the Spirit, receives it, and he is a receiver of the things—the substance of things the things the natural man cannot

see, nor love, nor desire, nor know anything of. The things of Jesus are received by faith, and in, and through the obedience of Jesus, we stand complete as he is perfect. By Jesus all that believe are justified from (not by) all things from which we could not be justified by the law of Moses. We can never be justified or made righteous by the law of Moses or what it requires us to do. Christ is become the end of the law for righteousness to every one that believeth. Faith receives, owns, trusts in Jesus as our righteousness. All that he is is mine in the faith of which he is both author and finisher.

Abel by this fath in the coming Redeemer is saved. Jesus stood as a lamb slain from the foundation of the world. Abel's faith saw this. Christ is surety. Faith does not doubt Jesus—it lays hold on the hope set before us. One can purchase goods from a time-merchant and pay for them even after they have been used up by the purchaser. This is on the guarantee that the price will be paid for them. There was no doubt in Abel's faith that the blood of Jesus would be shed. He is the surety. All those that died in the faith entered into rest, and were saved before Jesus came in the flesh, or was crucified, because God counts those things which be not as though they were. So strong consolation is given to the heirs of promise. Isaiah said, God is become my salvation. Jonah said, salvation is of the Lord long before Jesus was crucified. It was necessary that Christ should be crucified. Ought not Christ to suffer these things and to enter into his glory?

The faith of Abraham who saw Christ's day was as pure, holy and saving as was the faith of Peter or of Paul. Faith cannot believe that which is false, or that which will never be true. The things of faith are necessarily true. Hence Christ must suffer to confirm the promises made unto the fathers, and that the offering up of the Gentiles might be acceptable to God. Faith works by love. The love of the Lord Jesus is given us and by faith our hearts are thereby purified. How good it is to stand complete in Jesus resting in Him, having ceased from our own works. This faith is born of God, and therefore overcomes the world. Faith in us causes us to declare we seek a country whose builder and maker is God, a city that hath foundation in the heavens. If you then be risen with Christ seek those things which are above. For you are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear with Him in glory.

P. D. G.

SCRAPS.

The proper use of words is important, in as much as words have a special meaning and should be employed to express that signification.

The word or phrase dead in trespasses and in sins is often used

to convey the idea that one thus dead cannot do anything. This is not the fact. If he could do nothing he would not be so blamable. He does nothing good, but he does much evil. One dead in sins does not serve the Lord, but he serves sin. He does nothing good, but he does much evil.

If one is dead to sin then he does not serve sin, but he serves the Lord, but he that is dead in sin is the servant of sin and is guilty and condemned. While one is the servant of sin he delights in its service. That is his element and he lives there, for he is alive unto sin, and feels no condemnation nor death, for he is satisfied with his master which is sin. Nor should one conclude because he is dead in sin or completely under its dominion therefore he is not guilty. He is all the more guilty on that account and is without excuse, plea or covering. He is naked in his guilt. When God who is rich in mercy quickens the dead then they realize the guilt of their character and conduct, and rejoice in the mercy and grace of God that brings salvation; and when the Son makes them free from sin they become servants unto God through Jesus Christ, and have their fruit unto holiness and the end is everlasting life. The word wait is often used in a false sense. When we say wait on the Lord, the enemies of truth think we mean to be unconcerned or indifferent about our conduct. Such as pretend to love us but really do not, and cunningly cover and wrap up their love of sin under the cloak of saying, if I am to be saved I will be saved, while they continue in wicked conduct, and bring a slanderous or false charge against the doctrine we love, which never warrants any man to tempt God. The child of God hopes if I am saved I am saved now, and he is careful of his conduct—not because he relies on himself for salvation, but because he relies on Jesus and loves Him.

The enemies of truth hate the blessed doctrine of grace, and therefore charge us with saying, let us commit sin that grace may abound, and that it does not matter what we do, for if we are going to be saved we will be saved regardless of what we do. But the people of God are already saved. He hath saved us and called us. He hath saved us and then called us to the knowledge of this salvation. There is always salvation in waiting on the Lord, for there is joy and glory in serving the Lord. To wait on the Lord is to obey him, to serve him. Then surely to live in sin cannot be waiting on the Lord. That is waiting on the devil.

If you leave your field and tell your servant John to wait on you there, or to remain in the field and serve, you expect him to abide in the labor and be diligent in your service. You do not expec to find him drunk or asleep, or absent when you return.

What is waiting for the Lord? It is looking for his appearing, desiring his appearing, hoping for

it, longing for it. When one is in great distress, and knows there can be no deliverance until his Lord comes, and he hopes he will come, and believes he will come, and looks for his coming, then he waits for that. To wait for the Lord's salvation requires the best service to the Lord. Such are not drunken, or asleep, or indifferent about their conduct. Jacob said, "I have waited for thy salvation," Gen., 49.18. We cannot thus wait for that which we do not love, nor hope for, nor can we wait for that which you can attain by your own ability; for that which we greatly desire we will get at once without further waiting, if it is in our own power to obtain it. "I waited patiently for the Lord," Psa., 40:1. When this one was waiting patiently for the Lord he was crying for him, or calling for him. For the same verse said, he heard my cry. This then is no state of indifference, or carelessness. Many an one flatters himself he is waiting on the Lord or for him when he is doing no such thing, but is slack and indifferent, and unconcerned about serving the Lord.

P. D. G.

Bismark, N. C.

I would like to see your views on insuring your houses with rods and your barns with insurance. A good many brethren in this country have gone into it. I do not think as much of one that does that as one that does not. I would not have one if I could get it for nothing Yours as ever,

H H. Penny.

REMARKS.

I have never felt that it would be right for me to insure my life· I do not want a lightning rod on my house or barn. It impresses me that we should use industry and economy in our business, be diligent in business, and also be fervent in spirit, serving the Lord. It is plainly commanded to labor. We should also save. Why should a man insure against lightning, or put up lightning rods? What bible example have we for that? We do have authority for building houses or shelters for ourselves, our stock and our food. Beyond that I see no warrant. Insurance agents in the lightning rod business have suggested to me the duty and wisdom of using lightning rods by saying they will attract the lightning to themselves. I replied, I do not desire anything to draw the lightning near my house. We should put our confidence in the Lord who directs the lightning, and covers his people in the hour of danger, who uses the lightning to do his will, who has fixed the way for the lightning of the thunder. We are called old fogies because we do not jump into every new scheme that men have devised. But it requires pretty good sense these days to keep out of all the money traps that sharpers set to catch the unsuspecting bird or entangle the lamb.

How much better to trust in the Lord. It is much cheaper, a money saving business, much safer for the everlasting arm is underneath, much nobler for it sets our affection on things above, much wiser for there is none like the God of

Israel in power and goodness.

We do not make such things a test of fellowship; yet we love those most that most trust in the Lord; not merely those who talk about trusting Him, but do not show their faith by their works; but those who prove all things, who prove their sincerity of profession by their conduct, such as love God more than they love money or worldly gain.

P. D. G.

THE SHAMEFUL DEATH OF THE CROSS. (Phil. 2:5–8.)

Why should Jesus who knew no sin be so humbled to the shameful death of the cross? Why was it necessary that Jesus should be crucified?

1st. The soul that sins must die. 2nd. Without the shedding of blood there is no remission.

By man came sin and by sin came death. Adam is the sinner. Jesus is theSavior from sin. Adam is the figure of him that was to come from the beginning. By the law is the knowledge of sin. We do not know what sin is until the law or commandment comes into our conscience. By this rule being enforced in the conscience sin revives and we die. We fall under the sentence of death which we feel is just. The law is the ministration of death. The law must be fulfilled–none can do this that has a taint of sin in him. None can do this that is not a man or found in fashion as a man. Jesus born of the Virgin Mary, of the seed of David and the lion of the tribe of Judah, is the only character able to do this. He is made of a woman, made under the law to redeem them that were under the law.

The covenant of grace brings Him as the head of the church into this obligation to suffer. He without sin is made sin for us. When the Lord made man it was in the image of his Creator, for Adam is the figure of him that then was to come. Hence the substance must be found in fashion as a man to suffer–the just one for the unjust. He bears up the pillars of heaven. He is underneath and upholds all things. He bore our sins in his own body on the tree and was made a curse for us. Ought not Christ to have suffered these things. The law must be fulfilled. Death must be abolished. The heavens must shine in holiness. Sin must be made an end of, and everlasting righteousness be brought in. So Jesus must be crucified, or the holy one of Isreal and God's fellow must be humbled to the death of the cross that we through his poverty might be rich.

We look with amazement at the humiliation, suffering and death of the only one who knew no sin, but who bore our sins in his own holy body. It pleased the Father to bruise him. With his stripes we are healed.

Wherefore in consequence of this humiliation that no other can ever equal God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee shall bow, and every tongue con-

fess that he is Lord to the glory of God the Father.

We must follow him if we ever are found in heaven. It is through much tributation we enter the kingdom. I am crucified with Christ, wrote Paul. I am now crucified–dying, yet living. To have fellowship with Christ in his sufferings and death is the surest proof of our salvation. To be crucified with Christ is to die unto sin, to be free from the law, (for the law is satisfied in that death,) to be risen with Jesus, to be dead to the world, and alive unto God through Jesus Christ. It is to be so joined unto him as to live the life now lived in the flesh as free from sin, for it is by the faith of the Son of God. Oh blest mystery to be in fellowship with Jesus in his suffering. What a sure proof of reigning with him.

P. D. G.

TO WHOM IT MAY CONCERN

We, the Primitive Baptist church at Newport, N. C., having seen in the LANDMARK an article written, or statement made, by Wm. Glancy, in which we feel that the church has been misrepresented, whereas he asks the question. Have few members the right to call an extra conference, and notify one part of the members and ignore the others? And whereas we, the church desire to correct that misrepresentation, we hereby state that the church has held no secret conference, nor held anything secret from its members, that we do state that at the conference called by the church all of its male members were present with the exception of four which four are very often absent at church meetings, and we do state that this man Wm. Glancy was present at the conference called by the church, and was asked the question what he thought of the action of the conference, and he said that he had nothing to say. Afterwards, he called for his name to be erased from the church book, for which he gave no reason, and is not now a member and was not when he wrote this statement.

The second question, Is it right that the younger members control the church to the excluding of the elder ones, to which we answer that this has not been done. The oldest male member in the church made the move in which the church took action; that the younger members did ask for information, and did wait, till the old Brother made the move.

The third question, Have a few members a right to call an extra conference notifying one part of the members, and not the others to try an Elder who is not a member or Pastor of the same, and call on a visiting preacher to act as moderator and condemn him without hearing his defence, or his being present. We hereby state that no Elder has been tried, that we know of no such things, we did ask the Elder that is referred to, to stop his correspondence with the brethren here, and stop his visits here, for if he come, the doors would be closed against him. As to the other questions we feel that Brother Gold has answered well in his remarks to the same.

This done by order of conference Saturday before the third Sunday in September.

This the 20th day of Sept. 1902.

ELD. WM. W. BRINSON, Mod.
W. F. GARNER, Clerk.

OBITUARIES.

LOUISA ABBOTT.

By request I send the following as an obituary of my mother-in-law.

Louisa Abbott died July 20, 1901. She was the widow of the late Isaac Abbott, of Pittsylvania county, Va. Her maiden name was Louisa Corbin. She was born April 30, 1812. She was the mother of nine children, six boys and three girls. Mother had many trials and also bereavements. One of her children died in infancy, her second son died in the war of 1862. She lost two married daughters in the year of 1870. Her husband died 22 years ago next October.

Mother lived with her son, Chesley Abbott, and was blessed with a single daughter, that was so kind and faithful to her, watching over her as the mother does her babe. She was feeble and nearly blind for several years. She was also blessed with a most excellent daughter-in-law, always willing to do all she could for her.

Mother's children loved her, her daughter-in-law loved her, her grand-children loved her. For many years we all treated her like she was a child. Mother joined the Missionary Baptist at Banister, near Chatham, about 50 years ago. She was baptized by Elder Rogers. She soon become dissatisfied, but stayed on with them until the close of the war.

In 1877 she joined the Primitive Baptist, at Cane Creek, and was baptized by Elder J. S. Dameron. Mother lived the religion she professed, and was an ornament to the church and community where she lived.

Being of a mild and gentle disposition, she had the respect and confidence of all who were favored to be acquainted with her. 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. Mother's rule, as long as she could see, was to read several chapters in her Bible every day. 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 Baptist of the true type, she delighted to honor and entertain Baptists

She loved to meet with the church and join with them in the worship of the God she loved. She was ready to go, she dreaded nothing but the sting of death; a few hours before she died she said she trusted his blessed name and that the Lord was coming for her. At 7 o'clock p. m. the end came peaceful and quiet.

Bro. Lem Dodson prayed and read a chapter, made a short talk and read her favorite hymns. I have only hinted at her many noble qualities for I am not capable of telling it as it is. Pray for us all that we may meet where parting is no more.

Your unworthy sister,

MRS R M. ABBOTT.

613 Keen St., Danville, Va.

AGNES DEXTER.

On the 18th of March, 1902, death claimed for its victim, Mrs. Agnes Dexter, wife of Mr. W. H. Dexter, and daughter of Mrs. Annie Fonviell by her first husband, Mr. Ervin. She was born the 11th of March, 1864, making her stay on earth 38 years and 7 days. She joined the Primitive Baptist church when quite young, (though I do not know the exact date), lived a faithful and consistent member, and was looked upon by all who knew her to be a firm hearted christian. She was a loving, obedient and dutiful child to her mother, was never known to give her mother an unkind word or answer during her life. She was also a loving and devoted wife, a kind and loving mother, a kind and useful neighbor, a God-fearing and a God-loving woman.. Few such women have ever lived.

She lived to be the mother of eight children, six boys and two girls. Her disease was complicated, but the principal cause of her death was pneumonia. She suffered only a few days, but with the most excruciating misery, called on the Lord for mercy, and was heard to repeat several passages of scripture—one most especially was, "Lord thy rod and and thy staff do comfort me," and she clung to that staff from the beginning to the end, which was a guiding star of her daily walk. A short while after she joined the church she was heavily burdened with an impression of holding family prayer which she did, and felt relieved in doing her duty but still clung to that rod and staff which comforted her.

She was an industrious lady. Her hands were never found idle, always busy for her family or somebody else. Her ready and willing footsteps never loitered on the way from the early morn till late at night.

She leaves a kind husband, six children —four boys and two girls—a faithful and devoted mother, two sisters and three brothers, besides a host of relatives and friends to mourn their loss which is undoubtedly her gain. Words of eulogy are insufficient to complete this death notice when just one word, christian, completes it all.

Yes, dear cousin, the bright dreamed of light
sitting by your side,
And the dear old bible opened wide,
Tells us to have the same
For our long or short life to guide.

Her devoted cousin,
NANNIE B. HEWITT.

Wards Mill, N. C.

HENRY J. CARAWON.

"Blessed are the dead that die in the Lord."

On the 7th day of June, death, the common enemy of all mankind, visited a peaceful home and claimed for its victim a loving husband, father, brother and friend.

One by one he is calling his children home.

Brother Carawon was the son of William Carawon and was about sixty years of age. He leaves a wife and six children to mourn their loss, which is irreparable in this life.

May our merciful father reconcile them to this heavy stroke of his wise providence and enable them to realize that he doeth all things well. Having obtained a hope in Christ his Saviour, brother Carawon became a member of Swift Creek church in October 1871, where his father and mother were confirmed 22 years before. He was held in high esteem as a beloved and worthy member and safe counselor. He was a strong believer in the Primitive Baptist doctrine and was blessed with an understanding of the scriptures which but few possessed. He is sadly missed by all, family and friends. We know that he can never return to us, still we comfort ourselves with the hope that where he is we may also go. A. P. WHITFORD.

LITTLE ADDIE.

Little Addie came to the home of Mr. and Mrs. D. W. Woodard's last December as a bright star fallen from the sky to make the life of this family more parallel with heaven She was a bright, lovingly little girl, possessing every charm that makes a sweet baby and a charming figure. Although she did not remain with us a year she will always be known in the undying memories of those who saw her as a sweet rosebud of fairyland. It is human nature to grieve after loved ones that have gone to the great unknown beyond. At the same time we should not, for our Savior has plainly said: "Suffer little children to come unto me, and forbid them not." It was a sad hour when the large host of friends and loved ones on that bright Sabbath we paased one by one to look for the last time upon the remains of one they loved so dear, not because they stood in fear of its soul not being resting upon the breast of our Creator, but, the question was silently lingering in every one's heart, Will I be so fortunate to meet her when God sees fit to call me?

Little Addie's form lies in the cold clay, awaiting with all the ones before, and the ones to follow the roll call at judgment day.

A TRUE FRIEND.

WILLIAM LAWRENCE.

Dear Brother Gold, I, with a sad heart, will try to write the obituary of our dear papa, as he has left us so soon after our mama. William H. Lawrence was born November 4, 1829, and departed this life February 22, 1902. He was married to Rhoda L. Gillikin Feb. 19, 1857, both in Carteret county, N. C., where they lived and raised seven children. They had many trials and afflictions, though the Lord was with them. Papa was not well when mama died, but he never gave up, and told me that he would not last more than the next year, if he did that, and it was so. Papa lived a moral life all of his days. He joined the Baptist church at North River on the 9th of March, 1884, and was baptized by Elder Hardy. He was a good and christian brother, always was ready to contend for the gospel truth. He loved to have the brethren visit his home, and it was always a warm welcome. He would talk of the Lord and how merciful he had been to him, and if he was saved it was not his work, but the Lord, and would say, Give the Lord the praise. He believed in salvation by grace and grace alone. After mamma died he was grieved and lonely, and said that he was willing to go any time, and hoped the Lord would keep him so that he could go until he would take him He left his daughter, it was preaching day, the people were gathering, and

one of the brethren went to his home, and talked with him It was near to the church, and he spoke of having a pain in his breast He asked him if he was going to the church. He said he was if he felt any better, but he did not, for he died. It had not been one hour since he left his daughter. He did not suffer long, but it was quick and severe. He lay down on the same bed that mamma died on, and went to sleep in the arms of Jesus, we hope, and when his children got there he was gone. Oh, the aching in my heart this world can never ease. He was a dear and loving husband and father, a kind friend and loving neighbor. He loved his children, and would speak of their kindness to him and their mamma. He was loved by all who knew him, but for all our love and kindness he must go where we cannot hear him, nor see him here any more. May the Lord bless and comfort the bereaved ones, and prepare us to meet him in that happy place where parting is no more. We feel that the church has lost another one of its bright jewels.

Yours in hope,

NANCY L. LAWRENCE.

Straits, N. C.

APPOINTMENTS.

A. H. NANCE

Pleasant Hill.....Nov. 9
Mooresville.....9th at night
Concord.....10th at night
Meadow Creek.....11
Clark's Grove.....12
Crooked Creek.....13
Watson.....14
Union Grove.....15
High Hill.....16
Lawyer Springs.....17
Jerusalem.....18
Jones Hill.....19
Liberty Hill.....20
Bear Creek.....21
Flat Creek.....22
Town Creek.....23
Rock Hill.....24
New Shepherd.....25
John Snider's near Thomasville at night 25
Abbot's Creek.....26
No. Creek.....27
Pine.....28
Salisbury.....29 and 30
Conveyance needed.

J. A. BURCH

Goldsboro Tuesday night after 3rd Sunday in October.
Chapel.....Wednesday
Black Creek Association.
Salem.....Monday after
Clayton.....Tuesday.
He will need conveyance.

J. E ADAMS

South West Tuesday after White Oak Association.
Bay.....Wednesday
Wardsville.....Thursday
Yopps.....Friday
Stump sound Saturday and fourth Sunday
Wilmington.....Monday night
Mill Branch.....Wednesday
Simpsons Creek.....Thursday
Thence to Mill Branch Association.

T. N. WALTON & N. T. OATS

White Rock Monday after 5th Sun in Nov.
Fairview.....Tuesday
S. H. near Mr. Sam Nichols.....Wednesday
Morgan's Sat. and 1st Sunday in Dec.
Peck's.....Monday
Brother Hodges, of Fairview, please arrange preaching for Tuesday and Wednesday and accompany them,
Brother Robert Tompkins Wednesday night
Flint Hill.....Saturday
New Hope.....2nd Sunday
Sister Bashams.....Tuesday
Lynville.....Wednesday
Cross Roads.....Thursday
Bethel.....Friday
Ephesus.....Saturday
Union.....3rd Sunday

P. D. GOLD

Meadow.....Oct. 29
Tyson.....30
Farmville.....at night
Autrey's Creek.....31

RICHARD LAWRENCE.

Antioch....Monday after 1st Sunday in Nov
Danbury.....Thursday
New Center.....Friday
Will brother Brown Bain meet him at Burlington 2nd Sat. at 9 a, m. mail.
Page's Chapel.....2nd Sunday
Deep Creek.....Tuesday
White Level.....Wednesday
Snow Hill.....Thursday
White Oak.....Friday
Pine Hill.....3rd Sunday
Moore's Grove.....Tuesday
Mill Grove.....Thursday
Durham.....Friday
Conveyance needed. Will some one accompany him?

W. J. STEPHENSON.

Prater's Creek....Sat and 1st Sunday in Nov
Slate Road.....Monday and Tuesday
Looney's Creek.....Wednesday
Eld. J. J. Childress will arrange for Thursday and Friday.
Rock Lick.....Saturday and 2nd Sunday
Hale Creek.....Tuesday and Wednesday
Jerusalem.....Thursday and Friday
Mill Creek.....Saturday and 3rd Sunday
Macedonia.....Monday

Big Creek.....Tuesday
Bro. Joseph Pruett's.....Wednesday
Bethel.....Thursday and Friday
Salem.....Saturday and 4th Sunday
He will need conveyance.

J. E. WILLIAMS.

Jones Hill.....Nov 17
Howard's Chapel.....18
Mountain Creek.....19
Big Creek.....20
Suggs Creek.....21
Cotton Creek.....22
White Oak Spring.....23
Rock Hill.....24
New Shepherd.....25
Toms Creek.....26
Workman's S H.....27
Pine.....28
No Greek.....29
Salisbury.....30
Concord.....December 1, at night
Charlotte.....2

BROTHER GOLD:—Please publish that the Primitive Baptists have organized a church in North Danville, Va. They will be glad if traveling preachers will stop and preach for them when passing through the city. Your Brother in Christ.

A. H. HINES.

Vandola, Va., Sept. 25, 1902.

All visitors coming by rail to Black Creek Association from the south will be met at Jerome on Thursday, and all from north will be met at Kenly the same day.

A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,
Macon, Ga.
R. M. D. No. 3 (or Rural Mail Delivery)

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—AT—

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

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PRICE $1.50 A YEAR.

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 greater number, $1.50 each, will receive the LANDMARK free for time Club is made.

The subscribers in clubs need not be all at the same postoffice, and names can be sent from time to time in making up clubs; also in renewing clubs the same rule may be applied.

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

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

All Communications, Business Letters, Remittances of Postoffice 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:—I feel an inclination to write an article in the LANDMARK on Sanctification, as so-called. Sanctification seems to be getting a pretty strong hold on the people throughout the country. The doctrine of the sanctification of the people of God is as plainly set forth in the scriptures as anything else, and it is important that we should have a correct knowledge of its true import. The words, sanctification, sanctify, and sanctified, occur no less than 112 times in the bible, and in several instances in the New Testament. Therefore it is a prominent doctrine of the gospel. Let me say first that sanctification does not mean that a person can arrive at such a state of perfection in this life that he cannot sin in thought, word or deed. The scriptures and all christian experience fully demonstrate this fact, and yet there is a sense in which "he that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God," and yet this same inspired writer says: "He that saith he hath no sin deceiveth himself and the truth is not in him." Another apostle says: "Sin shall not have dominion over you." "How shall we that are dead to sin live any longer therein."

The spiritual birth does not change our flesh or carnal depraved nature. This the apostle demonstrates when he says: "I know that in me that is in my flesh dwelleth no good thing." "So then I myself with the mind serve the law of God, but with the flesh the law of sin." "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other so that ye can not do the things that ye would." Here is a profound mystery that the world with all its boasted learning can never solve, and often the tempest tossed child of God is puzzled to understand his or her own experience.

My understanding then of this wonderful mystery is this: Whenever a vile sinner is born of God, it is of an "incorruptible seed by the word of God that liveth and abideth," and in that supernatural work of God there is implanted in the heart of that sinner a holy, divine and sinless life or principle that is as holy and sinless as God is, and that "cannot sin" any more than God can sin, because it is born of God, and is "Christ in you the hope of glory." "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." This birth does not entirely free the sinner from the commission of sin in the flesh, but it makes that sin-

ner hate and abhor sin, "yea and his own life also," and he is often made to cry out from the depths of his inmost soul, "O wretched man that I am, who shall deliver me from the body of this death"?

And this is sanctification and holiness, and these are the people that the apostle alludes to when he says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Sanctification means the act of separating some persons or things to a holy and religious use, and not only *some* of the people of God are thus sanctified, but they are *all* "sanctified by God the Father, preserved in Jesus Christ and called." "For by one offering he hath perfected forever them that are sanctified," "for he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name un to my brethren, in the midst of the church will I sing praise unto thee."

Again: "By the which will we are sanctified through the offering of the body of Jesus Christ once," "who of God is made unto us wisdom, righteousness, sanctification and redemption, that according as it is written he that glorieth let him glory in the Lord."

I have quoted these several passages bearing on sanctification to show that sanctification is a New Testament doctrine—that all the children of God are sanctified here in this time state, and that this sanctification is of God.

Now as this sanctification is of God, and we are called out and separated from the world and thus prepared to render acceptable service to the Lord, how humbly and fervently should we desire and strive to live "soberly, righteously and Godly in this present world," and to thus show by our Godly life and conversation that we are born of God, are "sanctified and justified in the name of Jesus Christ and by the Spirit of our God." I find I am by this subject like I am by all others of like import—I can see it and feel it, but can't tell it.

May God by his Spirit apply it to the hearts of his people. In heartfelt love in Christ I am, I hope your brother,

H. J. REED.

Riverview, Ala., Sept. 19, 1901.

DEAR BROTHER DENNY:—Today I am shut in by rain and cannot go to my appointment and have seen your request in the LANDMARK to help harmonize verses 2, 3 and 4 of Ezk. 18. I fully believe that all scriptures are in sweet harmony, but we often fail at understanding. I feel that you might have told us more about this text than I may be able to do, but such as I have is for the benefit of my brethren.

The old covenant was such that all the laws and statutes had to be taught to the children; see Deut. 6:6–9. A failure to do this was an open violation of the law of God to Israel. For disobedience to that law the sins thereof were entailed from parent to children and to children's children for many generations.

The time that Ezekiel wrote the words to which you have called my attention the whole nation had for a long term of years violated the commandment of God concerning the seventh year, or Sabbath year, for the Lord had said that every seventh year should be to them a year of rest for their lands, their servants, and their beasts. All during the days of David and Sol-

omon, as well as the other kings who followed them, the land had not enjoyed this rest, and therefore the Lord sent them away into Babylon for seventy years until the land should have its rest.

It was in the early part of this seventy years of captivity that the Lord gave this word to Ezekiel. The same he gave to Jeremiah only a few years later; see Jeremiah 31:29, 30. This last prophet shows us that the provisions of the old covenant and those of the new covenant are being contrasted and the blessings of the new are being set over those of the old.

Lam. 5:7. This same prophet shows how this was under the old covenant. This word was only a few years before the captivity, while the eyes of Jeremiah were constantly on their sins. In chapter 31 of his prophecy he is with them in the captivity and he sees by the eye of faith the provisions of a covenant not to wax old nor to vanish away, and in which the sins of the parents should not be required of the children, nor the parents be charged up with the iniquities of the children, but wherein everyone stands accountable before God.

Read the last few verses of Ezk. 17 and see that this prophet had a similar view before he wrote the words of the text.

The New Covenant is very different from the Old Covenant. The one is a commandment to teach while the other shows that they have been taught. In the first there must be a continual effort on the part of parent, neighbor, etc., to keep the provisions of this law before the young. Thus the "Sabbath school" had to be taught every day in the week. This is one of the texts from which Sunday school advocates propose to draw their authority for those schools and their other aids for people to go to heaven. Thus they prove by their own works, as all conditionalists do, that they are teaching under the old covenant. Not long ago one—a Presbyterian minister—spread abroad his hands and said, "I thank God that Sunday schools are older than the New Testament." The poor man did not know that the the Old Testament under which he was preaching was only a shadow of the New Testament and that therefore the New Testament is the oldest, being the divine will of God concerning Christ and the church, while the old covenant is the shadow leading up to Christ and the New Testament.

Thus my dear brother conditionalist prove themselves to be worshipers of the law.

The church is no more under the law but under grace and has her standing under the new covenant which the prophets saw by faith and of which they were made partakers. Thus they trusted in the living God.

When a youth I visited a Methodist Class Meeting, the leader called on a preacher to tell his experience: he said, "I was born of christian parents and raised up a Christian, before I arrived at the years of accountability I joined the church and have never needed that great change that so many people talk about and have never had it." Thus he began with the righteousness of his parents and continued under the law. Gospel preachers do not preach the righteousness nor sinfulness of the parents as a ground of justification on the one hand nor of condemnation on the other. That which a man soweth shall he reap and a man is blessed in his deed.

There is a vast difference here in ones working for a living and in working because of a living. The true christian principle serves God

and loves His service because of the great blessings wherewith He has blessed us, while the elements of the law would teach us that the Lord will bless us if we will serve Him. When we have not believed on the Lord Jesus Christ He gives us to feel our condemnation and not that He is going to condemn us if we do not believe. That, I understand, to be the difference in making justification dependent on our belief and justification being manifest thus by faith. Thus under the new covenant, we see that every man must bear his own sins in the sense that the fathers cannot bear those of the children nor the children bear those of the fathers.

Under the old covenant no one was given to bear the iniquity of the people for each one must bring an offering, but under the new covenant our Lord Jesus has brought Himself an offering and a sacrifice for sin. Therefore all the responsibility of the sinner under this covenant fell on Him. Hence we receive redemption through His blood and in our accountability He is our representative always before the Father while His Holy Spirit reveals to us His forgiving mercies. Therefore they shall not teach every man his neighbor and every man his brother saying know the Lord, for they shall all know me from the least of them to the greatest of them. And I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more saith the Lord.

What good news this is. Thus we enter in the New Covenant and rejoice in Christ our Lord and Saviour.

I do not know that this will meet your mind with that satisfaction which you seek but accept it as the best I have received.

L. H. HARDY.

To B. F. Sawin, Shelbyville, Ind.

Dear Brother:—I enclose you a copy of my wife's letter as you desired for publication, as it was written to the household of faith, yet directed to all of us who were at our dear old mother's, all of whom were members of the Lewis Creek Church Shelby county, Ind., before it dissolved.

Isaac Sawin.

Moulton, Ind., June 16, 1902.

Very dear ones at home:—As my mind is so much on the church, our duty and the cause of our blessed Master, of late, I feel impressed to address a few thoughts to the household of faith. Whether this impression is of the Lord I cannot tell, but I hope it is, if not no good can come of it, but if the impression to write thus is from the meek and lowly Spirit of my Master, I would feel to hope that some little trembling one, whose eyes might chance to read this, would be able to gather up a fragment or crumb or at least be encouraged to look on the bright side, "forgetting the things that are behind," and pressing on towards the mark, for the prize of the high calling of God in Christ Jesus. I know I am a poor scholar in the school of Christ, and feel that I may weary you and the dear ones with my inperfect writings; but be that as it may, I hope I love the church, and love to meet with her precious members; but I often fear that I am deceived, and have never been born of the Spirit of God. I am so often found low down in the valley of humiliation or despair that I am made to tremble and say, Oh is there any one like me. Surely there are none so imperfect as I feel myself to be. Surely none ever professed the lovely name of Jesus that are more tempest-tossed and imperfect than the writer. If it was not for a

time in my life to which I can refer and go back to, when I hope the good Lord spoke peace to my trembling soul, surely I would despond and give up in utter despair. But often I revert in mind back to the time when I was made to stand still and see the Salvation of the Lord, and that I had come to the end of my own strength, and if ever saved that it is wholly of the Lord. Oh how I do rejoice dear precious ones, that salvation is of the Lord, and that the sweet experience of it has been felt in my poor heart and soul. "God is the rock," His work is perfect, and will stand forever. Many things have passed out of my mind. But to me the memorable day when I was baptized in one of Indiana's lovely streams called Lewis Creek, from which the church took its name that I joined, stands out visibly before me now, as though it was but yesterday, though now nearly forty years ago: yet I feel to say with the poet, "I am a stranger here below, and what I am 'tis hard to know." It seems as though I am looking through a glass darkly. But I hope the time will come when I can say of a truth, I know that my Redeemer liveth, I know Jesus is my Savior. 1 could write a great deal more on this subject, but feel too unworthy. O! dear mother, how often do I think of you in your old age (now nearly 94 years) and how glad I would be to see you once more, and my dear and only sister (in the flesh) and her husband. Dear brother and sister, I feel the Lord will be with you in careing for our dear old mother. We are all getting old. Our time here is short and not long until we too shall bid farewell to earth and all behind. O! that we can say in that trying ordeal, all is well, all is well. Come Lord Jesus, come quickly. It is my humble prayer that as my husband has made an extended tour in Va., and is now with you, that the good Lord will still keep and protect him in his labor and travels, and that he may return as per arrangement, and should we not meet again on time's side of eternity, O! may it be ours to meet in the sweet bye and bye, where parting will be no more.

Love to all,
Mrs. M. A. Sawin.

Dear Brother Gold:—At the request of my brother, B. F. Sawin, I send you the enclosed letter for publication if you think for the good of Zion.

Our Associations, the Mt. pleasant and Licking, have just closed. They were Associations in the true sense of the word. It has been my privilege for more than 40 years to attend more or less Associational meetings each year and such oneness of heart, spirit, love and fellowship, I have seldom witnessed. The language of Cornelius seemed appropriate, "we are all here before God to hear words commanded thee of God," and indeed it was heard and felt in the depth of the heart. Aged ones whose heads are white from the frost of many winters, as well as those of tender age, alike rejoiced together in the blessed gospel of the blessed Son of God. The pure and sweet fragrance of the spirit and its fruits, and the quiet welling up of soul, was abundantly manifest. Oh how good and pleasent it is when brethren dwell in unity, oneness of spirit. Both Associations were as the gathering together of a family at the old home, where all is peace and love. It was remarked by many (out side our ranks) how these people love each other.

The Licking Association conven-

ed at Georgetown where our brethren were so abundantly found to be associated together. We had with us, my brother, J. G. Sawin, H. M. Curry, S. H. Durand, J. G. Eubanks and Frank McGlade. It seemed just one continued meeting, preaching fore noon, after noon and night of each day, the intermediate line filled up with spiritual conversation, and singing, singing with the spirit and the understanding, some of which I feel I can never forget. There were others I am sure whose cup was filled to overflow. The preaching, if I am capable of judging, was all good, not in word only, but in the power and spirit of the living God, and the church indeed appeared in her beauty and glory, built up as lively stones, a spiritual house. Our churches are all in peace and in places an increased attendance and interest in hearing the word. The Licking Association convenes with the Bethel church here at my house, next year; cannot you, Bro. Gold, visit us again at that time?

You will kindly pardon this lengthly letter to you. I only thought to write you a few lines, but my mind has blessedly run out as I again called to mind those precious meetings, long to be remembered, from which we all with sadness and joy separated. May the Lord in his mercy continue to remember us and his blessed Zion, to build up her waste places according to his will, that she may everwhere appear in her beauty and glory where all the streams of human effort may be dried up, and the saints appear only in the mountain of God's holiness. With love in the Lord to you and Sister Gold, and the household of faith that is among you, I am I trust yours in Christ. P. H. SAWIN,

Shelbyville, Ky.,

DEAR BROTHER GOLD:—A few days ago I felt that I could rest and abide in a crucified Redeemer. I could see where the angel appeared to Peter while in prison with two soldiers there to guard him, bound in iron chains; how they were loosed and the iron gate flew open and Peter went on preaching the gospel; his words touched my heart and I could rejoice in the mighty works of God. Paul in all his writings was such a comfort to me; everything was sweet, even the sun, moon and stars that I could see with my natural eyes confirmed my faith in the Lord. I felt that even if I could not see any of your lovely faces or hear you preach, the Lord would be with me, and I could praise him with a thankful heart. Brother Gold, this is all gone; I fear I am deceived. Last Saturday morning I went to Mill Branch church. The distance was long but it did not tire me much. I was so happy to go I did not think much about the distance. When I reached the meeting house the brethren and sisters met me with a hearty welcome. I can't tell you why or what possessed me to do as I did, but my tongue was a very unruly member. I talked and couldn't help it. My heart was full. After preaching I went home with brother Harrelson; then with his wife and a few others we all talked and sung until bed time. I enjoyed being with them all so much, though they were poor and ignorant so far as the vain things of this world are concerned, but they were trained in the school of God. It was wonderful how they could talk of the dealings of the Lord and could repeat scripture better than I could, and they could hardly read a hymn. I fell at their feet. On Sunday brother Harrelson began to make excuses

for being poor and ignorant, and to flatter me. I told him that he was happy—he didn't have the things of this world to disturb his peaceful mind. I felt like the Lord had blest him more than I. Somehow a feeling of unworthiness crept over me. I couldn't bear for them to say they had been greatly comforted in me. I went out to the church. That feeling kept growing. I didn't get much out of the preaching. After services brother Gore and several others went with me back to dinner. There they expressed, very freely, how much they had enjoyed having me, my talk and the comfort they had gotten out of it. By that time I don't think I ever felt worse in my life. I felt like I had deceived the elect; those people would not listen to me when I would tell them what a vile sinner I was, and beg them not to be deceived in me. I came home cast down and it seems to me that many temptations have crossed my pathway ever since, that are too hard for me, as weak and sinful as I am. On Monday evening I went out visiting with one of my neighbors. She was the missionary preacher's wife. She says to me: "How did you enjoy your trip?" I reported good news. She said, patting me on the shoulders very lovingly: "I am sorry you have to go so far to serve God. We would be so glad to have you with us." Another one who knew my health was very feeble, remarked: "You are surely a very strong woman to take such rides as that." It seemed to me I had already more than I could stand and I was so unprepared to answer anything. Surely if I have ever been with the Lord he has dropped me to the dust. I don't know where or how to go to find rest. I have tried all day to get clear of my thoughts—can't be content at anything. Your letter which I have read over and over with so much pleasure, seems to be all for Jacob and not for me. Only one letter that I have received is of any comfort to me—that is the one I got from sister Sue Yelverton. She said while brother Sammy Moore was at her house they had preaching, and while they knelt in prayer her heart went up to God in prayer for me. I can't tell you how much I love her for that prayer. I can't hold the tears back when I think of that prayer. I have so many things here to contend with that I never knew before. I fear I am not strong enough to stand the storm. I know the Lord is able but I am weak, and if he will not have mercy on me I am gone, and it would be better for the church if I were dead. I love the church with my whole heart and would not do anything to dishonor it for the world; no, I had rather die.

Pray for me, Rrother Gold; pray that the Lord will guide and teach me how to live and what to do. I know I can fight the battles of life if the Lord be with me, but I fear now that I have never known the Lord. Everybody here is extremely kind to me, and somehow I am afraid of them. I know if the Lord is not with me I shall have more to contend with than I am able to stand. I see how they are feeling around to win me over. Please excuse me for writing you such a letter as this, but I can't help telling you my troubles. I I feel that you can help me along. Much love to all.

SALLIE AYCOCK.

ELDER P. D. GOLD:—Dear Brother in Christ, and the dear readers of the LANDMARK: It is with much weakness and trembling that I wish to try to tell you through the medi-

um of the pen what I hope has been the Lord's dealings with me. I was trained from my earliest recollection to sitstill and pay attention to preaching. My dear old Grandfather was very particular in my instructions and would tell me never to be guilty of looking about over the congregation during preaching as I would often see others do, but to look at the preacher and pay attention to what he said and I would not be learning how to misbehave if I didn't see the misbehavior of others. He was a true Baptist I must say, and I never thought of turning against his good advice until I was twelve years old, and well do I remember the day I resolved to disobey, it was on Thursday after the first Sunday in October 1874 we all went to old Springfield to preaching. Brother Dameron preached there that day, and I made up my mind that I would move from my seat near the pulpit and go back further and sit with some girls who were laughing and talking and, as I thought, having a good time with their amusement, for I thought my grandfather was too hard on me in that respect. But before I had time to get up to change my seat old father George, who was often called on to open service of worship, arose with hymn book in hand and began lining a hymn and I didn't make the move I had intended, and I felt worried about it, and my whole attention was on those girls and their conduct, knowing it was wrong though wishing to join it, not paying any attention to anything else. But the very first words of brother Dameron's opening remarks I hope woke me out of my sinful reveries, and I well remember his words which were as follows: "There are some people foolish enough to contend that there is no sin but will be pardoned if you will ask the Lord to pardon it, but I say (holding up his bible) and these scriptures say there is an unpardonable sin." Right here, dear children of God, I can never describe with tongue or pen my feelings, and my first thought was that I had done committed that unpardonable sin and I began right then to go back in my mind over my past life, and not one thing could I find but sin, and I tried to beg the Lord to show me in some way if I had sinned away my poor soul to everlasting destruction, and I would slip the Testament out and read it, but I could not understand what I read, for it all seemed to be intended for those who served the Lord and I felt sure that mine was an outside case. I thought that all of my friends and relatives had turned their affections from me because they could see that I was so mean and sinful, and ofttimes I would seek a lonely place in the woods to sit down and weep over my lost and forsaken condition, and I would try to pray all the time to the Lord to give me true conviction. I wanted to be convicted for my sins so deep that all the pleasures of this world would depart from me and I would ask for nothing else. My grandfather took the LANDMARK and I would take them off to some place where I could read them alone to myself, and if I got one that had no one's experience in it there was no pleasure in it for me; although they all could claim more than I could dare to hope for they were all that I wanted to read. I went on for some time in this way and then my trouble began to wear off and I loved the world and worldly amusements at times as well as ever, but my conscience would condemn me and my trouble would come back as bad as ever and I could not help begging the

Lord to convict me with such sorrow for my sins as would kill all worldly desires and pleasures. I wanted to be convicted like Paul, but it was not to be my way, and the time passed on with me just in this way for three long years; sometimes getting along in peace with the flesh and worldly pleasures, and at other times weeping over my lost and ruined condition. But I cou'd not pray for mercy for I thought I had never repented for my sins which was causing all my trouble for so long. At this time I was making preparations to get married, and just two days before I was married I was very busy with my mind planning for the future, and these were my thoughts: That after I was married I would begin in earnest to ive right; I would not desire to go and mingle in the gayeties of the young, and if I would quit my sins they would quit me, and by my moral life the Lord would make me a good woman, and I was pleased with my weak resolutions and really thought that I could carry them out. But I was not long to be deceived with that idea, for that night when I went to my room to retire for the night, all aglow with my new ideas. But as I laid myself down upon the bed all natural conscience left me and I felt like I was being laid in a box instead of a bed and no mortal hands touched me. That box was hell and my sins were putting me in the box and the devil was putting the lid over me. O, what sufferings and anguish of soul I can never describe, and that was the first time I ever tried to pray to the Lord to have mercy on me a sinner. But as I felt that I was being consumed in that place I tried to cry to the Lord for mercy, and there appeared a little child at the side of this box and touched the lid, and it lifted off of me at once and he said, "Follow me." And he led me to the prettiest green pasture that I ever saw. T e grass seemed so tender and completely covered the ground, and I felt that I knew it was Jesus and I was happy and contented and felt that I wanted to stay there. But he told me to go back home, but he would come to me again and then I found myse f with my natural feelings, and my aunt who was in the room with me at the time was sitting on the side of the bed calling me and I was crying, and that is another time that I cannot describe my feelings, for language fails to describe the mingled joy and sorrow that was in my poor heart. After that I felt like I could not live without trying to beg God s mercy. I would again try to read the bible but all understanding was still covered up and there was no comfort in them for me, and I at this time began to get uneasy and thought I would surely lose my mind. I would try to pray for mercy but my prayers seemed to fall to the ground unheard by any one except myself. I wanted to hear preaching and went every opportunity I had, but I had never heard anyone tell my feelings every way until I heard dear old brother Bodenheimer preach at Whi e Thorn in 1877 and told his own experience; and when he told of praying for conviction and of his fears of having committed unpardonable sins I could not keep my feelings under any longer—I wept aloud, and after making some very encouraging remarks to those who had such trials, closed the meeting. And as I walked out it seemed to me I was so light that I was hardly touching the ground that I walked on, but I could not claim that as a hope; only at times to hope that the Lord was working in me a good work that he would

accomplish in his own appointed time. And it was seldom I could feel for a few moments like I could venture to claim that much of a hope and in that way I went for about five years, some times feeling a little encouraged and at other times feeling that I was lost, ruined and doomed to eternal ruin. In May 1882 my little girl died and it seemed that her death, with my other trouble would surely kill me, and my husband sent me to his father's to spend a month or two after my health got so I could go. His people are Methodists and they were holding a protracted meeting at their church and the whole family insisted that I should attend, which I did several times during their meeting; not that I believed in their doctrine at all but was trying to run from my burden; but that, as all my other efforts, proved to be a failure, for instead of getting rid of my burden it seemed to grow worse and I felt just as I have many times when I was very sick, felt willing to try anything that was prescribed to relieve my suffering and went up to be prayed for one time, but before I had got to the front seat my heart failed me and I turned aside and took another seat, and there I lost all natural consciousness for about a half an hour. My mother-in-law told me afterwards that it was about a half an hour before I got up, and the last thing that I remembered after turning aside and sitting down I felt that I wanted God's will to be done and tried to pray the Lord to do his will with me. If I was lost it was just, and if I was saved it was mercy, and knew no more for that time what was going on around me than those who were not there. I heard nothing that was said until consciousness returned and the first I knew of myself I was on my feet praising the Lord with all my heart and strength. It was then I could hear them singing "Oh how I love Jesus because he first loved me," and I felt then that I could see no more trouble in this world and felt that I was willing to give up my darling child as dearly as I loved her, and felt calm and resigned to the will of God, and could say all was well here and everything went well with me for about a week; and a great desire to talk to a Baptist took hold of me and it seemed that I was compelled to go home and wrote my husband word to meet me on Sunday and to send my grandmother word to come to my house on Monday—that I wanted to see her. He sent the word and according to request she came on Monday morning and before she sat down I began to tell her of joys and sorrows and many were the tears of joy that we shed that day. Then I had another sweet season of rejoicing for two months, when I felt the tempter's hand upon me telling me that I was deceived and had deceived some of God's children, for though my dear old father and mother-in-law have a name with the Methodists, I believe they are christians. I then regretted telling my grandmother anything about it and I was in so much trouble that I tried to pray for my burden to be returned, so if I was ever delivered again that I might know more perfectly from what source it had come. I feared that Satan had deceived me and I had deceived others, and that I was completely shut out from the love God forever, and in that dark valley I had to abide for about a week —when one night the love and justice of God was shown me so plain and with such joy and fullness of beauty that I rejoiced nearly all night and felt like I would have to cry aloud in praise to God. It was

then that I felt a desire to go to the church, but these seasons of joy would give place to doubts and fears, and finding so much carnality in the flesh and it seemed that I most craved to do good that Satan would suggest something wrong and I would so often do his bidding and had so many dark days of mourning on the account of disobedience till I began to feel too unworthy to even take up my bible, and would shed tears over my tangled condition, and after four years and five months of what I believed to be disobedience to my duty I went before the church at Weatherford and told them a part of what is here written and was received without being asked a single question, and was baptized the first Sunday in June 1887, and that was another day of joy and praise never to be forgotten while memory serves me—and for many days after that my heart was overflowing with praise, but my share of the trouble of this life was still to abide with me; but when the little seasons of joy come they are sweet, because I feel that the Lord sends them from the very fountain of his love. After living fifteen months in the beloved company of my dear brethren and sisters of the church at Weatherford my lot has been cast here in Roberson county, N. C., where I am told there is no other Baptist by membership except myself. Of course there are at least two who believe in our doctrine, and I am satisfied have a hope now. I have lived away from the church since June 13, 1888 and seldom hear any preaching. Now, dear brethren and sisters, if there are any of you living as I am, some times feeling so lonely and like the dear Lord has surely never known you, or you would be allowed to worship and mingle your joys and tears with his people more. Sometimes I am made to rejoice and feel it is of the Lord and for some purpose, and if so I hope to be resigned and say thy will, Oh Lord, and not mine be done. Now I humbly ask you all to remember me and mine at a throne of grace.

Your sister in hope and love,

ALICE A. BARNARD.

Raeford, N. C., July 7, 1902.

Brother Gold, I want you to deal faithfully with me, and if you don't consider this the dealings of the Lord with a poor sinner don't only throw it aside, but tell me so, and I will assure you all will be well; but if you feel that it will comfort any of God's dear children to read it you can publish it, and please remember me and mine in your prayers, and may God bless you and your labors.

Your sister in hope,

ALICE A. BARNARD.

Mr. P. D. GOLD:—Dear Sir. It has been my desire to write to you for some time and tell you some of my feelings. I will now by the help of the Lord try to write in my weak way. A few years since I became troubled about the wellfare of my soul after death, and had great desire to read the bible, and to hear preaching. I would read at night and go to preaching when I had an opportunity, but no relief could I get. My troubles grew worse. My mother died the 29th of March, and my sister the first day of April. It seemed more than I could bear. When I would lie down at night I was afraid to go to sleep, thought I would never see the sun rise again, and would be bound to go to torment. I would turn from side to side and try to beg the Lord for mercy. My wife would say, what is the matter? I would reply, nothing. I went on in this way for some time, and one

night I had a dream. I thought that I was in the woods going down hill with some of the blackest people I ever saw and when I got to the bottom of the hill I was accused and arrested for killing a man, and carried out of the woods into a field. I thought that I was begging to be released and when we got up on the hill to a little path with weeds tangled around it they loosed me there and I followed that path until I came to a road smooth and nice. I have oftimes thought of that road, for it seems to me that I am in that tanglesome path yet, still I trust that I have been made to rejoice at times, but that does not last. Some times I feel like that the Lord in his mercy has heard my cries; at other times it seems that it is all imagination. One thing that I can say is that there has been a change of some sort in me for that that I once enjoyed now is a burden to me, that I once cared the least for now I love, if I know my heart. I love the good old Baptists, as I trust, for Jesus' sake. I have had a desire to ask for a home among them, but feeling so unworthy I have put it off from time to time. Mr. Gold, I want to ask you if you think this an experience of grace, if so please answer either by letter or through the LANDMARM. Pray for me when it goes well with you.

E. L. BILLINGS.

Sandy Ridge, N. C., Sept. 15, 1902

REMARKS

It seems to me that our friend should be encouraged to go to the church and confess like Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto Salvation to every one that believeth."

Your interpretation of the dream is good, I consider, and you will find a glorious high-way in walking in the Spirit, for Christ is the way, the truth, and the life.

P. D. G.

UNION MEETING.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, N. C., Saturday and 5th Sunday in November, 1902.

Brethren, especially those in the ministry, are invited to attend.

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An excellent pamphlet of 20 chapters and 93 pages on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post office at Greensboro, Ala., but address all letters to me at Fivemile, Hale County, Ala. G. W. STEWART.

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A FAVOR.

If each friend that can do so will send me a new subscriber, or a renewal to the LANDMARK it will be a favor to me. I will send to each renewal or new subscriber that requests it, a copy of my Treatise on the Book of Joshua free.

ZION'S LANDMARK

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

P. D. GOLD ... .Wilson, N. C
P. G. LESTER.....Floyd, Va.

VOLUME XXXVI..... .....No. 24

WILSON, N. C., NOV. 1, 1902

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EDITORIAL.

END OF VOLUME THIRTY-SIX

For about 32 years I have been connected with ZION'S LANDMARK. My view of truth is the same it was in 1870, when first I wrote in its columns. The fundamental doctrine then shown me abides near and in my heart as the truth in Christ Jesus who is the truth. Matters in harmony with that have since opened more clearly to my understanding, or the Lord has been pleased to give me understanding on some things since, and thus settling, strengthening and stablishing me and confirming me in this doctrine which is an asylumn to those that have no refuge of their own. It is a labor of love to me to write for the brethren. The many testimonials of approval I have received (only a few of which are ever published) encourage me to continue. No greater joy, next to the hope of my salvation, than to love and enjoy the fellowship of the brethren, and serve them if counted worthy, is afforded me.

The present year of this paper now closing has been one of the usual labor and trials—for we have them: but when proof comes that the Lord is in the matter that exceeds the trouble.

I am a greater sinner, or feel to be, than I was thirty years ago. The revelation of grace is greater—appears more needful to me now than it did thirty years ago. I am astonished at my vileness often and fear I shall yet fall one day by the hand of the enemy; but having obtained mercy of the Lord I continue to this present time. Pray for me that I may be preserved blameless unto the coming of the Lord Jesus.

P. D. G.

MUSICAL INSTRUMENTS.

A friend requests my view of 150th Psalm. He desires to know whether it is right to have musical instruments in our houses of worship or not.

The Psalms are praises to God, singing Psalms and making melody in your hearts to the Lord.

There is no contention as to the use of musical instruments under the law. The 150th Psalm levies a tribute on every thing to praise God, and to praise him with instruments of music, cymbols, harps, trumpets and organs.

Leaving this undisputed ground let us come into the gospel field, if so be we are thus favored. What did Jesus do and teach either by

himself or through his apostles? We read of his being with his desciples at the passover supper, and when they had ended the supper they sung a hymn and went out. The disciples commended singing, and making melody in their hearts to the Lord. In the book of Revelation John beholds the redeemed standing on a sea of glass mingled with fire with the harps of God in their hands, which is above the world, or its harps, or other musical instruments. In these references there is no authority for any musical instruments of men's devising.

The gospel is itself a song—and it is sung in the new heart and with the lips of praise. The melody is in a new heart. There is no worship in a instrument of music that has no life, no love, no knowledge therein.

We see no instance in the New Testament of the use of any musical instrument by a single apostle, or in a single church of Jesus Christ. We consider that his example and teachings are good enough for us. We think it is the living that praise God, and not dead wood, hay and stubble. We know this is unpopular. What will you say about this?

We know the world loves it and that fashionable singing passes with them as a fashionable employment.

It is urged that the singing with musical instruments should be such as to draw young people to the service. Let it be fascinating so as to attract attention is the plea. The same reasoning demands an eloquent ministry to charm the hearers, and to let their faith stand in the wisdom of men. If men loved the Lord Jesus that would lead them to his service. The more outside things there are to divert the hearers from the simplicity of the worship of God the further it is from the truth.

A preacher of another denomination asked one of our sisters residing here, why we do not have organs and other musical instruments in our places of worship, saying we would lose all our children if we do not. She replied, There is no organ fine enough for an old Baptist church, for only a new heart makes music in their worship, making melody in your hearts to the Lord, and that it is strung and tuned to souud no other name but Jesus.

When the Spirit of the Lord plays on an instrument of ten strings the ten commandments are manifested as praising God—in the spirit of our mind. The simplicity of the gospel excludes all material forms of worship, such as literal alters, organs, harps and cymbols, a literal priesthood, lambs, goats etc. The melody is in the new heart, and the tongue loosed to sing God's praises. The people of God sing at midnight when the jail is turned into a palace. If our hearts are tuned and set to music by our spiritual David, the daughters of music will ascribe to Jesus all praise in the kingdom, while we present our bodies a living sacfice to the Lord, and we find the

source of our springs of praise is the Lord, and then the inhabitants of the rock sing and shout for joy.

P. D. G.

Mt. Cross, Va., Oct. 2, 1902.

DEAR BROTHER GOLD:—I will write you and tell you some of my troubles. For about twelve years I had been in distress about my soul. I would go to preaching and then return home in greater trouble than ever. Seeing and hearing others join the church increased my distress, while I was left out, until I thought the Lord had forgotton me, and I was lost forever, and I felt too vile and full of sin for the Lord ever to smile on me, until the last 4th Sunday at the old Mountain, when three others were received into the church. I then said I am left , and my heart beat heavy with sorrow to think that I am yet left to mourn on account of my sins; and felt to be cast off unto the ends of the earth. When they began to sing something said to me, "Look unto me all ye ends of the earth." Then my heart was light and full of joy, and I went before the church and was received, feeling that my sins were all forgiven, and I could sing, O how happy are they, who their Saviour obey.

On Sunday seven were baptized, and that was the happiest day I ever saw. On Sunday night I sung myself to sleep, and dreamed of being at a baptising. All present were baptized up out of the water which was clear as glass. We were going east, and I saw every one that was with us. My wife was on my left and brother T. N. Walton was on my right, and the one doing the baptizing was over us all, there were more people than I ever saw, and they all wore white robes, and all were just alike, and all was joy. Then I awoke singing:

"Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now I'm found,
Was blind but now I see."

What does this dream mean?

From your brother,

J. M. KIRKS.

REMARK.

I feel that this brother did well to confess the Lord Jesus at once by being baptized and calling on his name.

The one he beheld baptizing them above the clear water on which they were standing is the Lord Jesus, who baptizes his people with the Holy Ghost and with fire, and they stand on a sea of glass mingled with fire with the harps of God in their hand. Jesus reigns over all his people, and his love is upon and in them all, and they are all one in him, all complete, all alike, and the same size in him.

There is an innumerable number that no man can count. They are all going to the east or toward that light, the Sun of righteousness rising with healing in his wings. The shout of a king is in their midst. They are above the world in his obedience with shining garments on, blessed people. Happy art thou O Israel, who is like unto thee O people saved by the Lord. The eternal God is thy refuge, and

underneath are the everlasting arms. There is none like unto the Lord who rides upon the heaven in the help of his people, and in his excellency on the sky.

P. D. G.

Winston-Salem, N. C., Sept. 1, 1902.—Dear Bro. Gold: Have you ever been brought suddenly and without premeditation on your part, into captivity? And if so, have you not been made to toil and groan under a burden till you learned well the lesson that your pitiable condition was traceable to your own folly?

But did the lesson so well learned lighten the burden? I know not how you would answer these questions, but for myself I can only say that I toil on, while the oppressor tauntingly bids me sing the Lord's song. This truly brings to remembrance former joys in a land of freedom, but now in captivity, under the rod, I cannot sing the Lord's song, and to be required to do so, only is convincing proof that the praise which issues from a living soul is not mechanical, and comes forth only as the Lord is pleased to liberate us. My inability to praise him is what makes me sad, therefore I am forced to cry, Wilt thou deliver my feet from falling, that I may walk before God in the light of the living? Bring my soul out of prison that I may praise thy name." And finally, "though he slay me yet will I trust in him." I know it is unpleasant to have others groan out their complaints to us, but if I commune with the brethren while in this strange land, I must confess to them that I cannot sing the Lord's song. I am counting the days till you can come again with words of comfort. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

E. A. Burton.

REMARKS

How fully sister Burton describes the condition of the Lord's humble poor in much of their pilgrimage. How can a captive deliver himself? Yet his very oppression and misery hastens on the end of his captivity.

What caused Job's captivity? What sin did he commit that caus him to suffer more than others?

The devil loves to accuse the brethren. Where is one he ever sought to destroy as he did the Son of Man who knew no sin?

As many as the Lord loves he rebukes and chastens. There is a vast amount of trash in the fleshly nature of the people of God. The wicked are God's sword to chastize his people. The enemies of Israel are the cunning, deceitful lies of their corrupt nature in which satan operates. While he flatters such as walk in the flesh with their supposed goodness and puffs them, he accuses the humble child of God with all manner of lies—that he cannot be a christain with such a corrupt nature, such a deceitful heart, such a crooked life. The afflictions of God's people consist very much in such barrenness and distress as this. They cannot be what it seems to them that they ought to be, and cannot do the things they would, and do the things they would not do. They are a cross, a puzzle, a contradiction to themselves.

When Job's trial ended he was humbled so that he abhorred him-

self, and was then enabled to pray for the three that had so long and bitter a contention with him, and then the Lord turned his captivity and his last days were his best days.

Have we not something to look for—a blessed hope of deliverance? Is not the hope of the resurrection that which sustains us, and does not faith which is the substance—the realization, the witness of things hoped for, now console us, work in us, and animate us to endurance, so that we fight the good fight of faith? It is a good fight because it is a fight against enemies of truth, a fight for what is precious, a fight that is sure to end in victory. P. D. G.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life "—Rom. 5:18.

Brother J. W. Redmon requests my view of the above quoted scripture. If there ever was a view given me by revelation of the doctrine of Christ it is declared in this chapter. Until the year 1865 I felt a censure in my heart against Adam. Why did he commit that sin, and involve all his posterity in death with all its attendant troubles? Of course there was also an opposition in my vile heart to God's predestination. For the carnal mind is enmity against God.

But that year (Feb. 15, 1865) it was shown to me that I was one with Adam in that transgression, that is Adam. Sin was raging in me like a tempest. Never had I felt its damning nature so before, nor had I ever seen and felt before the justice of God in my condemnation. Then I saw myself so vile and God so holy that there was no place fit for me but destruction from his holy presence, and that I must praise his holy throne in hell. I had no hope in the world of deliverance from this righteous condemnation. Suddenly the Lord Jesus appeared to me in the most joyful majesty and fullness of love and glory. The heavens were full of his love and peace. The words sounded out to me, "If God give you Christ how shall he not with him also freely give you all things." All my misery was swallowed up, gone, and such peace as I had never felt, such joy as I had never known before, took possession of me. It appeared to me that Christ is my righteousness.

In this revelation or experience the doctrine of the oneness of Adam with all his offspring was shown to me. By the one offence of one, death reigned by one. For as by the disobedience of one many were made sinners, and death passed upon all that all have sinned. Death passed upon mankind the day that Adam sinned for they all sinned in him. It is not necessary for one born of Adam to commit some sin after he is born to cause his death. We are all conceived in sin and brought forth in iniquity. So all sin and all death is in Adam.

Adam is the figure of him that was to come—was to come before

Adam was created; for the substance is older than the shadow, the reality is anterior to the figure. When God said, Let us make man in our image the figure was created typifying the substance. Hence the children of God were chosen in Christ Jesus before the foundation of the world.

Adam is the head of all his posterity. By his one offence they were all made sinners, and so death hath passed upon all.

Even so by the disobedience of one shall many be made righteous. Jesus is that just one, the head, life and righteousness of his people. As by the disobedience of one many were made sinners, even so by the obedience of one shall many be made righteous. For if through the offence of one many be dead—(are already dead, dead before a single one of them was born) much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was in Adam that by the one offence of the one man Adam judgment came upon all men to condemnation, but the free gift by Jesus Christ is over many or all offences unto justification of life. Therefore as by the one offence of one judgment came upon all men to condemnation, even so by the righteousness of one, Jesus Christ, the free gift came upon all men unto justification of life. The sin and death come in and through Adam: the free gift comes in and through Jesus Christ. One is as sure as the other. Nothing can resist the death of all men in Adam, so nothing can resist or prevent the coming of the free gift unto justification of life in Christ Jesus.

Then what hinders or prevents universal salvation of all Adam's race? Look at the 17th verse of this chapter, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. This verse qualifies and limits, showing that not all of Adam's offspring are made righteous in Jesus. But they, or all, who receive this abundance of grace and the gift of righteoueness shall reign in life by one. Do all of Adam's offspring receive this gift of righteousness in Jesus? Let the scripture elsewhere answer. No man can receive anything unless it be given him. What hast thou not received? The earth receives rain from the clouds. Did you ever know the earth to receive this rain before it fell? Did you ever know the earth to fail to receive the rain which falls? To as many as received Jesus power was given to become the sons of God; but they were born of God before they received him, John 1:12. That is they were blessed with spiritual life before they received him. He that liveth and believeth in Jesus shall never die, John 11:26.

The doctrine then of this text is that as all that are in or of Adam as his offepring die by his one offence, even so all that are in Jesus are made alive and saved by his

obedience unto death and his resurrection from the dead. We prove we are of Adam by and in our corrupt life and death. God's people prove and show they are of Jesus by his faith in them and their obedience in life to that faith, or by trusting in following Jesus. All true seeking after Christ for salvation, all hungering and thirsting after righteousness is evidence of salvation. Good works, obedience to the law of God, is evidence of salvation. The truth is not against the salvation of a sinner. It is good for us to know that we are sinners. There is no reason for a sinner to distrust God because death reigns in Adam.

P. D. G.

WISDOM—HARMLESSNESS.

"Be ye therefore wise as serpents, and harmless as doves."

The reason Jesus said this is that he sends his apostles and preachers as sheep among wolves, "Behold I send you forth as sheep in the midst of wolves." Matt. 10:16.

There are no two animals perhaps more divine than sheep and wolves. The sheep is helpless with no disposition to harm the wolf, and no power to do this, nor is it able to elude or escape from the wolf. The wolf is very fond of devouring the sheep. There is no food perhaps it relishes more than it does that of the sheep. Its cunning, strength, activity and repacity all give it power to destroy the sheep. What then prevents the wolf from devouring the sheep when Jesus sends his disciples as sheep in the midst of wolves? His preachers have no worldly defense, no carnal weapons of defense, are not to return evil for evil. Ye kill the just and he doth not resist you. This shows that a just man resists not evil. Then what is the safety of the gospel preacher whom Jesus sends out? He is to be wise as serpents, and harmless as doves. None of the spite, poison, hate, enmity or veracity of the serpent is to be used. Tne serpent is spiteful, will bite on the least provocation, or when it has opportunity, is gluttonous in eating. The gospel preacher whom Jesus sends is not be spiteful or snappish, or seeking to bite, or retaliate, or to take vengeance in his own hand, or to be greedy and gluttonous after money; but he is to be harmless as doves. What think you of a preacher who is cross, crabbed, peevish, fretful, snappish like a dog or wolf wishing to bite—who has no regard for the feelings of others, who thinks because he professes to be a preacher therefore he has more rights than other people or assumes to himself more than belongs to him, and covets other peoples' property?

What is the wisdom of the serpent? It is to keep out of the power of the enemies. He knows mankind are his foes. Therefore his wisdom is to elude them, avoid them, keep out of their power. He has his hole in the ground, or covert in the thicket, and is keen or quick scented; lies on the ground where he readily hears

noise or sound of danger, and crawls without causing any noise. His wisdom is to keep out of the power or hand of his enemies.

How is the gospel preacher to use the wisdom of the serpents? He knows that his calling—what he preaches, what he should practice is hated by the world. Therefore he should use the wisdom of the serpent since he is sent into this world into the very midst of his enemies. How should he use this wisdom of the serpent? By being harmless as doves. He should do nothing to wrong any man. He should never take any thing from any man, do violence to no man, give no offence to any man, be kind, forbearing, patient, forgiving to all. As much as possible he should live peaceably with all men. The he is harmless as a dove, and a wolf cannot get any hold on him, cannot get anything against him. Let a preacher do anything wrong or imprudent and how the world will talk about it, and find fault of him, and the worldly principle in the Baptists will talk about him. No preacher that meddles where he has no business, that lies or defrauds or deceives others, or is controlled by the natural corrupt principles of men, can have the safe standing that a gospel preacher should. As soon as he sins the wolf smells his blood and is hounding him, and will devour his good name and his strength is gone. But if the preacher is clean in his conduct or harmless as a dove then the wolves cannot tear him for the wisdom of the serpent delivers him.

Who but the Lord can make a gospel preacher or keep him?

P. D. G.

1st Cor., 1: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

1st. This scripture teaches that God has put us in Christ Jesus, or that it is of God that we are in Christ Jesus. Whether by foreknowledge, fore-ordination, predestination, election, or holy calling, whether in time or before time, it is of God that we are in Christ Jesus. There is only one way of being chosen in Christ, or found in him, or coming to him, and that is by God the Father. No man, said Jesus, can come to me except the Father which sent me draw him. This wonderfully precious truth that the saints are in Christ Jesus is wrought of God.

2nd. The blessed truth is that God has made Jesus such a glorious, full and complete Saviour unto us—has made him wisdom and righteousness, and sanctification and redemption. God has made him all this unto us. What do we need? Surely we are complete in him. This is the most glorious of God's works. That we should be to the praise of the glory of his grace—trees of the Lord's planting that he might be glorified in them. All the works of creation shall be destroyed, sun, moon and stars, the earth with its contents: then the righteous shall shine in light above the brightness

of the sun in the kingdom prepared for them before the foundation of the world.

The most amazing work was when God made Jesus who knew no sin to be sin for us that we might be made the righteousness of God in him. That so exalts justice. The sweetest and loveliest work was when God made Jesus unto us wisdom, and righteousness, and sanctification and redemption. Here grace shines in eternal glory as Jesus is revealed in us, and in the resurrection we shall awake with his likeness.

3rd. Surely if he is our wisdom, our righteousness, our sanctification and our redemption we are one with him and complete in him, and should glory in him. To glory in him is to ascribe salvation to him, to trust in him, to rejoice in him, to serve him, and love him, and have no confidence in the flesh, and put no trust in man. Surely this is wonderful and glorious.

P. D. G.

Elder Ephraim Rittenhouse died Oct. 22, 1902, aged 82 years and 10 months. He was a beloved brother, a faithful, gifted Elder, with character unspotted to the end. A great man in Israel is departed to be with Christ. He is gathered to his fathers, to be a companion of angels, and behold the face of God.

P. D. G.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

APPOINTMENTS.

A. H. NANCE

Pleasant Hill.....Nov. 9
Mooresville.....9th at night
Concord.....10th at night
Meadow Creek.....11
Clark's Grove.....12
Crooked Creek.....13
Watson.....14
Union Grove.....15
High Hill.....16
Lawyer Springs.....17
Jerusalem.....18
Jones Hill.....19
Liberty Hill.....20
Bear Creek.....21
Flat Creek.....22
Town Creek.....23
Rock Hill.....24
New Shepherd.....25
John Snider's near Thomasville at night 25
Abbot's Creek.....26
No. Creek.....27
Pine.....28
Salisbury.....29 and 30
Conveyance needed.

T. N. WALTON & N. T. OATS

White Rock Monday after 5th Sun in Nov.
Fairview.....Tuesday
S. H. near Mr. Sam Nichols.....Wednesday
Morgan's Sat. and 1st Sunday in Dec.
Peck's.....Monday
Brother Hodges, of Fairview, please arrange preaching for Tuesday and Wednesday and accompany them,
Brother Robert Tompkins Wednesday night
Flint Hill.....Saturday
New Hope.....2nd Sunday
Sister Bashams.....Tuesday
Lynville.....Wednesday
Cross Roads.....Thursday
Bethel.....Friday
Ephesus.....Saturday
Union.....3rd Sunday

J. E. WILLIAMS.

Jones Hill.....Nov 17
Howard's Chapel.....18
Mountain Creek.....19
Big Creek.....20
Suggs Creek.....21
Cotton Creek.....22
White Oak Spring.....23
Rock Hill.....24
New Shepherd.....25
Toms Creek.....26
Workman's S H.....27
Pine.....28
No Creek.....29
Salisbury.....30
Concord.....December 1, at night
Charlotte.....2

J. E. ADAMS.

Mt. Pleasant.....Mon after 1st Sun in Nov
Bishopville.....at night

Mill Creek.....Sat and 2nd Sunday
Cool Spring..... ... Sat and 3rd Sunday
Philadelphia .....Tuesday and Wednesday
Pleasant Hill .....Saturday and 4th Sunday
Salisbury..... at night

J. D. VASS

La Grange .....Sat and 1st Sunday in Nov
Newberns .....Monday
Meadow .....Tuesday
White Oak..... Wednesday
Wilson..... ....Thursday
Aycocks..... ..Friday
Lower Black Creek....Sat and 2nd Sunday
Upper Black Creek..... Monday
Beaulah.....Tuesday
Creeches.....Wednesday
Salem..... Thursday
Clayton..... ...at night
Conveyance needed.

E. E. LUNDY

Sheffield S H Tuesday after 3rd Sun in Nov
Bethel.....Wednesday
Sandy Grove.....Thursday
Ceder Island Tuesday and Wednesday after 4th Sunday
Hunting Quarter.....Thursday
Davis Shore.....at night
Straits Friday, Saturday and 5th Sunday
His father will be with him. Will some of the brethren meet them at Newbern Monday evening? Also will some one from Goose Creek meet them at Bethel Wednesday.

OBITUARIES

ALVIN STEPHENSON

It becomes my painful duty to write the obituary notice in memory of the life and death of this dear and much esteemed brother in Christ, who was born in the year 1829 and died June 17. 1902—making his stay on earth about 73 years. His dear, precious wife and sister in Christ preceeded him to the grave eleven years. There were born unto them eleven children, five dead and six living. Three were living with their father at his death. Brother Stephenson received a good hope through grace in Christ about the close of the war and united with the church at Fellowship, Dec. 5th 1874—was a faithful and much devoted member as long as he lived. His disease was bowel consumption. He lived nine days after being confined to his bed—was perfectly resigned and willing to die, talked as long as he had strength, of the goodness and mercy of God—blessing and praising His name and calling on others to praise Him. The day before he died he called all his children to his bedside bidding each one farewell giving each one a parting blessing advising them how to live—as he had always taught them. Then he gently and sweetly fell asleep in Jesus forty minutes after 12 o'clock at night. Thus a truly good and worthy member has been taken from the church militant to the church triumphant. I have known the dear brother long and knew him to love him. We were dear cousins, but there was a nearer and dearer spiritual relationship. One son and three daughters were members of the church, one daughter having passed away and one son, Jas. T. Bro. Alvin was a good father to his children, gave them good counsel and they heeded it. They were obedient and honored their father and mother. I feel that I cannot do justice in writing of the memory of this worthy brother. May God in His infinite mercy bless his dear bereaved children and bring them, if He has not, to know Him and be reconciled to His will in all things, is my humble pitition.

J. E. ADAMS.

P. S.

Elder Jas. Johnson preached on the occasion of his death to a large congregation of sorrowing and weeping relations, brethren, neighbors and friends. His children informed me that the night he died the house was crowded with his neighbors and friends and the deepest solemnity was manifest, which showed the respect and esteem in which he was held. The church at Fellowship has lost one of its most devoted members—he will be greatly missed, but we feel their loss is his eternal gain. How much better for him to depart and be with the Lord where he can praise Him more perfectly for ever and ever. Amen.

J. E. A.

TRIBUTE OF RESPECT

Elder Wm Branch Owen was born June 29, 1825 in Halifax county, Va. He was the sixth and youngest son of Thomas Owen and Sallie Stewart Owen. His family moved to Rutherford county, Tenn., about the year 1840, and settled in this immediate vicinity.

He grew to manhood here, and in 1848 or 1849 he professed at old Cave Springs C. P. Church. Some time afterward he became a member of the Primitive Baptist church at Providence, near Walter Hill.

He was ever a faithful and earnest work-

er for the faith for which he trusted. Some years after he was ordained a minister in his church, and never ceased to preach the word as he believed it—rightly dividing the word of truth and fearlessly defending his doctrine. During his ministry he traveled and preached extensively; he was always the official messenger to his church and was always faithful and efficient: discharging faithfully every trust committed to him.

It is due to say that on March 18, 1860 he was united in holy wedlock to Miss Bettie Norton Nance, eldest daughter of Elder Josiah C. Nance, of Davidson county.

To them were born two sons and one daughter, all of whom preceded him to the tomb. The eldest died young; in 1883 while at school in Winchester the son and daughter died within twelve hours of each other.

From the shock of these deaths neither he nor his wife ever fully recovered. From that time he was a man of sorrow and acquanted with grief.

Some two years ago his wife, after long affliction died and left him alone in the world, and a sad dispirited man; but he clung to his God faithfully to the end.

About eight years ago he was attacked with heart trouble; this grew with age till it became evident to his friends that it was only a question of time when "flesh and heart would fail."

The end came Monday at noon, Sept. 22 1902. So passed away a good man and true. J. W. H.

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COMMUNICATIONS.

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