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It urges the people to search the Scriptures, and obey Jesus, the king of the holy hill of Zion, keeping themselves unspotted from the world. It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

VESSELS OF WRATH AND VESSELS OF MERCY.

(Gospel Standard.)

"What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"—Romans ix. 22—25.

As you are most of you acquainted with the providence of God which has led me to the subject contained in the verses just read for this day's meditation, I shall say but few words by way of introduction, but proceed to the consideration of my text. I must, however, premise that the truth contained in these verses is most repugnant to human nature, for they aim a blow at the pride of human reason, and sweep away all our boasted freewill and power in spiritual matters; and, therefore, during the last 1,400 years, the ingenuity and carnal wisdom of mankind hath been employed in endeavoring so to pervert this, and other parts of Holy Writ, as to lay a plan of salvation in which the will of man should have the power of decision. But although many such schemes have been devised, and carefully and industriously propagated, yet they have not satisfied even those who profess to believe and teach them.

Again, before proceeding to the exposition of these words, I would ob-

serve that I cannot boast of any "enticing words" or persuasive eloquence "of man's wisdom" (and God forbid that a minister of the gospel should boast or glory in anything of the sort), but to the praise of God, I may declare that he has given me such an uncompromising spirit, and unflinching determination to deliver the whole truth that, relying on his strength, I would not shrink though Satan himself, with all his legions, his children and servants, stood before me; and I do trust that, whatever is wanting in eloquence, there will be no lack of Scripture reference.

I shall endeavor to unfold the truth wrapped up in my text: (i.) By an examination of the context (ii.) By proving that God is an absolute sovereign. (iii.) By showing that it is the will of God to display his glorious attributes and perfections, and therefore that he purposes, decrees, or determines in himself everything that shall take place. (iv.) That in the fulfilment of these his righteous decrees, he goes forth in the act of creation, especially in the creation of the human race, forming some as vessels to honor—recipients of mercy, and some to dishonor—recipients of wrath. (v.) That the vessels of wrath are "fitted to destruction," and the vessels of mercy "afore prepared to glory." (vi.) That the vessels of wrath are endured with much long suffering, but unto the vessels of mercy the riches of the glory of his grace are made known. (vii.)

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I shall give instances of those vessels of mercy who have been called both of the Jews and also of the Gentiles. (vii.) Print out the advantages coming from the knowledge of this doctrine; and, lastly, refute the contrary schemes and objections. And may God the Holy Ghost, without whose divine aid we can neither speak, nor hear to profit, abundantly be pleased to enlighten our feeble understandings, and remove our prejudices, that we may be strengthened, established, settled in this glorious truth!

In proceeding, as proposed, to examine the context (and it is undoubtedly necessary to attend to the context with regard to any passage of scripture coming under our notice, for there is not an error, heresy, or malpractice, but may be supported from Scripture if no reference is made to the context) we find that the apostle begins the chapter with exclamations of grief on account of the unbelieving Jews. In verse 3 you read: "I could wish myself accursed from Christ for my brethren," etc. By this I do not understand that the apostle could wish to give up his interest in Christ, but would rather read the words in a parenthesis, and translate them, "I used to wish myself" which does not violence to the original, and then the sense will be, "I have great heaviness of heart for my brethren, the Jews, for I well know what a state they are in, having formerly wished myself, as they do now wish themselves, accursed from Christ." In the sixth verse he replies to an objector who might say the faith of God is not sufficient or effectual, seeing that all Israel are not saved, by saying all are not spiritual Israel who are the seed of Israel after the flesh. In the 7th, 8th and 9th verses he instances in the family of Abraham, the seed of the bond woman and of the free; but, lest someone might object that the cause of the difference was, that one was a

concubine, the other of the married wife, he produces the twin-brothers, Esau and Jacob, sprung from the same parent at the same time; and shows, first, that God's declaration concerning them was "before they were born"; secondly, that it was "that the purpose of God according to election might stand"; thirdly, notices the author of the difference—"of him that calleth."

In the 14th verse he meets one of the objections of the present day, Then God is unrighteous or unjust, to which he replies God's will is the only rule of right and wrong; "as he said to Moses, I will have mercy on whom I will have mercy," etc. In the 19th verse he mentions another objection, founded on his answer to the former, which is, Why does God find fault if his will be the only rule, and his will cannot be defeated? and in the 20th verse replies to this objection with "Nay but, O man, who are thou that repliest against God?" He then illustrates his position, and proves the absolute sovereignty of God by a similitude taken from the potter and the clay; and then, in the verses I have read for my text, he proceeds to show the reason why God makes a difference; and that he punishes no man until he has endured him with much longsuffering.

In the next place, I am to make it evident from the Word of God that Jehovah is an absolute sovereign. By sovereign I understand that he is omnipotent, and exercises uncontrolable power, dominion and government over angels, men and beasts and devils, that all the universe—the sun in the firmament, and the waves of the sea—animate and inanimate nature—move at his command; and by absolute I mean that his own will or pleasure is the only rule by which he exercises this great power.

If you will turn to Chron. xxix. 11, 12, you will find the Holy Ghost by

David, ascribing supreme power to God in this beautiful address: "Thine, O Lord, is the greatness, and the power and the glory and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom. O Lord, and thou art exalted as head above all. Both riches and hon or come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to givestrength to all." In Psalms lxii. 11, the same divinely inspired penman writes, "God hath spoken one, yea, twice have I heard this, that power belongeth unto God." In Matt. vi. 13, the blessed Redeemer, in that prayer which he gave his disciples as a model for their prayers, taught them to ascribe power unto God, saying, "Thine is the power," etc. In Rev. v. 13 all creation is represented as ascribing co-equal and undivided power to God and the Lamb; and in Rev. xix. -, it is stated that the "voice of much people was heard in heaven singing, Alleluia! Salvation and glory, and honor and power, unto the Lord, our God." In Psalms cxlv. 13 it is declared that his dominion endureth throughout all generations and his kingdom is an everlasting kingdom. In Psalms lxxvii. 4, it is stated that "God shall judge the people righteously, and govern the nations upon the earth." In Daniel iv. 3, 34, you have the same testimony from the mouth of Nebuchadnezzar, who was compelled to "set to his seal" the same truth; and in chapter vii. 14, you have an account of an eternal dominion, and an everlasting kingdom, being given to Christ as mediator; and in the twenty-seventh verse of the same chapter it is declared that this same is given to the saints of the Most High, for whom Christ, as the Son of Man, had received it. You have thus brought before you Old Testament saints, New Testament believers, angels, a heathen prince, and all creation, declaring the

important truth that God is supreme. In the next place, to illustrate the term absolute which I have used, I must needs quote many scriptures: for although most persons will allow that God possesses infinite power, yet they can by no means agree to the fact that God is independent in the exercise of the same. They will not have the God of the scriptures, but one that is the creation of their own fancy; and rather than consider God as being moved by his own most righteous will alone, they choose to represent him as being changeable as a man. But observe, my brethren, that if Jehovah be not entirely independent in his actions, moved by his own good pleasure only, salvation is suspended on a peradventure, dependent on the changeable will of the creature—the death of the Redeemer of less avail than the sacrifice of the Paschal lamb, and his blood of less efficacy than that of bulls and goats; but "let God be true, and every man a liar." "Yea," says every heaven-taught soul, "let me be proved the chief of liars, but let the truth of God stand out in all the beauty of consistency." In Job xxxiii. 13 it is declared, "He giveth not account of any of his matters;" in Psalm xxxiii. 11, "The counsel (or plan of design) of the Lord standeth for ever"—cannot be defeated or changed; in Psalm cxv. 3. "Our God is in the heavens, he hath done whatsoever he pleased;" in Psalm cxxxv. 6. "Whatsoever the Lord pleased, that did he in heaven and in earth, in all deep places, and in the seas;" in Prov. xxix. 21, "The counsel of the Lord, that shall stand;" and in 21:30, There is no wisdom, nor understanding, nor counsel against the Lord." In Isa. xlv. 10. Jehovah declares, "My counsel shall stand, and I will do all my cording to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say; What doest thou?" and in

Eph. i 11 the Holy Ghost by Paul testifies that he "worketh all things according to the counsel of his will." These passages of Holy Writ form an incontrovertible basis on which to build the truth of the absolute sovereignty of God; and, in proportion as you bear this important truth in mind, you will be able to see the whole truth of God in its perfection and beauty.

I shall now proceed to make manifest, that in the exercise of this absolute sovereignty, and to exhibit his attributes and perfections to, by, and in his creatures, Jehovah, in eternity, purposed, decreed, and determined in himself all things that should come to pass. And here I would observe, that although we may make distinctions, on account of our limited conceptions, between various acts ascribed to God, yet there is no such distinction in God, but all arise from the exercise of infinite wisdom. For instance, some persons will say, God foreknows all things (for they cannot deny this without robbing him of his God head), but does not decree or immutably fix all things; but this is to exalt some other power to the throne of God, for if God certainly foreknows that any event will take place, it is because he has so fixed and arranged it, or because some other power has done so. But God says in Isa. lxiv. 8, "Is there a God beside me? Yea, I know not any;" but if God's foreknowledge of events is only that they may probably take place, then that cause or event, moving power or impulse, which brings about such event, whether it be the will of man, or some unforeseen occurrence, is exalted into the place of God. Thus, you must either deny that God possesses omniscience, and that he knows all his works from the beginning, or allow that he hath ordered all things. For if God foreknew Adam's fall into sin, and had before appointed a Saviour, and by his "determinate counsel" had given

him up to death, then the fall of Adam was sure to take place, although such a decree does not take away freedom of action or the responsibility of the creature. But when we consider that it is God's will, pleasure, or delight, to show his wrath and power and the riches of his glory, and that on this is founded his decree, and from thence flows his foreknowledge, our narrow capacities and shallow intellects can easily perceive how it is that he knows all things; and this is merely shewing you "heavenly things" after the manner of earthly things." For when Nebuchadnezzar would have all men worship the God of Daniel, he makes a decree, and therefore knows that all will do so, as far as his authority has weight and influence; and so God, having all power in heaven and on earth, knows that all things, even to the "stormy wind and rain," are fulfilling his pleasure.

Again, I would remark, that many persons are willing to allow that God has decreed, fixed, and arranged all things of a spiritual nature; but none of a temporal nature. But, my dear brethren, you are making a separation between things which God hath joined together; for how is it possible to consider the spiritual interests of God's people without reference to their temporal state and condition? I would refer such persons to the account in Acts xxvii. of Paul's voyage and shipwreck, to the selling of Joseph into Egypt, and the life of the Lord Jesus Christ.

But let us now prove the assertion made in this division of our subject from the "sure word of prophecy, unto which we shall do well to take heed." In Rom. xi. 36 we read, "Of him, and through him, and to him, are all things; in Acts xv. 18 we read, "Known unto God are all his works from the beginning of the world." In Eph. i. 4-5 we read of the choice of some individuals from the mass of mankind, consid-

ed in their pure state, and of their predestination to the adoption of children; in Rom. viii. 29, 30, we read that the same individuals were "predestined to be conformed to the image of his dear Son;" in Thess. ii 13, 14, we read that "God had from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth;" and this includes their birth in time, the bringing them under the sound of the gospel, the application of the Word with power, and its consequent effects. In Judge iv. you find that some were ordained to condemnation; and in 1 Peter ii. 8, we find that some were appointed to "stumble at this stumbling stone," even Christ. I shall not multiply quotations here, as from what has been said, it must be evident to many, that the actions of God, in the events which take place, are only the execution of his infinitely wise designs.

I pass on to observe fourthly, that in the fulfilment of these his designs and everlasting purposes, Jehovah goes forth in the act of creating beings of the human race, some as vessels of wrath to dishonour, and some as vessels of mercy to glory. On this head I shall be very brief, referring you to the 2nd and 3rd chapters of Genesis for an account of the creation of our first parents, which was by the direct act of God; and desiring to bring to your mind, that not an individual of the human race draws the breath of life but the power of God has been put forth in the formation of such individual; for proof of this read the language of Jacob in Gen. xxx. 2, and the prayer of Hannah and its answer in 1 Sam. i. 2. But I must call your attention for one minute to the striking similitude "us" by the Apostle in our text. A potter from one and the same lump of clay makes vessels to honorable uses, for the parlor or the drawing room, or to dishonorable uses, for the kitchen or the shop. These vessels have no

power to choose, in the act of forming, unto which use they shall be made; nor when they are so made, are they filled without some external act, agency, or power employed; and thus it is with us, whether God has formed us to exhibit his wrath or to make known the riches of his glory—it is for his own good pleasure: "for thy pleasure they are and were created." "The Lord hath made all things for himself, even the wicked for the day of evil" (Prov. xvi. 4); and in 2 Thess. ii. the character and punishment of the vessels of wrath is declared, as in 1 Thess. i. the filling of the vessels of mercy is beautifully described.

In entering on the fifth head or division of my subject, namely, the consideration of the words which declare that, on the one hand, the "vessels of wrath" are "fitted for destruction," and those of mercy "afore prepared to glory," I have no doubt but I shall offend many, for this is indeed the most offensive truth to human nature; but I will not shrink to declare it on that account, but will even begin, where the adversaries of the truth begin, with what is commonly called reprobation—a term which three hundred years since was commonly used by divines of our own church, but is in the present day frightful to many of God's dear children for lack of better instructors. I will not make use of the offensive term, if I can avoid it, but speak of the non-elect as rejected or vessels of wrath. How then, I ask, are these vessels of wrath fitted to destruction? If we are content with the revelation of God on this subject, we shall say, simply in their not being predestinated to eternal life, not being loved with an everlasting love, not being set apart to eternal life, not being marked out for God's people—his sheep, his friends, his subjects; no covenant entered into for them, and therefore, being condemned in their first parents on account of sin,

they are without hope and "without God in the world"—marred vessels, fitted for destruction. But some will say, it is not so, and they might have been saved, for the covenant is conditional, and God would have them to be saved; but then the language of the Holy Ghost must be changed, and it would be, the Lord endured with much long-suffering the vessels of mercy, and at last gave them up to wrath as the vessels of wrath. But how are the vessels of mercy afore prepared to glory? By their election in Christ (Eph. i. 3, 4) and eternal union to him; by their being given to him in the counsels of eternity, as members of his body, branches in the true vine (John xvii. 6; Eph. v. 30; John xv. 1); "sheep of his pasture." (Jer. xxxiii. 13.) By the covenant ordered in all things and sure" (2 Sam. xxiii. 5); "By having grace given them in Christ Jesus before the world." (2 Tim. ii. 9.) Thus they are prepared by the purpose and decree of the Most High, and, when afterwards called, they are made meet to be partakers of the inheritance of the saints in light. All their fitness is in Christ, "Who is made of God unto them wisdom, righteousness, sanctification, and redemption;" and in whom they have "all spiritual blessings," and out of whose "fulness they all received, and grace for grace."

But I proceed, in the sixth place, to show how God "endures, with much-long-suffering, the vessels of wrath," and how he makes "known unto the vessels of mercy the riches of the glory of his grace." And to speak of the vessels of wrath first, and as I doubt not that a great number of you who compose this large congregation are living as vessels of wrath, it will be well if the Lord should be pleased to bless the Word to the rousing you from slumber of death, and making you feel sorrow for your sinful state. At all events, it is incumbent on us earnestly

to enquire in which state we are, as there is no middle state; we are either vessels of wrath or vessels of mercy, servants of Satan and sin or of Christ and holiness

Of the vessels of wrath we may speak under two heads—those who have made a profession of religion and those who have not. Now there are many instances in the Word of God of vessels of wrath making a great profession of religion; in Heb. vi. 2—5 we read of many who were outwardly enlightened; in Numb. xxii. we have a Balaam, a soothsayer, one who died fighting against the armies of the living God, uttering a most beautiful prophecy of the Messiah, and in the strong language of assurance calling him his God: "I cannot go beyond the word of the Lord to say anything more than the Lord my God shall give me." We have also a Saul among the prophets, a Judas among the apostles, who both by their wretched ends, plainly proved that they were "vessels of wrath." Many a person, like Herod, delights to hear the gospel, and walks, like him, consistently for a time, and, like him, when their favorite sin is attacked are enraged. Now, such characters; as these, after a time, are enticed and drawn to indulge in some sin, which, by degrees, becomes less hateful to them; their hearts grow wedded to it; they gradually forsake the worship of God; become hardened infidels; deny the faith; die in that state, and are justly condemned and left without excuse; while the poor tempted child of God is upheld, and his mouth is shut here, that it may not be hereafter.

But some one will perhaps say, you are speaking of those who have fallen from grace, who once were Christians and children of God, but now are become apostates. No, my friends, such persons never were Christians or children of God; they had "a name to live, but were dead;" they never had "the

root of the matter in them," were not "trees of righteousness of God's right-hand planting;" but, as John says, they "went out from us, because they were not of us."

The other class are those who, whether they heard the gospel or not, never believed—never made a profession of religion. There are thousands in our day of this sort; for a time the light of nature, natural conscience, which some call a measure of grace given them, but which Paul calls the law of nature, forbids them indulging in any gross sin; but, by degrees, they cast off this restraint, their conscience becomes "seared as with a hot iron;" they go on from bad to worse, until at length, delivered up to a reprobate mind, they drop into hell with blasphemy in their mouths and malice in their hearts. The long-suffering of God towards them is in giving them temporal mercies, in not punishing them by sending them to hell from their birth, or cutting them off when they have committed some sinful act. Pharaoh is a remarkable instance of the long-suffering of God, and quoted by the Apostle in this chapter as such.

In these chapters God shows his wrath and makes his power known—his power in making them endure an eternity of suffering—for nothing less than Almighty power can cause the continued existence of the body when cast into an element, the nature of which is to consume it, as was the case when Shadrach, Meshach, and Abednego were cast into the flames; and the wrath of God, which on the part of the church was endured by Christ, could not be shewn on the vessels of wrath except by God making his power known at the same time in continuing their existence; and thus to the church will be shown the wrath which they have been redeemed from, and an example of the sufferings of Christ on their behalf.

But let me turn to "the manifestation of the riches of his glory to the vessels of mercy;" and this may be considered to the weak and to the strong. And first, in the appointment of Christ to be their surety—to come into the world in their nature, to take upon him all their sins, to suffer for them, endure the curse of the law, bring in an everlasting righteousness, make an end of all their sins, being made sin for them, who knew no sin; their food, their raiment, their light, their life, their joy; their "all in all."

2nd. In the preservation of their persons during their unregenerate state, that they being "preserved in Jesus Christ," nothing should take away their lives until Jesus Christ was formed in their hearts. Look back upon your own lives, beloved in the Lord; remember how the Lord hath brought you up from the gates of the grave, watched over your paths, sheltered and protected you until the time appointed for your conversion was arrived. Did you ever read the life of John Newton, a great and good man, who labored for many years in the ministry of the Word, and whose writings will ever be a blessing to the church of Christ? No child of God at all acquainted with his own heart can read his letters without satisfaction. He was for years a slave on the coast of Africa, and, what is worse, he was a slave to the bad passions of his nature; gave himself up to infidelity, and corrupted the minds of others; yet, as a vessel of mercy, he was watched over and preserved; to use his own words:—

"Determined to save, Christ watched
o'er my path,
While Satan's blind slave, I sported
with death."

One remarkable instance I perfectly remember. One morning, when on

board ship as a common seaman, he lay in bed longer than usual, and one of his messmates cut down his hammock in a frolic. Though very angry, he durst not resent it, as the individual was his superior; but going on deck, he found a lieutenant from another ship, who had come to exchange two men for two others from his ship; he entreated to be one of them, which was granted. On this event depended much of Mr. Newton's subsequent sin and suffering; and I am not quite sure, but the ship he left was afterwards lost. I myself, my dear friends, blessed be the holy name of my God, am also another instance of the watchfulness of God over the vessels of mercy in their unregenerate state. From the age of thirteen to twenty-one or twenty-two I practised every species of wickedness and enormity, sometimes openly and sometimes under a cloak; and yet the Lord preserved me through numerous accidents (so called) until the time appointed for my new birth arrived.

3. Thirdly, the vessels of mercy have another manifestation of glory, when called, by the power of the Spirit, to a knowledge of themselves, of God, of Christ and his great salvation. Allow me to digress a few moments for the comfort of the dear lambs of the flock. Perhaps you are saying, We cannot doubt but what you have said is true, for it is abundantly confirmed by scripture; but it seals my fate, I have no hope. Why? I am so great a sinner; the catalogue of my sins is immense, the stain of them is deep. Let me ask, do you hunger and thirst after righteousness? Not a righteousness of your own weaving, but a robe wrought by the Redeemer. Are you mourning over your sins?—heart sins, the sin of your nature; and do you feel your poverty of spirit, your emptiness? (Read Matt. v. 3—7.) These are all of them testimonies that you are ves-

sels of mercy; yea, the very breath of desire after Christ is a proof of spiritual life, for the unregenerate man has no such desire. I do not say this to make you content in a weak state, but to encourage you to follow on for greater manifestations of the riches of the glory of his grace.

4. But, fourthly, the vessels of mercy see the riches of his glory in bearing with their continued rebellion, coldness, wanderings, and deadness. There are some amongst us who are (I would hope) fathers in Christ, yet who feel partly ashamed to declare this truth, that your heart is still deceitful, that it is still wandering; yea, some of you perhaps are overtaken by the sudden working of corruption, so as to say, "Astonishing! after all these years of mercy my nature is still the same." Yet, my friends, you have not seen the worst of it; whatever you have seen, whatever you may have felt, you have not, I repeat it, seen the worst; but you have, I affirm it, had rich manifestations of the glory of his grace.

And lastly, the vessels of mercy will have a full and complete manifestation thereof, when these gracious words shall be addressed to them: "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world." Then will the Redeemer's prayer be answered: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which I had with thee before the world was," etc.

In proceeding to the 7th division of my subject, which is to give instances from the Word of God to particular individuals who are vessels of mercy, as the Apostle says, "Even us, whom he hath called:" I must press home the subject very closely on my hearers, and enquire, are you among "the-called"? What is all our profession without this? what avails our knowledge?

we are but as sounding brass and tinkling cymbals, without vital, experimental, heart religion. One may discourse well on the doctrine of grace, another may delight to hear, but except called by the Holy Ghost, it will avail us nothing. Alas! how many there are who are ready to put the question some put to Christ when he tabernacled on earth: "Are there few that shall be saved?" To whom the Lord replied, "Strive to enter in at the strait gate." My friends, it is a strait gate. Is not that a strait gate to enter which a man must be stripped to the skin? Just such is the gate that leads to eternal life; you cannot enter with anything on of your own, you must be stripped of everything you boast of by nature, and these things must appear base, vile, and contemptible, or the salvation of Christ cannot be appreciated.

I will now instance a few characters called by grace, and may the Lord enable you to see a similarity in your state as we proceed. Of the Jews I will mention Paul, Peter, Zacchaeus, and the thief upon the cross; of the Gentiles, the Corinthian church, the Ephesian church, and the Thessalonian church. To begin with Paul; he was a proud, self-righteous Pharisee. He tells us he was brought up at the feet of Gamaliel; and in the epistle to the Galatians he says he profited above many his equals in the Jewish religion; and his profiting appears to prove the truth of Christ's words, who said the Pharisees "compassed sea and land to make one proselyte," and when they had succeeded, made him "twofold more a child of hell than themselves"; that is, a doubly bigoted, zealous wretch. Now in Paul's case this is exemplified, for Gamaliel had said of the Christians, "If this work be of man, it shall come to nought; but if of God, it shall stand"; but Paul said, "Give me letters to Damascus, that I may persecute this way to the death;

for one Stephen has just been stoned, and the young men laid down their garments at my feet." In pursuing this mad career, the Lord met him; for whilst he was persecuting the members on earth, the glorious Head exclaims from heaven, "Why persecutest thou me?" And now observe the change in this chosen vessels; being called, and the Son of God revealed in him, you absolutely find him making a word—for the Greek word in Eph. iii. 8 is not to be found anywhere else—to express his sense of his own unworthiness. And at another time, when writing to his beloved Timothy, he declares that he feels himself the chiefest of sinners. Although some of you may, under a feeling sense of sin, be inclined to think yourselves the chief, yet it only proves that the light of the glory of God in the face of Jesus Christ causes the same impression wherever it shines. Paul now, called by divine grace, labors more abundantly than any, to preach and establish the faith he once sought to destroy. Is there no vessel of mercy here, whose past life has been, and whose present experience is something like Paul's?

I proceed to notice Peter. Of his life previous to his conversion we know but little, except that he was a fisherman. But may we not conclude from what we read of his behavior afterwards, that he was an active, bustling man, attentive to his business, foremost in directing his boat; toiling all night; letting down the nets on the right side, and believing that when he had attended to these cares, he had done all that was necessary. How many vessels of mercy in our day are thus occupied with their farms and merchandise, until the light, shining into a dark place, arouses them. Peter forsook all at the word of Jesus—"Follow me!"—for that word was with power and it reached his heart. Then his character began to be developed; self-confident, he

must always foremost. If Christ said to the twelve, "Whom think ye that I am?" Peter replies, "Thou art the Christ." If he says "Will ye also go away?" Peter answers, "Lord to whom shall we go?" When Christ began to speak of his sufferings, Peter says, "That be far from thee, Lord!" and when the Lord said, "All ye shall be ashamed of me," Peter cries out, "Though all men forsake thee, yet will I never!" But Peter must go into Satan's sieve; yet had Christ prayed for him that his faith might not fail. So has he prayed for you, and so does he ever live to intercede for you, if you feel your state to be like Peter's. Mark his subsequent humility. When the Redeemer asked, "Simon, son of Jonas, lovest thou me more than these?" he replied, "Lord, thou knowest that I love thee." There was no proud boasting, but an humble declaration, with an appeal to his Lord's knowledge.

The next instance of a vessel of mercy called from among the Jews, to which I shall refer, is that of Zacchæus. He was a publican—had the receiving of the public customs, or tribute; and, doubtless, had great opportunity of enriching himself at the public expense. His curiosity led him to climb a sycamore tree, where he might see Jesus, without being seen. But the Lord who knew all things, all hearts, and all men, when he drew near, lifted up his voice and cried, "Zacchæus, come down! for I must dine at thy house to-day." How many are like Zacchæus, led by their curiosity to this place to hear what "this babblers saith," who seemeth to be a setter forth of "strange gods." May the Lord meet them, and may this be the time when he will bring them down with their mouths in the dust, "if so be there may be hope."

But I wish you to observe particularly the effects of a free-grace salvation upon the heart of Zacchæus. He

cries out, "The half of my goods, Lord, I give to the poor; and if I have wronged any man, I restore him four-fold." There is no need to enforce the law to one who has the grace of God, which bringeth salvation, in his heart: for that teacheth him "to deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world."

One more remarkable instance of salvation by grace, which forbids anyone to despair, however long their course in sin, however vile their practices, is that of the thief upon the cross. A few hours before his death he had joined the rabble in casting the same reproach in the teeth of the Redeemer; but now, touched by the power of the Spirit of God, he cried in rebuke to his fellow sinner, "Seest thou not that we are in the same condemnation? we, indeed, justly, but this man hath done nothing amiss"—thus he acknowledged the humanity of Christ. To Jesus he said, "Lord, remember me when thou comest into thy kingdom"—here he acknowledges his Deity; and the Lord replied, "To-day thou shalt be with me in paradise." Now, this "vessel of mercy afore prepared to glory" was made meet to be a partaker of the inheritance of the saints in light. Many persons suppose that there must be growing meetness, or fitness, for heaven; that if you have been a believer twenty years, you must be more fit for glory now than when you first believed. But if you know anything of your own heart, you know that this is false; for in yourself you are as black as ever, and as ugly and deformed as sin can make you, and as deceitful as it is possible to be: although you do rejoice in such a growth as enables you to see yourself complete in Christ, to hate sin, and mortify the flesh—and thus look to be an equal partaker of glory with Peter and Paul, Zacchæus and the thief.

Now, of vessels of mercy among the Gentiles, the Corinthian believers had been notorious for wickedness (read I. Cor. vi.); yet, when the fulness of time was come, they were brought to receive mercy, and a manifestation of the riches of the glory of God's grace in their justification and sanctification, "in the name of our Lord Jesus Christ, and by the Spirit of God." May I not say in the language of the Apostle, "such were some of you"? The Ephesians had their understandings darkened; walked according to the course, and worshipped the god of this world; yet, such was the power of God's grace towards them, that the Apostle commences his letter to them by reminding them of their election in Christ. (Eph. i.) To the Thessalonian church (I. Thess. i. 4) he declares that he knew their election of God, because the Gospel came not "in word only, but in power, in the Holy Ghost, and in such assurance." Yet they had been idolaters; therefore we may remark that we can never decide who are vessels of mercy and who are not, as the riches of divine grace are often displayed in the salvation of the vilest; while the moral, self-righteous, wise and prudent, are left. And why?—"Even so, Father, for so it seemeth good in thy sight."

But, lest I appear tedious, I will pass on to notice the particular advantages arising from a knowledge and belief of this doctrine. And here I would declare that I by no means venture to affirm that no person can be a Christian without believing all of what I have stated to-day. On the contrary, I do not doubt that many of God's children—vessels of mercy—are received into glory, who all their lime time were afraid to believe what God's word so plainly declares; but I must also affirm that such persons are without the comfort which arises from a knowledge thereof: as first—It lays the axe at the root of pride. Pride is our greatest

enemy, and the doctrine of predestination—by which we perceive that all we are, all we have, all we shall be, or possess hereafter, is according to the eternally arranged purposes of God—makes us to exclaim, "God forbid that we should glory!" Second: It excludes the idea of chance (I have laid aside the word, as a word which has no meaning; as a good man observes, fortune, luck, and chance, are the trinity of fools). Every hair of your head is numbered; every step that you take is ordered. If you, returning to your homes this night, wander out of your way, fall into a ditch and take cold, will you repine? Not when you remember that the most trivial event is sometimes productive of the most important consequences. But let me observe that many of those who profess to believe this doctrine, do live as though they believed it not. When a time of trouble comes, whether temporal or spiritual, immediately they are distressed, fretful, impatient, and rebellious. But let not the enemy of the truth boast on this account, for the effect of the trial is as much decreed as the trial itself, and all for a rich display of sovereign grace. Third: It exalts the grace of God; to perceive his sovereign arrangements from all eternity to save such sinful wretches as we are greatly magnifies the riches of his goodness in our sight. Fourth: It renders salvation certain: it does not leave it to the contingency of man's will, nor any inferior circumstances whatever. It does not say, "if" such a person should preach the Gospel, and "if" the people would attend the means, and "if" they would believe and repent, they might be saved—it proceeds on different grounds. God has a people to save; vessels of mercy to be filled; Jesus Christ has died for them; God will send his Gospel to them, apply it to their souls; they shall believe, for they are saved—"as many as were ordained to

eternal life believed." Lastly: It affords believers great consolation. To the minister it gives life, vigor energy; he knows that the success of his ministry does not rest upon his exertions, but upon the eternal arrangements of Jehovah; every sermon its work marked out; and though he meets with opposition, he rejoices, knowing that the devil himself can oppose no farther than is appointed for the glory of God, and the good of his church. The private Christian is enabled to sing as you did this morning (whether with the heart I know not):—

"Sovereign Ruler of the skies,
Ever gracious, ever wise;
All my times are in thy hand,
All events at thy command."

But, lastly, I would allude to two schemes of human invention, in which the plain truth is of God's holy Word entirely set aside. The first is that of the Papists and Arminians, whereby God is represented as creating man and suffering him to fall into sin, sending his Son to die for all the world, and calling all the world by the power of his Spirit; but foreseeing that some would believe, he elected them to salvation; and foreseeing that others would not believe, he has rejected them to damnation. The other, that of the late Andrew Fuller: That Christ's death was sufficient for all, but effectual only for the elect; that is an attempt to unite personal election and indefinite or general redemption. Christ, say they, died for sin as sin, and not for the sins of certain individuals. This latter scheme, so palatable to human nature, and invented that the offence of the cross might cease, has been ably exposed by a Mr. Stevens, a dissenting minister in London, in a work called "Help to the True Disciples of Immanuel." Both schemes are directly contrary to Scripture, and tend to rep-

resent the Father, Son and Holy Ghost, as disappointed. The errors in the former are too glaring to be dangerous to one taught of God; everyone at all acquainted with his Bible knows that salvation is of God, and that it is not of works, nor on account of works, but through sanctification of the Spirit, and belief of the truth: That Christ laid down his life for his sheep—gave himself for us, a peculiar people—for his church (John x. 15, 27, 28; Titus ii. 14; Eph. v. 25; and John xvii.), which treats of his advocacy and intercession, marks out those whom he has redeemed; and that the calling of God in the Gospel, though outwardly indefinite, is not universal and to every singular individual, for "many are called"—not all. Again, it is not given to all to know the mysteries of the kingdom; it was kept secret from the beginning of the world unto Christ. There are millions who never heard of Christ; but, by this scheme it appears that God desires to have all men, every individual, to be saved, but yet has ordained some to perdition; that, in regard of God, all men are elected and redeemed, but in regard of the event—perish. Second. Adam's sin is not imputed to anyone, for God has taken every man into the covenant of reconciliation; therefore, there can be no punishment and corruption is taken away. To such absurdities do men run; some with their eyes open, and some out of ignorance and a desire to justify God.

But the indefinite scheme is rather more subtle, and has entrapped many of God's dear people, as it professes to receive the doctrine of particular and personal election (which is beautifully defined in the 17th article of the Church of England), securing the salvation of the elect, and placing the rejected vessels of wrath in a salvable state. But if Christ died only for "some of the sins of all men" all have some sins to answer for, and none can be saved; "if

for all the sins of all men," unbelief is included, and all must be saved. But if for "all the sins of some men," then those persons whose sins he bore must be saved; for where the sin was laid, there the guilt was beheld and punishment inflicted; and when the justice of God has been satisfied, and the law magnified, there remain^{eth} no more sacrifice for sin, Then we may say with the church, "Sing, O ye heavens, for the Lord hath done it; break forth into singing, O mountain, forest, and every green tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel"—and thus the work of the Eternal Three is commensurate. Whom the Father elects he gives to the Son, who redeems them from all iniquity; and the Holy Ghost calls them to the knowledge of their Father and Redeemer. "But to the word and to the testimony" in Isaiah lii. 6: "The Lord hath aid on him the iniquity of us all"; also in Peter II. 25: "Who his own self bare our sins in his own body on the tree"; in Heb. ix. 28: "So Christ was once offered to bear the sins of many"; "This is my blood which was shed for many, for the remission of sins." Amen.

Winona, Wash., October 6, 1904.

Feder P. D. Gold, Dear Brother in a precious hope:—I feel like I want to write, or talk with some one that can understand the things of the Master. My efforts in talking are never, when I look back, what I would like for them to be. There is always so much left out that it seems the best and most important part has not been said, and my writings are the same way; and if this finds the fire it will only end as many have. I have written much and after looking over it seen it to be so like myself that I was ashamed to send it. Brother Gold, do you ever use a text, then have it to stay with you for days, and even weeks? I used a por-

tion of the 4th verse of the 3rd chap. of Deut. three or four weeks ago, and it has been with me ever since. While I have never felt to change or call back what I spoke at that time, yet it remains with me. "He is the Rock, His Work is Perfect." The prophet is speaking of God the alwise, eternal, Almighty God. He that works and none can hinder, and having a view of his greatness he says of him, He is the Rock. He is the same one that told Peter, "On this rock I will build my church. He is the same one that the Apostle told the Jews, "You builders have rejected, and it has become the head of the corner." He is the same one that was said to have been taken out of the mountains without hands. He is from above, and he comes without the help of man. He is the God of Heaven, the living word. He in the beginning was the word, the word was with God, the word was God, and was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father. This is the same God or rock, and his work is perfect. If this is so why need we hear so much about helping the Lord? What can man hope to add to a perfect work? When is this work (God's work) going to be done? Oh, let us awake, for on the cross he said it is finished. This perfect work is done. We are away behind: there is no such a thing as helping him. God has come, manifest in the flesh for a work. On the cross he says it is finished. He says all power is given unto him. He was like his brethren, yet without sin. If such an offering as this has failed where can we find a helper? For heaven and earth was searched and there was none found worthy, yet the lion of the tribe of Judah prevailed. This is that same rock, this same character has released us from the law, and by the one offering perfected them that are sanctified.

His work is perfect. All that have passed from death unto life, all that have seen the sinfulness of sin, and been made to mourn on account of their sinful and helpless condition: for he has for them taken away the first that he may establish the second. The law of ordinances and sacrifices is laid away, and the law of grace has come, and how perfectly he shows to the poor begging one that their works will not help them, but his work will. They can feel and know, but can't tell; and they are ready to say as did Jesus to the young man, that it is the work of God that you believe on the Son. Oh the perfect work of God, this is not all he does for us. We need not worry about converting souls to God, for he said, the heir so long as he is under age differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father, then there is a time appointed. Let us not make strange of this, for away back we were told there was a time for everything under the sun.

Yes, there is a time for God to work, or bring to light what he has done for us, and this is not all, for he says we are kept, we are not our own keeper. Oh no, we are kept by the power of God through faith. What a gracious God our God is, and this is not all, we are not left to be without hope in the future. If in this life only we have hope in Jesus, of all men we are the most miserable. But we are promised if the Spirit that raised Jesus from the dead dwell in you, it will also raise your mortal body. This is glorious, for then we will be able to sing praises acceptably to God. A sinner saved by grace. This is the perfect work, this is the work of God. Man can't help. This is the God I love and hope in. I am at this time ready to leave all things in his hands knowing he doeth all things well, and what his soul desireth he doeth.

The fourth Sunday in last August I was made to gladly witness more of the perfect work of this rock (God). My wife, who has had a good hope for twenty years, was enabled to come home and tell of the goodness of God to her. We went to the water, sang a song and my two oldest daughters who are at home came begging us if we could take them. O, my brother, here was a manifestation of the perfect work of God. The oldest is nineteen, the other fifteen. While wife can't tell when nor how she was made to hope in the free grace of God, yet her evidences are wonderful and comforting to me. She has always stayed away on account of knowing nothing to tell. It would, I think, cause you to rejoice to hear the two girls tell their troubles and joys.

But what am I that the Lord should so wonderfully bless me? How my poor heart rejoiced to see them so near and dear to me come trusting in the same God I hope I trust in, for he is good.

Dear Brother, I will close lest I tire you. Remember me when it goes well with you.

T. E. ATTEBURY.

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 cts. 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 cts also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND,
Southampton, Bucks Co., Pa.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

And he spake many things unto them in parables.

In fables animals—dumb as to man's voice—are made to talk as with man's voice. They represent their natural traits with man's voices to rebuke men, and show their own sagacity, as the fox using his cunning to decoy the sheep will use good words and fair speeches to deceive Jesus' uses parables or employs inanimate things, such as cannot think or move, in order to exalt the power that controls or employs them to illustrate the highest form of truth, for the kingdom of heaven is therein represented.

1. The first parable that Jesus uses is that of a sower that went forth to sow seed. The parables Jesus employs are the most familiar symbols or objects known to man. No term or agent he uses needs any explanation. What is more familiar than a sower sowing his seed? There is no darkness in his words, nor the figures nor the things done. They are all simple. This is one trait of the great teacher.

What is simpler than a sower sowing his seed, and some falling by the wayside, some among thorns, some in stony places, and some in good ground.

2. The falling of the seed does not change the nature of the soil. If it fall by the wayside that act does not soften the soil. If it falls in stony places the act of the seed's falling does not remove the stones, nor soften them. If it falls among thorns that does not change nor remove the thorns. If it falls into good ground the ground was good before it fell there.

3. The seed is the word of God. When Christ was on earth he was constantly sowing seed or speaking the truth. Men heard him with their natural ears, but how many believed him? Surely there were wayside hearers that did not receive his word. Their hearts were hard, and satan picked up the word as birds of the air pick up seed that fall by the wayside. So it is with the stony ground hearers, and those compared to thorns are such as are choked with the cares of this life and the deceitfulness of riches.

It is only the ground that is made good previously, or by special preparation that brings good fruit.

4. Then it is not the act of preaching that makes the ground good, not the proclamation of the word that prepares the sinner to give good heed to the word. For we must consider that the ground represents man. The wayside represents men that are hardened according to the vile dead nature of that which yields no good fruit. That which brings briars and thorns only is nigh unto cursing. Stony ground hearers are such as yield no good fruit. The natural heart of man is stony, or has no life that yield the fruit of the spirit—no love to God, nor joy in his word.

5. One might ask the question why sow seed where it will not yield fruit? Does not the word of God always accomplish that which God purposes, and does it not make manifest what is the character of man, and show the righteousness of God and his glory? He that hath to him is given. Those that

find grace in the eyes of the Lord have treasure in their sacks—grace given them in Christ Jesus. When the word is preached unto them there is a witness in their hearts, a productiveness, a yielding the fruit of praise to God. Some thirty, some sixty and some an hundred fold. But from him that hath not, but only seemeth to have shall be taken that which he seemeth to have, and he is shown to be wanting when weighed in the balance. For though one hears the word yet understands it not then the wicked one comes and catches that which was sown in his heart. This is the wayside hearer. Unless the word is understood by the hearer it profits him not. Understandest thou what thou readeest? Take heed how ye hear, as well as what ye hear.

The stony ground at once appears as if it will be fruitful. With gladness and joy he receives it. But it does not take root downward. It has no depth, and when temptation or persecution arises on account of the word he is offended, and it all perishes and there is no fruit.

He that receives it among thorns is overwhelmed with the cares of this world, and crowned with the love of worldly riches, and the word is choked.

How few that hear the word in spirit and in truth, and bring forth fruit to God. How few are faithful unto death. Many apparently run well for awhile, but some snare entrap them and they fall away and perish.

The righteous will lay these things to heart, and watch unto prayer and give diligence to make their calling and election sure.

P. D. G.

“The Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.” Matt. 13:33.

In this parable still another face or view is given of the kingdom of heaven. The domestic scene of a woman

cooking is referred to. She takes meal which denotes the grain as having been ground or crushed between the upper and the nether millstones—grain reduced by grinding for bread.

This meal is put under heat. Then the leaven is hid within the three measures of meal till all the meal is leavened.

Leaven means doctrine, whether good or bad. Christ said beware of the leaven of the Pharisees which is hypocrisy, or pretending to be what they were not, claiming to be righteous above others, when they were insincere, covering their wicked conduct under the appearance of great sanctity.

They devoured widows' houses, and for a pretence made long prayers. But the leaven or doctrine referred to in this parable is the doctrine of Christ crucified and risen. The meal is put under the power of heat or the fire, and the leaven is hid in it. The leaven is active and produces a change in the state of the meal. Like the grace of God which brings salvation leaven works in the meal, and changes the meal—making it good for bread. No man can see the leaven, but it permeates every particle of the meal. So the grace or doctrine of God our Saviour is effectual in producing the blessed effect of saving man.

He is humbled, ground to powder. All his strength is taken away, and he is helpless. Then the leaven is put in him according to the covenant of grace, the mother of us all, answering to the woman, for the man Christ Jesus comes into the world by the woman.

It is hid in three measures. At first it produces not much show or display, answering to the patriarchal dispensation, which was followed by the legal dispensation, or the fiery dispensation. Finally the glorious completion is accomplished in the gospel dispensation wherein we are risen with Christ, and

fill up our measure of suffering in him to be followed by the attainment of the glorious likeness of Jesus in the resurrection.

The three measures of meal also represent the entire man, body, soul and spirit. The leavening of the man begins when he is born in Zion. The principle or leaven of life is in him making the man sensible of his condition, and causing him to abhor himself. It produces also a change in his conduct as well as in his thoughts, desires and feelings. Old things are passed away and behold all things are become new. The things he once loved he does not love now. He repents of his sins and departs from iniquity.

We do not claim a fleshly sanctification. There is a deeper sense of vileness and self-abhorrance. There is a devotion to the service of God in Christ Jesus, presenting our bodies a living sacrifice, holy, acceptable unto God which is a reasonable service. We are to glorify God in our body and spirit which are his. In this way we are preserved in soul, body and spirit. It is the kingdom of heaven like leaven that is working in the subject of grace, the man, so that he is changed from glory to glory, even as by the spirit of the Lord, and thus growing up into Jesus Christ in all things who is the head of all principality and power.

The consummation of this wonderful leavening will be accomplished in the resurrection from the dead, when the Lord shall change our vile body, and fashion it like unto his glorious body. Then the children of God shall realize the glorious leavening. They shall be like the Lord. This corruptible shall put on incorruption, and death shall be swallowed up in victory.

P. D. G.

The Gospel of Christ is the power of God unto salvation to every one that believeth. Now does this gospel con-

demn the unbeliever? If our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them. Then the cause of their being lost is not the gospel of Christ. The god of this world works in them and blinds their minds. He is the spirit that now works in the children of disobedience.

What excuse have they for not believing? They love darkness rather than light because their deeds are evil. They will not come to Jesus that they might have life, and the reason they will not come is because they love darkness rather than light, or because their deeds are evil. Then they have no excuse or cloak for their sin.

Can they come? How can ye that are accustomed to do evil learn to do well? They are under the power of the carnal mind which is not subject to the law of God, neither indeed can be so, that they that are in the flesh cannot please God.

Can any persuasions of men induce them to come to Christ for life? They are dead in sin. That is they are under the dominion of sin. They love it as their native element.

What has saved those that are saved. You hat he (God) quickened who were dead in trespasses and sins, wherein time passed ye walked according to the course of this world, and were by nature children of wrath even as others. There is no difference in nature. Then by grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works lest any many should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. That is what we mean by salvation by grace. What is there in salvation that God has not wrought?

Then what think you of that preaching that leaves it to th^e dead sinner to decide whether he will be saved or not—that God has done all he can to save him? We have not so learned Christ.

The salvation is of the Lord. We cannot th^erefore have fellowship for such as preach and hold to these Arminian notions. P. D. G.

ASSOCIATIONS.

I have been favored to visit several associations this year, but not so many as usual, on account of the sickness of my wife, who is now better in health.

The associations have generally been well attended. The weather in our fall season has been very favorable for large gatherings, and for out of door services. The only association that I visited where there was a rainy day was the Abbott's Creek, and there was a large arbor covered with plank that afforded an excellent shelter for the entire assemblage. Providence favors us. Having often seen, felt and enjoyed the merciful providence of God I desire to give God praise for his mercies to us.

The Baptists and their friends make ample preparations to entertain the crowds that assemble at our meetings. Being given to hospitality they open their doors to visitors and welcome them. The people enjoy our meetings. We do not meet to beg for money, nor to seek power or control over others. They meet to hear the gospel preached, to see each other, to talk to each other, to feast and enjoy the goodness of God, and they love each other, and delight in these meetings.

P. D. G.

CONSIDER THE CASE.

Almost all the matter of Zion's Landmark is new every issue. Newspapers have many advertisements for which they receive considerable pay.

But Zion's Landmark has not such things in it. The papers that have standing advertisements do not have to set up so much fresh matter each issue, and therefore it does not cost them so much. Besides they receive pay for their advertisements. Hence they can afford to send out their papers at a lower price than the Landmark.

If the readers of the Landmark knew how much it costs me to publish it, and what a small profit, if any, there is in it (none at all besides a close living, if that much) they would not think one dollar and a half an unreasonable price for it.

I am desirous of benefitting the readers of the Landmark. If they desire me to receive enough pay to keep me out of debt it will be a great favor to me.

We will send out statements to those behind, and request them to remit, and also renew for another year, and all that can procure new subscribers so as to relieve me of the distressing matter of being in debt, and perplexed about paying expenses arising in publishing it, this will be a great favor to me, and encourage me to feel that the readers appreciate it.

ELDER SAMUEL MOORE.

This very acceptable preacher was called home last Sunday. He was more than three score years old, was a member of the Kehukee Association, and was much beloved by the brethren for his many noble traits of character, his useful and bright gifts as a preacher of the gospel, and his wisdom. He was a general favorite as a brother and a minister of the gospel, and nobly acted his part, and filled the measure of his days.

He was not trashy as a preacher. He did not trifle with serious matters, nor meddle to the confusion and distress of brethren. His course was manly and

noble, and his labor edifying to the church. He did run well, and his armor was bright. He was a precious brother to me. May the Lord have mercy on us, and send laborers into his vineyard.

P. D. G.

VOLUME 38.

This issue opens a new volume of Zion's Landmark. Our writings are the expressions of men uninspired. No writings since the scriptures can take their place, or claim equality with them. The apostles hold a place as judges in Israel that none before nor since can rank with. God has set in the church first apostles. Whatsoever they bind on earth is bound in heaven. Whatsoever they loose on earth is loosed in heaven. Then why do we write? Why do we preach? None can preach as the apostles did. Timothy was a preacher, yet nothing he said or wrote is reported in the scriptures. We do not set up any thing we write as apostolic authority. We bear our testimony to the truth of what they have written. What the Spirit impresses on our minds we preach or write.

A medium of correspondenc among the brethren is opened in Zion's Landmark whêreby brethren can write their views and exercises, their troubles and reliefs, their joys and sorrows, temptations and deliverances, and give the reason of their hope. They thus commune with each other, though they never see each others' faces.

Much comfort is received in reading communications from brethren, sisters and friends we have never seen. As we read their writings we are encouraged to hope in the Lord, and strengthened to endurance as we bear witness with those that have obtained like precious faith with us through the righteousness of God and our Saviour.

We know not what a day may bring forth, but we do know that if we

write the truth that will stand. We desire to contribute as God may give us ability and count us faithful in earnestly contending for the faith once delivered to the saints.

May grace, mercy and peace be multiplied to you all.

P. D. G.

Did Adam before the transgression have freedom to eat of all the trees of the garden, except the tree of the knowledge of good and evil?

That was the only restriction given to the man, "And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die," Gen. 2:16, 17.

All this transpired before the transgression. After the transgression the Lord God drove the man and his wife out of the garden of Eden, lest man should put forth his hand and take of the tree of life and eat and live forever.

We do well always to carefully examine the scriptures and see what they declare, and not go beyond, nor fall short of what they teach. When our positions are sustained by the written word then we are on safe ground, and need not fear the attack of the gainsayer. There was no choice left with Adam to eat or not to eat of the tree of knowledge of good and evil. If there had been allowed him a right of choice to eat it, or not to eat it, as it pleased him, then it had been no sin for him to eat it, or not to eat it, as it pleased him. But in God's commands there is no choice left with the creature to do or not to do—that is he is not a free agent to do either, or any way he pleases: but he must please God. In law there is no option or choice given to the subject to do or not to do.

Of course when one is under law he can't disobey or not do what is com-

manded, and can do what is forbidden, but when he does he has no option whether he suffer or not suffer; but must suffer the penalty of transgression. Hence the very day Adam ate of forbidden tree he died.

If he had been free to eat or not as a free agent, then he must be free to die or not die as he pleased; but we know there is no such a thing in Adam's case.

Nor is there any free agency in man now. He can sin, but when he does his sin will find him out. Whatsoever a man sows that shall he also reap. Whenever a man can sin and escape punishment then he is free to do as he pleases.

If the Son make you free you shall be free indeed. That is a freedom from the dominion of sin, wherein grace, and being dead to the law by one is not under the law but under the body of Christ he is alive to him that is risen from the dead, and his fruit is unto holiness, and the end is everlasting life. In Jesus there is no sin and no death. Whosoever is born of God cannot sin because he is born of incorruptible seed.

Whosoever is born of Adam sins, and does nothing but sin, because he is born of corruptible seed.

P. D. G.

FOR THE ELECT'S SAKE.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2nd Tim. 2:10.

Christ is the elect head, "Behold my servant, whom I uphold: mine elect in whom my soul delighteth," Isa. 42:1. He sanctified and saves the body. But the people of God are the elect body, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth." They by nature are sinners—children of wrath even

as others. They do nothing meritorious to save themselves. But Jesus knew no sin. He delights to do the will of God, and is able to please God in all things. He saves his people, the elect members, from their sins.

Paul says, he suffers trouble as an evil doer (as though he were an evil doer) unto bonds, yet he was not an evil doer. But why does he suffer these things? He endures all things for the elect's sake: That they may also obtain the salvation which is in Christ Jesus with eternal glory.

The people God has chosen in Christ Jesus are exhorted to give diligence to make their calling and election sure. Paul endures, suffers, all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory.

While the world, and especially and chiefly those professing to be religious, but glorying in man's ability to do wonderful works, ridicule the election of grace, and make sport of them, and hate them, and especially the doctrine they love, Jesus gave his life for them, his holy apostles endured all things for their sakes that they might obtain the salvation which is in Christ Jesus.

Who shall lay anything to the charge of God's elect? It is God that justifieth. It is Christ that died and is risen for them. If God be for us who can be against us? P. D. G.

ELECTION DAY.

This is general election day. Forty-five states vote for President of the United States, and there is a general election for members of the Lower House of Congress, and many other elections. These elections are intended to be a legal expression by the voters of their choice of officials for a term of years controled by the desirable qualities of those chosen, and their

efficiency, discharging the duties of said offices.

How much does this method resemble the Lord's manner of electing his people to salvation.

The Lord's chosen are elected before they are born—elect according to the foreknowledge of God the Father. They are not elect on account of any foreseen good work, nor does their unworthiness prevent their being chosen. They are chosen in Christ Jesus before the foundation of the world, and grace given them in him so that they receive all their worthiness in him. They are elect unto Christ's obedience in order that they may of his fullness receive and grace for grace, so that by the grace of God they are what they are.

Nor is their election for a term of years, or during good behavior, but in order that they may behave well or live soberly and righteously and godly in this present evil world.

Earthly candidates for office plead their ability for discharging the obligations of office, and their superior claims to be elected above all other competitors; but those who are the elect of God are astonished if they are elected, and greatly feel their unworthiness, and cannot see any reason why they should ever be elected, and much desire to know if they are elected, and spend their life time in trying to find out whether they are elected, and give diligence to find out or make it sure that they are called with a holy calling not according to their works, and the greater the evidence of their election the greater is their humility and astonishment at the mercy bestowed on them; nor can they ever find fault with nor question the wisdom, justice or goodness of God if they should be rejected and refused.

Nor can they ever claim that they have profited God, nor done as they should have done, or have merited

more than they have received. But they exclaim, not unto us, oh Lord, not unto us, but unto thy name give the glory, for thou art worthy.

P. D. G.

SINGING.

I consider it important to have singing taught among our people. Brother Eugene A. Stanfield is an excellent teacher of vocal music, and desires to teach classes among our people in Eastern, N. C.

His post office is Elm City, N. C., care of Brother Wm. Williams.

Greenville, N. C., Nov. 5, 1904.

Dear Brother Gold:—A card of thanks to all who contributed to us in the Association. I don't know who they are except Elder L. H. Hardy, who is not a member of our Association. May the Lord bless him; may he enable them all to receive my heartfelt thanks for their kind remembrance of me in my sore trial of affliction. They are all held in kind remembrance by us. May the God who is rich in mercy abundantly bless them. We received from their hands \$17.25. It was a great blessing to us indeed. My wife has been confined nearly three weeks; I have been up most of that time. May the good Lord bless you and enable you to stand up for the great cause of Christ in your old age. What a great cause is the cause of Christ and his Father. Hope you are all well. Elder Samuel Moore is very sick if not dead. I have not heard from him the last few days. Pray for us that our faith fail not, but may the Lord deliver us all.

Your little brother in hope.

JAS. S. COREITT,

Box No. 315.

OBITUARIES

MRS. NANNIE ANN SAUNDERS.

The subject of this obituary was born September 8th, 1854. Her maiden name was Dix, sister to James Dix, W. G. Dix, Mrs. G. T. Cook, Mrs. Wm. Furgerson and Miss Valeria Dix, and daughter of Robertson and

Martha Dix. She was married to Mr. R. L. Saunders on February 9th, 1874 with whom she lived till she was taken away by death on October 18th 1904.

Mrs. Saunders was a member of the Methodist denomination, but for the last several years of her life she was a firm believer in the faith, doctrine and practice of the Primitive Baptists and whenever she could do so she attended our meetings at Lickfork and other churches as opportunity would allow her. I am sure she enjoyed the doctrine we preach which no one can do unless they know it in their own experience. The Lord has said, "If you know the truth, the truth shall make you free." This freedom is from the bondage of sin and death, and liberty in the light of our dear Lord Jesus Christ. Thus they that believe do enter into rest even as God finished his labors in the creation and rested, and as the dear Lord finished his labors in doing the will of his Father and forever sat down at the right hand of the Majesty on High. There he is resting. They that believe do enter into this sweet rest. We fully believe that our friend, Mrs. Saunders, is one of that number, therefore what is a loss to her relatives and friends in this world is an eternal gain to her. To die is better than to live here, for one to die in the Lord is to enter into life with the Lord forever. She left a husband, one son and a host of relatives and friends to mourn their loss, but they mourn in hope.

May the dear Lord bless and comfort them and sanctify this visitation of his providence to their good, is the prayer of their friend.

L. H. HARDY,

Reidsville, November 5, 1904.

"LAST OF THE ROMANS."

A venerable Primitive Baptist of Alleghany county, N. C., near 80, widely known and everywhere called "Uncle Andy Taylor," died at his home on Tuesday (September 20th), and was buried on Thursday at Cranberry church, near his home, a very large concourse of people attending the funeral. He had been ill for some months.

Elder "Andy" Taylor was, of course, named Andrew Jackson Taylor, and he had in his make-up the sturdiness and independence of Old Hickory. He had not been taught in the colleges of this earth, but he was deeply versed in "The Book," and to him "thus saith the Lord" was the final arbiter of every question that affected this life and life beyond. His Bible was his constant companion in his long journeyings over this and other states where he went on yearly pilgrimages preaching the gospel. He lived in it and with it. It was the staff of his declining years as it had been the strength and stay of his robust manhood.

The life of Elder Andy Taylor contained lessons for the present hour that need to be emphasized. He belonged to a day that gave us many noble characters—a day that produced men of simple faith, tastes, unaffected piety, of plain living, and right thinking. An humble, uneducated farmer, high on the slopes of the hills of Alleghany, this old patriarch heard the call to preach the gospel as plainly as ever one of God's prophets of old was called to do his work. Taking neither scrip nor purse, Andy Taylor put aside from him ease, the comfort of home, and for many years devoted much of his life to traveling and preaching wherever a flock of the faithful wished to hear him preach. He traveled in many counties and states. He preached not with "man's wisdom," but in "demonstration of the Spirit," and was instrumental in comforting and blessing many of God's elect who sat under his ministrations. The educated found help and guidance in his plain proclamation of the Word; the uneducated saw in him an evangel sent to break to them the Word of Life.

Andrew Jackson Taylor was, in some respects, "the last of the Romans" of his section—the last of the Old School Baptist preachers who made yearly visits to widely scattered churches. He clung to the old ways and the ancient landmarks, in dress, in speech, in everything. He never felt embarrassed in any presence. He would have preached before a King as unabashed

as Paul stood before Agrippa. He was the ambassador of his Lord and knew no fear of man or bowing down in the presence of great men. He had about him the spirit of the prophet who said: "Thou art the man," and he never preached to please man, but he preached as his Master directed him, and declared the whole counsel of God.

It was a conviction of this good old man that he ought not to accept any compensation for preaching. He would have felt that he had committed sin to receive a salary for preaching, and so he went about among his people preaching until toward his 80th year. He lived up to his convictions in this and in every other respect. His good wife, now bereft in her humble home in the mountains, was a helpmeet of the kind the Bible describes. She honored her husband because he was never "disobedient to the heavenly vision." She gloried in his independence and in his services to the churches. She believed it would be wrong for her husband to accept pay for preaching. Talking one day with a friend, she held up her hands and said: "Do you see these old hands? I would work them to the bone before my old man should take pay for preaching." She tended her garden, milked her cows, and performed the laborious duties of her household in cheerfulness and in happiness looking forward joyously to the time when her husband should return from his annual preaching tours, to the delights of home, made doubly dear to both by the consciousness that the separation had been ordered of God, as was every act of their lives. How beautiful is such faith in a world where materialism threatens to crowd out faith in God and lessen faith in man! After all, the lesson of the life of this "last of the Romans" teaches again that

"Kind hearts are more than coronets,
And simple faith than Norman blood."

Raleigh, N. C. News and Observer.

WADE SMITH.

Dear Brother Gold:—I have been requested by the church to write a memorial of Brother Wade Smith. He was born June 28, 1828, and died May 16, 1904, which makes his stay on earth 75 years, 11 months and 19 days. He united with the Primitive Baptist church at Kehukee in the year 1865, and was baptised by Elder John Stamper, remaining a faithful and obedient member until the time he went away too, and stayed one month. He saw his error and returned and sought his brethren's pardon, and was restored back to fellowship and there remained a submissive member until the year 1896. He was then chosen from said church for a deacon to organize little Kehukee. He was ordained by Elders A. J. Moore and W. B. Strickland Saturday before the third Sunday in November, being the 14th day of said month, 1896, which office he filled honorably and correctly until the 16th of May, 1904, when it pleased the Lord to summon him by a stroke of paralysis in the right side. He died without fear, telling his wife whatever the Lord does we must submit to and not to grieve for him. He leaves a wife and five children, two boys and three girls, to mourn their loss, but their loss is his eternal gain.

APPOINTMENTS

WM. L. YOUNG and W. R. GALLIMORE.
Big Creek, December 2.
Mountain Creek, 3.
Albemarle, at night.
Howard's Chapel, 4.
Freedom, 5
Concord, at night, 6.
China Grove, at night, 7.
Salisbury, 8.

J. J. JOYCE and J. P. VIA.
Spoon Creek, Nov. 25.
Senter, 26.
Union, 27.
Long Branch 28.
Floyd C. H. (at night) 29.
West Fork, 30.
Conner's Grove, Dec. 1.

Little Flock, Dec. 2.
 Laurel Fork, 3.
 Maple Shade, 4.
 Concord, 5.
 Dan River, 6.
 Green Hill, 7.
 Shady Grove 8.

T. W. WALKER.

Burlington, Nov. 27.
 McRays, 28.
 Harmony, 29.
 Mt. Lebanon, 30.
 Eno, Dec. 1.
 Durham, 2nd, at night.
 Camp Creek, 4.
 Surl, 5.
 Flat River, 6.
 Roxboro, at night.
 Stories' Creek, 8.
 Ebenezer, 9.
 Wheeler's, 10.
 Prospect Hill, 11.
 Lynch's Creek, 13.
 Arbor, 14.
 Country Line, 16.
 Pleasant Grove, 18.
 Brother G. M. Trent may accompany him. They will need conveyance.
 Will Brother Zack Oakley meet him at Brother Roger's store, Dec. 7.

ISAAC JONES.

Durham, Thursday night before the 4th Sunday in Nov.
 Storie's Creek, Friday. (Funeral of Brother John O'Brian).
 Flat River, Saturday and 4th Sunday. (Mr. J. E. Chambers' wife's funeral Monday).
 Tar River, Tuesday. (Funeral of Mr. Newton's children).
 Camp Creek, Wednesday.
 Surl, Thursday.

E. E. LUNDY.

Beulah, Tuesday and Wednesday after fourth Sunday in November.
 Rose Bay, Wednesday night.
 Tiny Oak, Thursday.

Concord, Monday after third Sunday in December.

Pungo, Wednesday after 4th Sunday in December.

North Creek, Thursday.

Bath, in evening or night, as may be arranged.

White Plains, Friday.

Washington, Friday night.

Will some of the brethren meet me at Pike Road on Tuesday evening after 4th Sunday in December. Would be glad for Elder Topping to be with me.

Trees, Plants, Flowers.

If you want the best at the most reasonable prices purchase from the old reliable

RIVERSIDE NURSERIES.

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OLLEN E. WARREN,

(Successor to Allen Warren, deceased)

GREENVILLE, N. C.

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WRITTEN BY

ELDER GEO. STEWART,

OF ALABAMA,

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P. D. GOLD.

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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, 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.

Subscription Price of Zion's Landmark.

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If money sent has not been received, please inform me of it. When you can always send money by money order, Check or draft, or Registered Letter, or by Express.

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Opilika, Ala., Nov. 4, 1904.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—I send you an article herewith that was published in the Signs of the Times in the year that I was born, and now at this date I can endorse the doctrinal sentiment expressed therein, and feel that many others who have never read it would enjoy it. Therefore if you feel inclined you can republish it in the Landmark. The Primitive Baptists believe and preach a plan of salvation that will reach every one for whom Christ died. May God bless all who believe in salvation by grace.

Your brother,

V. D. MITCHELL.

INFANT SALVATION.

It is frequently the subject of anxious inquiry, by many persons, to know on what principle those who die in infancy can be saved. Strictly speaking there are but two systems of salvation contended for by the whole body of the religious world. There are supposed to be one thousand different religious sects now in the world; yet, divided and subdivided, as they are, so far as relates to eternal salvation, all their creeds are merged into a conditional system of salvation. Of these thousand sects I know of but one denomination that holds exclusively to an unconditional system. The other the eternal salvation of the sinner to be

dependant on conditions to be performed by the sinner, without the performance of which he will be eternally damned and lost forever. This conditional system represents God as simply proposing or offering salvation to all of Adam's race, on certain terms or conditions, to be accepted or rejected by each individual. If the terms are accepted and the conditions complied with, eternal salvation is secured to each. If the terms are rejected then the sinner is damned for rejecting the offer of mercy. Popular as this system is, and sustained by all the logic that a powerful and learned ministry can bring to bear, its defects in reaching the little infant, the idiot and the untutored savage, are so apparent to every thinking mind that various other plans have been thought necessary to reach the condition of these classes. It is well known that infants, idiots, maniacs and untutored heathen die as well as the "wise and prudent" of the world, and as they are totally incapable of understanding or complying with the terms or conditions of salvation, some other method must be invented, or it must be given up that there is no possible salvation for them. In order to evade this very unpopular, as well as absurd, conclusion, some have contended that little infants are not sinners, and consequently are saved on that ground. But if not a sinner what is it saved from? It could not be deliver-

ed from sin, if not in any sense involved in it. If not a sinner, who is its saviour? Surely not Jesus Christ, for his "name shall be called Jesus, for he shall save his people from their sins."—Matt. 1:21. Certainly, then: "his people" of every nation, kindred and tongue, and of every age or class of life, are involved in sin, else it could not be said, he shall save them from their sins.

It is very evident from the Scriptures that there is but one plan of salvation, and that is Jesus Christ. "This is the stone which was set at naught of you builders, which is become the head of the corner: neither is there salvation in any other." This salvation, therefore, is not in means, instrumentalities of man's invention or performing; not in terms or conditions which he may accept or reject; not in a state of innocence or of non-accountability to God's law, but in Jesus Christ, and him alone. Every qualification to make eternal salvation sure to every heir of promise, is in Jesus Christ, otherwise he had as well made no atonement for sin at all. If he made nothing sure or perfect by his obedience, sufferings and death, then all are left under the same old legal system to work out a righteousness of their own, which at best could only secure temporal blessings, and not eternal things. "The law," with all its rights and ceremonies, even when strictly observed, "made nothing perfect; but the bringing in of a better hope" through Jesus Christ made everything perfect: by the which we draw nigh to God."—Heb. 7:19.

But I wish here to notice briefly another point upon which some base the salvation of infants and idiots; that is, on the ground of their non-accountability for sin. They admit what the word of God plainly declares, "that by one man (Adam) sin entered into the world, and death by sin; so death passed upon all men, for that all have sinn-

ed."—Rom. 5:12. But they hold that for that original sin they are not accountable, neither is any human being accountable until they live a certain number of years in the world, and cross, as they say, the "line of accountability." But what would the great God do with those who are not accountable to his holy law? He could not condemn them by the law that holds no charge against them! He could not redeem them from the curse of the law, when, indeed, they are not cursed or condemned by it! Hence we see that the "legs of the lame are not equal;" and being muddy and confused in mind on the great leading system of salvation by sovereign grace alone will lead to various other absurdities of those contending for a condition system of salvation be "Legion," yet, like their great type, when they come to tell each other and the world what the terms and conditions of salvation are, their language is all confused as on the walls of Babel. One says it is one thing, and another says it is another. But all agree that the main turning point of salvation is to comply with the terms which the Lord simply offers. Protestant sects see the terms are one thing, and the Catholics have several other things, such as confessing to the priest, praying out of purgatory, &c. The Mahometan says the conditions are prayer, fasting and alms. Prayer puts the sinner on the way to heaven, fasting brings him to the door, and alms lets him in. And thus Christ and his righteousness are of no avail on this conditional system, only as these terms performed by sinners give virtue to his blood. What a shocking thought this is!

I now propose to show by the most positive and clear scriptural testimony the only plan that can possibly save an infant, or anybody else. The doctrine of salvation by sovereign grace alone is the only system ever published to the

world that gives the least hope of salvation for those who die in infancy, or for any other character. If infants are not sinners and do not stand in the same relation to the law of God that all others do, they could not die. "The sting of death is sin, and the strength of sin is the law.—1 Cor. 15. Adam embodied all his posterity, and when he transgressed the law of God all the human family sinned in that transgression. "Wherefore as by the offense of one, death reigned by one, and judgment came upon all men to condemnation."—Rom. 5:18. It is therefore appointed unto all men "once to die." The fact that some infants die, establishes the testimony of the Scriptures that all have sinned. How then can they be saved from sin? Of course, not by works of their own, either good or bad. Our Lord Jesus Christ has said, "No man can come unto the Father but by me." There is no other name, given under heaven or among men, whereby we must be saved. If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by their innocence, their non-accountability, or by the piety, faith or works of their parents, cannot be true. How strange to think that the piety and works of parents can save their children, when these things cannot be available in their own salvation. We have already said there is but one plan of salvation, and this only plan is perfectly adapted in all its parts to the final salvation and glorification of the little infant. Salvation is of the Lord, and therefore by grace, and meets, in every particular, the wants of the most needy and helpless case. We will here note a few things as necessary to eternal salvation that the eternal self-existent, God should predestinate it, and all the means by which it is to be obtained. "Having predestined us unto the adoption of

children by Jesus Christ to himself, according to the good pleasure of his will." A conformity to the image of Jesus Christ is necessary, and this is the result of God's predestination. Predestined to be conformed to the image of Christ.—Eph. 1:5, and Rom. 8:29. Second, it is necessary that God should require that every subject of salvation should be holy and without blame before him. This is obtained as the result of election. "Chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4. We see that the result of God's choice is to make a poor, helpless and polluted sinner holy and blameless before him. "God hath not appointed us to wrath (as some affirm), but to obtain salvation by our Lord Jesus Christ."—1 Thess. 5:9. If the gracious God hath appointed any to obtain salvation, and the name and medium through which they are to obtain it, then it is vain to think of obtaining it through personal innocence, non-accountability, piety of parents, or in any other way than what God hath appointed. He does not simply propose or offer salvation to the helpless, but he appoints that they shall obtain salvation through Jesus Christ. "He is able to save to the uttermost all that come unto God by him." There never has been, nor never will be, another one saved but those who come to God by Christ. They must come in his atonement, and in his righteousness. Cannot a poor, little, helpless infant come through that channel as easily as an old practical sinner? Is not the adult expressly told that he must receive the kingdom of God as a little child, or he can in no wise enter?—Luke 18:17.

Third, redemption is necessary to salvation, and this by our Lord Jesus Christ. If infants are not under the law of sin and death, and cursed by it

in common with all of Adam's posterity, they can never join in that heavenly song of praise with other redeemed sinners, and say, "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and nation, and hast loved us, and washed us from our sins in his own blood.—Rev. 1:5, and 5:9. If infants are not sinners, they have no sins to wash away by the merit of the blood of Christ, and therefore can not claim Christ as their Saviour and Redeemer, for he saves and redeems none but sinners." But here is a door of hope for the infant, and there is no other channel through which it, or any other, can be saved. "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Shall we teach a doctrine that would forever exclude the infant and the idiot from that salvation in Jesus Christ which has through free grace provided for, helpless sinners? If proud man cannot have some honor in salvation, by performing certain conditions, to give efficacy to the work of Christ, will he still teach a system that would forever exclude these poor little creatures? Salvation by grace meets their condition. "This is worthy of all acceptation." Let none reject this on the ground of its inefficiency. It is worthy and meritorious—saves to the uttermost, fully and completely, the worst and the most helpless cases.

Fourth, a spotless and perfect righteousness is necessary to eternal salvation. Not simply a righteousness of the law, which a person may obtain by conforming to certain legal requisitions, but a righteousness wholly of God. This no mortal can obtain by works of the law. Christ has fulfilled the law in every particular, as the representative of all his people, whose sins he bore in his own body on the cross, and the righteousness of that law is fulfilled in all in whom Christ is

revealed, and they are thereby made free from the law of sin and death. But still there is another, and perhaps higher sense in which we might consider the righteousness of God as necessary to eternal glory. "The righteousness of God without the law."—Rom. 3:21. This is the essential righteousness of God, an inherent principle of his divine nature; it is the "everlasting righteousness" which Christ brought in when he abolished death and brought life and immortality to light through the gospel. Every soul that receives this justifying righteousness is perfectly passive in the hands of God, as much so as clay in the hand of the potter. "It is the Spirit that quickeneth, the flesh profiteth nothing." We are made the "righteousness of God" in Christ.—2 Cor. 5:21. And Christ is of God made unto us wisdom and righteousness, sanctification and redemption."—1 Cor. 1:30.

Fifth, justification is necessary to eternal salvation. This is also of God. "For whom did he predestinate them he also called; and whom he called them he also justified" freely by his grace, through the redemption that is in Christ Jesus.—Rom. 8:30, and 8:24. "Who then will lay anything to the charge of God's elect? God that justifies? Christ that died and rose again for them? Surely not.

Sixth, a spiritual birth is necessary to salvation. "Except a man be born again, he cannot see the kingdom of God." This is entirely of God, and the mightiest intellect on earth has no more to do with it than the feeblest infant; for they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13. Does this doctrine exclude the infant from salvation? or does it not rather show that the adult is as dependent on the Lord to bestow salvation upon him as an infant is?

The last point we shall here make is

simply to say that "All things are of God, who hath reconciled us to himself by Jesus Christ."—1 Cor. 5:18. All things in reference to our being in Christ are of God, and not of man. Our righteousness is of him; our justification is of him; our redemption is of him; the quickening of the spirit and the application of redemption is of him; and hence our final and eternal salvation is of him, from first to last, and to him be all the glory. Seeing that these are facts not to be denied, what then is there in the way of infant salvation, any more than any other character? God hath concluded all under sin, that he might have mercy." And salvation is "not of him that will-eth, nor of him that runneth, but of God that showeth mercy."—Rom. 9. Therefore we see that a system of salvation by grace alone as contended for and held by all consistent Primitive Baptists, is the only doctrine that affords the least hope of salvation for little helpless infants, or anybody else.

In conclusion, I will here say that any doctrine that is preached to adult sinners, that will not embrace infants, or an idiot, is wrong, and should at once be given up. We are told, however, that faith and repentance are necessary for adults, but not necessary for infants. Very true; but are not faith and repentance also of grace, as much as any other point in salvation? "Whosoever believeth that Jesus is the Christ, is born of God." 1 John 5:1. Faith is the evidence of the new birth, and not the cause of it. As to repentance, it is the goodness of God, and not the goodness of man, that leadeth to repentance.—Rom. 2:4. The power and grace that could teach a thief on the cross, and could impart spiritual life to John the Baptist before he was born, and sanctify Jeremiah before his birth, can and does reach the dying infant. Can we not trust our dear little infants, and all others, to his gracious hand?

Abraham, when exercised by that faith that God had given him, was ready to offer up to God his only Son; and if we have the same faith will it not subdue our fears, and cause us to yield up ourselves and our children to his heavenly care?

Having extended this article to a much greater length than at first anticipated, I will bring it to a close. May the Lord guide all his dear children into all truth, for Jesus' sake.

W. M. MITCHELL.

—In Signs of Times, 1870.

UNLOVELY AND UNBROTHERLY.

In discussing the question of what is called conditional, time or temporal salvation, or of the active and passive obedience of the children of God in this life, it seems to me that many go to a great extreme on both sides of the question.

The brother who denies the conditionality of time salvation charges the one who holds it with being an Arminian, and the brother that contends for the conditionality of time salvation charges the other with being an Antinomian. Brethren that thus treat each other surely do not stop to consider the meaning of the words "arminian" and "antinomian," or else speak and write in utter disregard of their meaning. An arminian, according to Webster, is one who holds that Christ died equally and alike for all mankind; or that he made a universal atonement for sin; that election to eternal life is conditional; that the Spirit of God may or can be resisted in regeneration, and that after having experienced the new birth a child of God may fall away and be lost at last and forever. Now, while nearly all Primitive Baptists that I have ever known hold, so far as I have heard them express themselves upon the subject, that there is a sense in which our

salvation, peace, happiness, comfort and consolation here in this life is in some sense and to some degree conditional or dependent upon our obedience and faithfulness according to the grace afforded and the faith given by our dear Lord and Master, and that the people of God do not work out all that God works in them to will and to do, and that they do not do all that the grace of God enables them to do, for if they did they would certainly be a faithful set of people. I have never yet known any of them to advocate antinomianism, and the fact is if they would exclude from their fellowship any one among them that did advocate such a doctrine.

What is an "antinomian?" Webster defines an Antinomian to be one of a sect who maintains that, under the gospel dispensation, the law is of no use or obligation; or, who holds doctrines which supersede the necessity of good works and a virtuous life. Now, while I have known many Primitive Baptists that claim to believe what is called "the absolute predestination of all things," and some that deny that there are any conditions in our time salvation, I have never yet known one to advocate antinomianism, and I am confident that, generally speaking, the daily life and conversation of the brethren charged with antinomianism is a most effectual refutation of that charge, and not only so, but I believe that they would expell from their membership any member that did advocate antinomianism.

In speaking or writing, we should speak and write the truth, if we know it, and do so in love.

In bringing these charges and counter-charges against each other brethren do not speak and write the truth, for when we say that a brother believes a thing which he does not believe, and which he has never confessed, we do not say the truth. I know that some

will say that while brethren have not come out and in so many words said they believed so and so, yet the position held by them amounts to that nevertheless, or that such is the consequence of their position. To proceed in this manner is not only a violation of the law of love, but is also a violation of the rules of honorable controversy, as adopted by honorable men in the long ago.

In a work on logic, now before me, published in 1847, I find certain rules laid down for the regulation of honorable controversy. Rule 6th reads thus:

"The consequences of any doctrine are not to be charged on him, who maintains it, unless he expressly avows them. If an absurd consequence be fairly deducible from any doctrine, it is rightly concluded that the doctrine itself is false; but it is not rightly concluded that he who advances it supports the absurd consequence. The charitable presumption in such a case would be that he had never made the deduction, and that if he had made it he would have abandoned the original doctrine itself if false; but it is not rightly concluded that he who advances it supports it: the charitable presumption in such a case would be that he had never made the deduction, and that if he had made it he would have abandoned the original doctrine."

The main trouble about this controversy is the great amount of ill will, self-will, envy and malice that enter into it, and if all this could be extracted from it the trouble could be easily adjusted.

Love of our brethren never leads us to charge them with believing or doing things hurtful of which they are not guilty. No sir; "love works no ill to his neighbor," and love hides a "multitude of sins." There is a proverb which says "Love is a shroud in which the faults of our loved ones lie buried." Another says: "Love delights

to please its object." When we speak or write about the faults of those that we really love, that love leads us to hide rather than to expose, and to minimize rather than to maximize their faults, and far away from charging upon them a fault of which they are clear.

It is the hobby-riders and extremists among us that are causing the trouble. If they find a sore place they seem to take special delight in fretting it on nearly all occasions, when they have opportunity, in both speaking and writing. Their shade of thought and hair-splitting theory is the standard of orthodoxy, and those that don't come up to it are either arminians, antinomians or something else not worthy of their brotherly love, kind consideration and fair dealing, and if the gall, envy, jealousy and ill will were extracted from their efforts there would be precious little left. The time has come, it seems to me, when we are tithing many weak and unprofitable questions, while the weightier matters of love to our Lord and to our brethren and the true order of the house of God are ignored and trampled under foot.

May the Lord bless us with a spirit of love for and tender care toward all our brethren in hope, and inspire us with zeal which is according to knowledge for brotherly kindness and the true and beautiful order of his house.

G. W. STEWART.

Cramer, Hale Co., Ala., Aug. 31, '04.

Dear Brother Gold:—I will in my weak way try to write a little of my experience, as it may be of some comfort to others. I certainly do get great comfort from reading others. I was raised by my dear grand mother. My mother died when I was six months and eight days old. Father went to the civil war and never returned: grand mother, two uncles and I were the family. Both uncles married, but one still

lived with us. None of them were church members, but all believed the right doctrine.

Now, Bro. Gold I knew no difference in religion. I went to hear them all. In this condition I went to my room one night and started to retire. 't seemed that a voice spoke and said you must die. Oh, what feelings I had. Then I was commanded to read the Bible. I got up and got my Bible. The first place I opened it was where Philip was preaching to the Eumuck. Oh, I felt like a sheep dumb before his shearer. I could not open my mouth, but I read on further. I was asked if I believed Jesus Christ was the Son of God? At first I did not know what I believed. But in a few moments I did believe what I was asked. I had never read the Bible much, and did not know there was such in the Bible. Well, from that night my troubles begun. I had no one to tell my troubles. I got so I couldn't eat or sleep but very little. I got so low my uncle carried me to the doctor; got me medicine, but I did not take a dose. I knew it would do me no good. At times I would feel a little better and try to cheer up and eat, but could not. I wept and mourned night and day, feeling every one would surely be the last. I was seventeen years old at this time. Two years later I married Mr. Dan F. Robinson. I thought then I would have somebody to tell my troubles, to, as he loved so well to talk. But still I couldn't get rid of them. He would very often awake at night and find me crying, ask me what the trouble was and if he could help me. I answered no. I would not tell him for fear he might laugh at me. I felt if he did it would kill me. Ten years later we moved from Georgia to Florida. I got no better. I had read in the Bible, We must be willing to forsake husband, children, wife, everything to follow Jesus. I thought people could say that, but did they

mean it. Then there came scripture to my mind, saying Blessed are they that hunger and thirst after righteousness for they shall be filled. It all seemed to be for some one else and not for me, but alas one morning I was a little late, getting up about 8 o'clock I guess. I was lying on the bed and a lady walked in my room to see me and sat down. We began to talk, but not about religion. My husband was on the front veranda talking with a gentleman. All at once it seemed that some voice says, You must die. I told the lady to please tell my husband to come in and bring the children, that I was going to die. The Lord and the angels had come for me. Right there and then I was made willing to leave the entire world and all to follow Jesus, and have been ever since. Before they could get the children in the house it seemed a voice said to me, You must stay with your little children. I died to the love of this world. I told the news to my husband. He told me his feelings and we were happy together always, but I could never feel that I was as good as he was. But there was another trouble. I felt like I must be baptized. I prayed to the Lord to lead me right. So in this condition I went to church, not thinking of joining that day. When conference was I went out of the church, but went back in before it closed, and it seemed that same voice spoke that spoke to Esther when she passed before the King. I could not stay away any longer. I could only go and tell the church what I have written. They took me in. I was baptized the next day. When I came up out of the water I was so happy then, but have had lots of troubles, trials and tribulations, but feel assured it's through all this that we enter the kingdom of Heaven.

Brother Gold—I if you see fit to publish this do so, all will be well, if not, lay it aside.

You unworthy sister,
MRS. D. F. ROBINSON.

Plant City, Fla., Nov. 6, 1904.

Dear Brother Gold:—As I feel so lonely and desolate I decided to write you a few lines. I've wanted to write ever since my husband died, which occurred May 5, 1904, six months ago, but it seems as if it has been a lifetime. He was such a good husband and kind, loving father. His family loved him dearly. He was good to everybody and everything. To know him was to love him. Oh, if I could only be reconciled to his death. I have prayed to God night and day to help me, but oh my trouble is so great it seems as if every day is the last. I haven't language, Brother Gold, to express my feelings. I guess you will remember the time you visited us when he was in the mercantile business. He always seemed happy and jolly, with a smile and kind word for each and every one. He always looked on the brightest side no matter what the trouble might be. He so often said, The Lord's will be done, and we ought not to try to change it. I know God doeth all things right, but oh this fleshy heart of mine, it's so weak. My husband was stricken with appoplexy on Sunday morning about 6 o'clock and lived eleven days. He talked with me so good just a little while before he was taken ill. It seemed to be his head and throat. He never did talk much after he was taken, but would try so hard to say something to me and the children. He would take us by the hand and point up and try to talk. I know he wanted to tell us something good, he looked and seemed so happy. He never seemed to suffer much, and knew every one to the very last. We did all in our power for him. We had five good doctors with him and they worked so faithful, but nothing seemed to do him any good. His time had come, Brother Gold, and I am satisfied he went to rest, but it's so hard to do without him forever. We miss him

every day more and more, it seems. Our home will never be the same bright happy home it once was, but he has gone to a happier home.

Brother Gold, two nights before he died the Lord was with me. I could see the spirits of my husband and of the little baby we had to give up about three years ago, joined together in Heaven. Several people were at our house and they said I made such a good talk. It seemed to me it was Jesus talked through me to comfort my poor children, and prepare us to give their papa up. I feel assured he was saved. He never joined the church, but nobody ever believed stronger in the Primitive doctrine than he did. He went to hear them preach every chance he got and helped the church in every way he could. He certainly did enjoy the Landmarks; he so often said it was such a great pleasure to read them. He said there was so much truth in them. It's a great comfort to me now since he is gone. He was 62 years old. Leaves me with twelve children, nine boys and three girls. One girl married that lives near, and all the rest still with me. They are all so good and loving to me. We have a good home. I don't think I'll ever suffer for anything, so far as this world is concerned, but oh I have no love for the world. I feel like when my dear husband was buried that my pleasures were all buried, too. I thought it so hard to give up my sweet little babe. He was two years and eleven months old, but there, Brother Gold, I had my good husband to comfort me. Now, I have to carry everything to the Lord. I know he is good and kind and will help me.

Brother Gold, I would be so glad to see you and hear you preach. If you ever can visit us we would be delighted to have you. Well, I must close. Pray for me and mine, and please excuse mistakes. Your sister,

MRS. D. F. ROBINSON.

Fremont, N. C., Nov. 10, 1904.

Dear Brother Gold:—I will try to write some of my experience with the Lord, as you know I have been a vile sinner all my life. I would swear, tell lies, drink and sell whiskey, in fact would do anything for money, but the Lord, I hope, has changed all this.

Last April I was very sick and the doctor would give me physic to take. But this did no good. At last one night I was in my bed asleep, when something awakened me, and I saw two little girls and an old gray-headed man sitting at my bedside. I did not know what to do, but I asked them what they wanted, when they all began to sing. I tried to give them my right hand, but could not. I liked their way, and as the lamp was burning I got up and went to my wife and got her up and tried to show the singers to her, and then I did not know what to do. Of all the good songs I ever heard, this was the best, but my wife could not hear it. The singers then left me and I told my wife not to say anything about it.

After this I went on just as ever for a month, and then I was taken sick again. While sick I could not sleep and one night the same old man came to me and tried to talk to me, but I could not understand him at first. Later he placed his hand on his head and said: "This is God." This, I understood. Again I did not know what to do. I felt that I was gone. I looked around again and this time I saw the devil. He was there and I knew he was after me. Right there, God and the devil tried me for what I had done. The result was that I saw that I had done nothing good, all was bad. It seemed to me that I knew I was gone this time, and then the devil's angels came. I fell across the bed and prayed to God. I know that I prayed to God, for he was there and I could see him. Then I seemed to move off and soon

I came to a bad looking place, like a burned woods. In there were bad looking people. In a little while I came to a lake which looked like water, only it smoked. Then the thing that I was on stopped. But it seemed that a dam had been made across this lake, and on this I went a little ways until I came to a step. On each side of this step was a post and the tops of these were joined by a beam. On this beam there stood a man with a crown upon his head and out of this crown blazed three lights. As I passed he dropped the crown on my head and I went on my way. I kept on until finally I was across the lake and the thing that I was on stopped again and went around several times. At last it stopped completely and I saw the prettiest place I ever saw. Over a thousand children were in that place, which was as white as snow. I wanted to stay there. In a few moments I seemed to be up and the three lights were under my feet. The next thing I knew I was back in my room, and there I found God and the devil. I wanted to go back to that good looking place, but could not. Well, the devil said he had me, and I thought he was right. But about that time there came about me one hundred of the prettiest people I ever saw, so that in my room there were the devil and these good people. I seemed to know the good ones. The devil said, "I will have Dock Mumford." All this time I was praying to God. At last God said, "Take Dock." The devil said, "What if I cause murder?" God said, "Kill Dock, for I will have him anyhow, for he will make a great man some day."

Well, I saw that I was safe and then I asked the Lord what I must do and he told me to join the church and be baptized in the river of Jordan or water like that. Well, they stayed with me all night and I saw several of my friends that I believe are with God.

Now, dear brother, this is not half. I could not tell all if I tried. I am a changed man and I certainly did not change myself. God changed me. But I did not go at once to the church, for I did not know which church to go to. When the Lord told me to join the church I did not ask which one, so I had to go to hear them all. I went to the Methodist, the Missionary and the Primitive Baptist. As soon as I heard the latter I knew that church was right, for in my case God changed me, and if he had not changed me I would not have been changed.

But I tell you the devil has a great power, for I have seen that also. Yet what I once loved I now hate. You can take this and if you choose put it in the Landmark, and if not, put it in the waste basket. This has been on my mind for some time and last night it was told me to write this to you and for you to do as you think best. I would like to talk to you some time and tell you all my troubles.

I was a bad man and God changed me. I was lost and he showed it to me. I did not want to be changed, for I thought I was doing well enough. The devil had me. I had done nothing good and why and how I was changed I can't see. I don't know what God meant when he said, "I will make a great man of him," only this that I think from what I was before I was changed I think I am a great man now.

May God be with us all and take us home to our Father. This thought is all to me now. And I hope it will be till my last day.

Your brother in faith,

Z. D. MUMFORD.

Dear Brother Gold:—I was favored to attend the Kehukee Association at Nashville, heard much good preaching from you, Elders Durand, Hardy, Moore, Robinson and others; and was also favored to meet many of my old

friends and relatives. This association is the second one I have attended since I have been trying to preach, and it is certainly strengthening to me to sit and listen to the true and tried soldiers of the cross that I meet at these associations tell of their war-fare, of their hopes and fears, trials and rejoicings, as they preach Jesus, and while I did not hear our dear Bro. Hassell preach, it does one good to look at him. We all love him. I never am in his company but I am reminded afresh of his self-sacrificing spirit. To serve and not to be served seems to be his pleasure, and as I think of this gifted brother's useful life in connection with others of our aged ministers as yourself, Elders Durand, Moore, Wm. and Jas. Woodard, I am made to ask how can their places be filled? I cannot see who there is that can do the work as well as they are doing it, and I try to pray the Lord of the harvest that he send laborers into his harvest. I do feel concerned about our beloved city of Zion. I do love to see her broken down walls built up and her citizens in place. I do love to visit such a body of brethren as composed the Kehukee Association at Nashville. Quiet, orderly, peaceable—Christ all and in all—no contention, no non-fellowshipping bars, no new theories, no speculation in the preaching, but all striving to exalt Christ and to walk worthy the vacation wherewith they were called. May God continue his blessing to this our oldest association and enable her to ever set a good example to her young sister associations all over this broad land of ours.

Some of my friends, Brother Gold, wished to know why I no longer write for the Landmark. I wish to answer them that, so far as I know, it is caused by no abatement of my love for the cause of truth. I still love to write and to read the writings of others, and having but little leisure I

sometime feel I ought to spend it all in reading. No doubt it is more profitable for me to read and endeavor to gather much needed knowledge. Therefore I wish to say to those who have manifested an interest in my few articles that though I write but little for publication I am nevertheless trying to "study to be approved" and to "make my calling and election sure." Down here in South Carolina there are not many of our faith and order, but we know God is in the desert as in the fertile valley, and can, in his good time "make it blossom as the rose." Now and then we are encouraged by believers being added to us as we were last Sunday when four were baptized at Mt. Pleasant church. Come to see us Bro. Gold, and pray for us brethren, that God prosper Zion and enable her to see and feel and know that her warfare is accomplished.

Your brother,

R. H. PITTMAN.

Bishopville, S. C., Oct. 25, 1904.

NOT ENDORSED.

I have seen and read carefully Elder J. V. Kirkland's plan for the federal government of our churches, and briefly stated, it is about as follows: In addition to the associations which many of our states already have, he proposes that each state have what he calls a state corresponding association, which is to have rules of decorum and a clerk and moderator elected by the messengers, the same moderator not to serve more than two consecutive years. This state corresponding association is to "elect from the corresponding messengers seven, nine, or thirteen as a committee on credentials and mutual affairs." The duty of this committee is to decide any dispute between churches or associations, and report their decision to the corresponding association, and if adopted its decision shall be final." Each church and each

ordinary association shall be allowed three messengers each to the state corresponding association.

In addition to this, he proposed that each state corresponding association send messengers to a United States corresponding association, the object of which shall be to look after those that concern the denomination in the United States. This, like the state corresponding associations, is to have a committee on credentials and mutual affairs.

To put it mildly I must say that I am utterly surprised at Elder Kirkland's making any such proposition to the Primitive Baptists, for to call things by their right and usual names he proposes to have regular state and national conventions, and were our people to adopt his plan they would soon lose their identity and be swallowed up in the whirlpool of Babylon, and I have not a doubt that the remedy which he proposes for the disease among us would soon prove to be worse than the diseases themselves. The apostolic churches were, according to the New Testament, separate and independent organizations and each one a little republic within itself, and in its government and administration of church discipline not subject to any convention, association, or other disciplinary body whatsoever, but each church was itself the highest disciplinary body on earth, and yet there was a powerful inward bond of love and sweets union and communion that held those churches together, and caused them to associate and correspond with each other, and these marks or characteristics have distinguished a certain people in all the ages since from the apostles down to the present time.

One main trouble with us to-day is that we have too many denominations. Some eighteen or twenty years ago I was troubled about the condition of

our denomination generally, and about certain associations particularly, which I considered in disorder, and much troubled in my mind as to how I should proceed to get them right, although I had never met them and some of them I have not yet met. About this time the thought came to me in this way: "In the first place you had better examine yourself and see whether you are in the faith and whether your walk is orderly before the Lord." This thought caused self-examination and the result was that I was forced to pronounce judgment against myself. The next thought was, "I had better think about my own church, that is, the church of my membership, and see that it is in order," and this train of thought led me to realize that if I and the church of my membership were in order, then we were not responsible for the disorder that might exist in other churches or associations, and from that day to the present I have been more distressed about my own condition and that of my own church than I have about other churches.

Nothing but the apostolic plan of church government can make such a condition possible as that which I arrived at, and which has been a source of consolation to me ever since. I honestly believe that the best remedy to-day for the distress among us is for each member to examine himself and search deep down in his own heart for whatever is inimical to the will of God, and then pray to God with all his heart for grace to turn away from it and to heartily repent in word and deed of all his sins, and then try to get his own church right, and if we could and would all do this then all would be right to the glory of God and our own consolation.

I would not have any infer from this that I am at all indifferent about my brethren abroad, far be it from

me, and my present labor shows, I trust, that such is not the case, for I am deeply concerned about the welfare of the churches of God everywhere, but I have long since found out that there is a whole lot more Primitive Baptists in the world than I can manage or look after aright, and hence my chief concern is at home, and if God's plan of church government fails I am willing to fail with it and if it goes down I am willing to go down with it. I know that "It must needs be that offences come." They came in the past, and they will continue to come, but "woe unto that man by whom they come."

About the third century men began to suggest new measures and to adopt new plans for the overseers or lords government of in the de the church, which pronounced controversies and disputes, and they went on suggesting and adopting and adding more power and authority to certain individuals and religious tribunals till they culminated in a system of organized iniquity and diabolical tyranny that murdered millions of the human family, and that was Roman Catholicism. Hence I conclude that if simple church-independence-government has been a failure, the plans which men have suggested as an improvement upon that plan have been a far greater failure.

Brethren, be on your guard for I am sorry to see that there is a spirit of unrest—a spirit of criticism of and dissatisfaction with old time doctrines, practices and methods—a spirit that has an inordinate desire to build up fast and to be more respectable in the world, now pervading our ranks in some parts.

I do not call in question Elder Kirkland's sincerity and honesty and good natives, but I certainly do not like his plan. In love to all,

G. W. STEWART.

Cramer, Hale County, Ala.,

August 31, 1904.

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 XXXVIII No. 2

WILSON, N. C., DEC. 1, 1904.

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

EDITORIAL.

A SQUARE.

The city lies four square. There is no length as length is longer than width or breadth. There is no height as contrasted with depth. There is nothing too long or too short. There is nothing out of proportion. It is the fineness, completeness and beauty of perfection. No one is less, nor larger, older, nor younger than another. No one is wiser than another. There is no lack, nor desire of change. Nothing can be spared, nor could anything be added. The foundation can never be overturned, for it is all foundation.

In the conduct of those dwelling in this city should there be any thing that is not of this city, or not in harmony with this city? As ye would that men should do to you, do ye even so to them. Do you desire that men should treat you kindly, treat them the same way. You do not love to be defrauded by men, then do not defraud them. You do not wish for men to disappoint or deceive you. Well do not deceive them.

You would not have respect for one professing to be a follower of the meek and lowly Jesus who acts contrary to that profession; well then how will

you glorify your Father in heaven unless the light that is in you shines to the glory of God's grace? You profess to be dead to sin. Then how can you live in sin, doing those things you know are contrary to the law of God?

You would not love to spend your time and labor for those that do not minister to you of such things as they have, and that you need. Well remember those that preach the gospel to you, and minister to them of such things as you have. Because some attach undue importance to things not warranted, will you reject things clearly taught in God's word? Because others rely on Sunday schools to make christians of their children, are you going to neglect instructing your children as God commands you to do? If others claim that they should send the gospel to the heathen, should that prevent us from preaching the gospel where God opens a door for us? Because others preach another gospel which is not another, and put forth much labor and expend great sums of money, should that cause us to abate our labor or sacrifices in the cause of truth according to the teaching of God's word? The misdoings of others, or their abuses and perversions of that which is right good, should not cause us to neglect what we should do.

Because false teachers persuade unbelievers to join their churches, should that excuse us from encouraging or exhorting those that believe in the Lord to neglect obedience to his commandments? Because some go into the church by deceit or are mistaken, shall not true believers be added to the church of God? Because Arminians throw out their preaching broadcast to all mankind that believe not, shall we refuse to exhort the Lord's people to be careful to maintain good works.

Because I do not believe what another denomination believes or holds, shall I therefore despise that denomina-

tion, and treat them as an enemy. The wrong conduct of others toward me should not provoke me to revenge or retaliation. We are to pray for our enemies—to bless them that curse us, to reward good for evil. If it is said fallen nature cannot do this, and therefore it should not be expected, that makes it no less incumbent on us to do this. A sarcastic remark pleases the corrupt principles of man's fallen nature, but to starve that fallen nature is following Jesus, for to deny thyself is the Redeemer's great command.

If others preach creature merit, and ignore the truth that salvation is of the Lord, shall I dwell on only a part of the scriptures, as though the other portions are not equally important? There is no part of the scripture unimportant, or that should be disregarded. All scripture is profitable. We should not shun to declare all the counsel of God. We cannot procure the new birth, but we should preach the necessity of it. We cannot grant repentance, but we should preach that men should repent, and preach Jesus who is exalted a prince and Saviour to give repentance unto Israel and the forgiveness of sins. None of the things we should preach can a man do unless God is with him, but does that excuse us from preaching the word? Because men in nature do not desire to do good shall we fail to preach and constantly affirm that we should be careful to maintain good works.

P. D. G.

“The kingdom of Heaven is like to a grain of mustered seed which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Mat. 13:31—32.

A little thing, a grain of mustard seed, the least of all seeds, is used to

represent the kingdom of God, or the kingdom of Heaven is likened to that.

1st. What little things are used to set forth that kingdom. What the world calls great things are not always used for this purpose; but often little things. We are not to despise the day of small things. We are not to expect great things for ourselves. Except ye be converted and become as a little child ye shall in no wise enter the kingdom of heaven. Unto me, said Paul, who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Jesus Christ.

2nd. The beginning of the kingdom of Heaven is small. A little child is born unto us. The king of Israel is born in a manger. There is no room for him among men. He is the poorest man that ever lived. He is despised and rejected of men. He is crucified between two thieves. All the leaders and rulers are against him. The doctrine he preached is so unpopular that no natural man has ever believed it. The disciples he chose are fishermen—all unlearned men—of ordinary standing. None of the rulers believed of him. How small was the beginning of his kingdom.

How little it appears to be when it is being manifested in his people. They cannot tell when, or how, they are born again. They are so beset with vileness that it is difficult for them to decide that they are saved except by hope. It is through much tribulation they enter the kingdom. It cometh into them not with observation. They cannot boast they have procured it, or know when or how it is coming. They did not plant the seed or cause its beginning.

3rd. It is like to a grain of mustard seed which a man took and sowed in his field. The field did not sow the seed. The seed did not sow itself. It is God that begins this work. It is

sown in the earth. This earth answers to man, the subject of this gracious salvation. The man or earth cannot even tell how it grows.

It is planted in a low place—in the earth. But it grows. The Lord waters it.

4th. It becomes the greatest among herbs. There is much value in herbs for medicinal healing. Also it is a place of shelter or refuge for the birds of the air that lodge in its branches. It is a home for the defenceless, a shelter for the Lord's humble poor.

5th. Birds of every wing lodge in its branches yet they are not any part of the tree. All kinds of people of every caste and character, of every notion, however corrupt, and unlike the Lord's dove of peace, having the nature of the vulture to feed on the filth of earth, or the birds of prey as feeding on every kind of false doctrine, lodge in the branches of this tree.

What a mixed multitude of the nations of the earth profess to be the followers of the Lord Jesus.

P. D. G.

“Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field,” etc. Matt. 13:24.

Observe in all these parables Jesus is likening the kingdom of Heaven unto certain things. In this parable it is like a man which sowed good seed in his field. In the first parable Jesus says the seed is the word of God. It is not the word of man—not the thoughts of man. It is sown beside all waters, in the morning and evening. It is sown broadcast or promiscuously, some falling by the wayside, etc. In this parable there is another presentation of the truth—the kingdom of heaven is likened unto a man which sowed good seed in his field—not in the world at large nor in stony places, or among thorns. It

is good seed—every seed is sure to bear fruit of its own kind. Jesus tells what these good seed are. The good seed are the children of the kingdom. The field is the world. The son of man sows the good seed. The tares are children of the wicked one. The harvest is the end of the world. The reapers are the angels.

This is a wonderful parable. It shows that the seed came from Heaven, the children of God, the wheat. That Jesus came into the world bearing precious seed, and these seed, the children of the kingdom of God, are sown in the earth, or are partakers of flesh and blood. They are not of this world though they are in the world.

While men slept an enemy sowed tares—which at their first appearance resemble wheat, but when grown or developed it is shown that they are tares. These tares are sown among the wheat or in the world. The servants are astonished. They feel that their Lord sowed good seed, that he did not sow tares. He tells them that while men slept an enemy did this. Are any of Adam's race of that wicked one the devil? Jesus said of some, ye are of your father the devil, and his lusts ye will do. These are the vessels of wrath fitted to destruction, the goats that are placed on the left hand—sons of Belial who delight in wickedness. Naturally they are the seed of Abraham.

The devil is always on the alert—while men slept he sowed his seed—and hence this generation of vipers. The wicked shall do wickedly, and none of them shall understand.

Why should both grow to the harvest which is the end of the world? Why not pluck up the tares at once?

Remember the field is the world—not the church. None of the tares are disobedient christians. Nor can they ever do anything to make themselves christians, nor do they desire to serve God.

The Lord said, let them both grow till the harvest, lest in plucking up the tares ye root up also the wheat with them. Some of God's people have natural parents that are wicked or tares. If they are gathered out before their bringing forth children that are vessels of mercy that would prevent the natural birth of some of the children of God. So let them both grow until the harvest. Then the angels will gather out the tares first and burn them. Then when all that offends is burnt up the righteous shall shine forth in the kingdom of their Father as the sun.

P. D. G.

NEW WINE IN NEW BOTTLES.

Matt. 9:16—17, "No man putteth a piece of new cloth unto an old garment," etc.

The disciples of John said to Jesus, why do we and the Pharisees fast off, but thy disciples fast not? The answer of Jesus embraced the principle of the above scripture. He said, how can the children of the bride chamber mourn as long as the bridegroom is with them? There must be consistency in matters. One cannot mourn or fast while there is plenty. But when in distress he will mourn.

1st. The grace of God is not put in a natural man so that the natural man ceases to be natural, and becomes a spiritual man. That which is born of the flesh is flesh and remains flesh. If flesh is born over so that it becomes spiritual that would be as putting new wine in old bottles, and the bottles would burst. We hear of some saying they are sanctified, and do not sin, and they exhibit the strange character of such as are without sin and holy, not knowing they are poor, vile, miserable and naked, but thinking they are rich and increased with goods, and have need of nothing.

2nd. The new cloth or new wine represents the grace of God which calls

for the new covenant of grace, and not the law covenant of works. For if grace is put in the natural man so that he that is not dead to sin, or has never felt the convictions and dying of one who is dead to sin by crucifixion, and has never been quickened from the dead, then such an one would commit sin that grace might abound, or would have all the license he would want to take his fill of sin. Then would a piece of new cloth put on an old garment make the rent worse.

3rd. The first covenant waxes old. It makes nothing perfect. It has no life nor energy to save. It has power only to kill, and all that is under it is under the sentence of death. It can not give vitality, nor produce repentance, nor love, nor joy, nor any good fruit, because it is weak through the flesh. Conditionalism cannot help those that cannot fulfill the conditions. By the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin, and he that offends in one point is guilty of all.

4th. New wine must be put in new bottles. Jesus came to make all things new. If any man be in Christ Jesus he is a new creature. The good seed falls into good ground. The fruit of the Spirit is love, joy, peace, etc. There is blessed harmony in the work of Jesus. He does not cast his pearls before swine. There is nothing lost or in vain in his kingdom. Every plant that he plants is a tree of righteousness and rejoices in him, and has fruit unto holiness.

5th. While Jesus is with his people they rejoice in him, and their delight is in the law of the Lord. When he withdraws from them, or is absent, then they mourn. They do not run into all manner of wickedness and transgression against God's law, but mourn and fast in those days.

6th. New wine is put in new bottles and both are preserved. The wedding

garment is fitted to the new man who walks in love; the new wine is put in new bottles, and both are preserved. The work of Jesus is glorious, and the effect of righteousness is quietness and assurance forever. For grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

P. D. G.

GOOD WORKS.

I have before spoken concerning those good works in the spirit as are revealed in that part of the Christian experience which is termed the reasons of the hope within us, and will now present some thoughts with regard to what is by many termed the duties those professing a hope in Christ should maintain toward the church, the pastor and toward each other, and I know of nothing better to which to direct the attention of the reader than to how Paul told Titus to speak as in Titus 2d chapter.

In the first chapter Paul speaks of some who profess to know God, but in works deny him, being abominable and disobedient, and to every good work reprobate, and in the second chapter he gives some of the good works which truly characterize those who truly know the Lord and by their works confess him. These are consistent things, and things which become sound doctrine, which things the apostle enjoined upon Titus to speak. After enumerating in a kind of classified sense how the people professing godliness should live or behave themselves with respect to age, sex and servitude he presents the matter as applying generally to all the household of faith as by the appearing of the grace of God which bringeth salvation, and declares that in that appearing and salvation all to whom it comes are taught to deny ungodliness and worldly lust and that thus denying they should live soberly, righteously and godly in

this present world.

The denial of ungodliness and worldly lust which embraces all manner of unrighteousness is a work wrought in the heart and should be substantiated by every manner of righteous doing whether in mind, purpose or overt action. A mere profession of religion by word of mouth is without any assuring force unless the outward life or conduct be such as to confirm the profession made. If one has been an ungodly man and after a form of denial of ungodliness, the things whereby he was adjudged ungodly still characterize his conduct, his profession is vain, his denial is false, his religion is vain.

If one professes to have denied worldly lust, that he is dead to the former manner of life in which he expended the constant energies of his very being, and now proposes to lead a life after a godly sort, and is still found bending every energy in the lustful pursuits of carnal life, showing himself to be full of greed for worldly gain, and of covetousness to hold on to the wealth that he has and to gain that of others, how can it be said of that man that he has been with Christ and learned of him.

The religion of our Lord Jesus Christ maintains the most perfect rule of consistency, therefore there are no unequal principles involved in it, nor is there anything unreasonable in any of its requirements. It rightly divides the spoils of him that is bound as well as the word of truth of him that sets the captive free. It says: Render to Ceasar the things that be Ceasar's and to God the things that be God's. It pays tribute to the support of earthly governments, and brings its tithes unto the store house of its divine ruler. It is in submission to the powers that be, but worships God nevertheless. It recognizes the justice and righteousness of the law that requires man to

eat bread by the sweat of his face, but nevertheless enjoins strict observance of and obedience to the divine injunction. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

While under the gospel of grace those professing godliness are required to provide for their own and especially those of their own household, and prohibits those from eating who will not work, yet it is not presumed that this shall be to the neglect of those divine and gracious privileges in which they should truly and faithfully live unto their brethren and unto their God. The people of God have no right to cumber themselves with the affairs of this life to the neglecting of their obligations to the church and to him whom they should worship. The man who does not keep his business in subservient subjection must himself serve. The man who has so much work on hand that he has no time to attend his church meetings and to visit the sick, the fatherless and the widow, either has too much work on hand or is not master of his trade. We must acknowledge that all we possess and all the increase thereof possibly to be expected came to us as blessings from the beneficent and gracious hand of God, and therefore there could be nothing more reasonably consistent than that we should be ready and willing to let them remain in his keeping while we attend to those things required in the worship of his great name, and in the preservation of the visible existence of the organization of the church, its discipline, order and ordinances, the covenant relations we bear to each other as members of the church, and the devotional exercises which render our coming together something most precious are above all things else desirable.

There seems to be an experience as a kind of exercise in maintaining true

church relationship by which God's people attain to an age of perfection, having their senses exercised by reason of use or perfection of habit, whereby they are able to discern between good and evil, between him that serveth God and him that serveth him not, and therefore all such ought to possess the precious and blessed heritage of fathers and mothers in the house of God, but should we contend for the claims of this rule, we shall surely find that saying true, that we have not many fathers, however we shall sustain the truth in favor of the fathers and mothers, that though there be but few of them, yet we have that few.

It should be regarded as a character of religion unworthy of public profession which does not establish and maintain the prompt and regular attendance of the one professing it upon his meetings and his ready, willing and reasonable attention to all the requirements consequent upon his profession. One should desire to fill his place, he should delight to do it, and should be vigilant in doing what his hands find to do; yea, he should do it with his might. I must insist on the claim that every one who is taught of God has the law of God in his heart, even the law of love to God and to the brethren, and knows what he ought to do, and wants to do even what he knows to do, and that is all there is about it. No one may require more of him and less is not sufficient. There is nothing more simple than the worship of God, because the worshippers worship him in the simplicity of little children. Why should not members of the church be found faithful? Shall we keep back part of the price and say: This is the price of the land. Shall we thus lie to God? Should we esteem it a little matter to trifle with our own hearts? Shall we stultify our profession, traduce our minds and put to shame the dic-

tates of our consciences? We say we love the brethren, do we prove it by deed as well as in word? Those who love one another, love to be together, and those who love to be together generally so lay out their plans and so work to them as to be often and much together. As a rule it would be more in harmony with the proper fitness of things for us to profess less and confess more. When one attends his meetings but a part of the time, and perhaps the smaller portion at that, his actions would seem to say that he did not have time to worship God, or that he had business at hand of more importance than attending the assemblages of the saints of God. The church ought to know, and doubtless does know, the peculiar condition of its members, and the relation they ought to sustain toward the church, and when they fail to do this the church knows it, therefore members but deceive themselves when they claim to have done about what could be reasonably required of them unless they have the assured approbation of the church, and the church is without excuse when it fails to bring its members within the reasonable scope of its approval.

If there is such a thing as church discipline, and there surely is, it ought to be so executed by the church as to reflect its most forceful and wholesome influence, so that members might know its virtue and fear to come short of their church privileges, even as they should fear to come behind in any sense in which they bear relation to God as their Creator and gracious Redeemer. If the church may not by any manner of means nor for any reason require the presence of its members at its stated meetings and their prompt, cheerful and otherwise reasonable co-operation in the things necessary to maintain the order of the church as a visibly organized body of baptised believ-

ers in Jesus Christ, I had just as well confess my ignorance in the matter and henceforth hold my peace. But if I am reasonably correct in what I am trying to present the question stands out before us and ought to have such consideration as shall bring forth the best results. If it is true as the apostle said: "Forsake not the assembling of yourselves together as the manner of some is," it is plain that we ought to assemble together and ought not to forsake it.

When some were admonished to remember the poor, it was found they were already forward in that good work. They did not simply keep in mind that there were those who were poor, but they ministered to the necessities of the poor.

Our religion, if pure and undefiled, prompts us to visit the sick, the widow and the fatherless, and to keep ourselves unspotted from the world, which things we certainly ought to do, and if we are doing these things, being prompted so to do, have we not good evidence as to the character of our religion? But if we are not thus prompted have we not equal reason to fear that if in any sense we are running that our running is in vain and that therefore our religion is vain? While the religion of our God or of his people is of revelation by faith and therefore mysterious yet it pertains to being, living and moving in a way that is so lifted up and so cleared of obstacles and its way marks are so plain that to err therein is entirely inexcusable.

The relation of church and pastor is such that he who runs can but know it. It is so clearly taught in the scriptures and must also be in the mind and heart of him who has the laws of God in his heart and mind, that to come short of our privileges in this service is to say in effect that we have not been taught of God or if so his teachings have come short of his

purpose in this respect, and if in this we might conclude even so in every other respect. How true must be the saying: Happy is the man that condemneth not himself in that which he alloweth.

It seems to me that it is indeed a gracious privilege to be worthy a place among those who are born of God and there is nothing more beautifully adorning than that character of living in the house of God which proves one to be worthy of such a place.

P. G. L.

OBITUARIES

MARTHA S. COX.

"It is said, "We should rejoice at the going out and mourn for the coming in." Indeed this is not natural. When we stand over the bed side and at the grave, looking for the last time upon our dearest ones as they are being placed away for the great resurrection morning, there can but be sorrow to those who are conscientious. Yet despite all this sadness there is a thought that should console every heart; that it is only God's decree and it must be right. The writer of this sketch remembers well looking upon the death bed scene of his Father and mother and how his mind was led to consider: "Oh, grave where is thy victory and death thy sting!"

Mrs. Martha Joyce Cox, wife of Thomas P. Cox was born December 20th, 1845, and died August 20th, 1902. Mrs. Cox came of good old substantial stock. She was raised to look upon industry as an honor, to consider truth to hold the highest place, and from these precepts of youth, she hewed to the line and proved the great wife to her husband. She joined the Primitive Baptist church several years before her death, and faithfully lived up to her duties, ever mindful that life is fleeting and that soon her spirit would take its everlasting flight, that the cold river of death must be crossed. No doubt her dying eyes read a mystic meaning which only the rapt and parting soul

may know. No doubt she had the promise of meeting with her Savior and her sister, who had only a few weeks passed on. If they are to-day in Paradise singing praises to their God, this should comfort the sorrowing ones left behind. We should be glad if it could be possible that they have fully paid the dreaded debt and entered upon their reward.

Let us look upon life as it is,
 And shudder not at death's alarm;
 When it is only the Maker's summons,
 Calling his death children home.

We can but say good-bye,
 Dear one thou art gone;
 I am the one left alone,
 Till my Savior calls me home.

Then, when we reach that heavenly home,
 And meet the loved ones there,
 Then together we live through eternity
 In that city so fair. H.

MEMORIAL.

Whereas, It has pleased our Heavenly Father to remove from our midst and associations by death, October 1, 1903, our former Moderator, and beloved father in Israel, Elder D. L. Hitchcock, who was faithful to his call through heat and cold, privations and sorrow; therefore,

Resolved, That we bow to the will of Heaven's King and extend to the bereaved our heartfelt sympathy, and pray God for that preparation of heart and mind that will console us with this precious truth; That our loss is the eternal and heavenly gain of our departed brother.

Resolved, That this memorial be entered on our minutes, and a copy be sent to the Gospel Messenger for publication, and that Zion's Landmark, Signs of the Times, and other periodicals of our faith and order be requested to copy the same.

Elder Hitchcock lacked nine days of being ninety years of age. He labored in the ministry fifty-six years; served his home church fifty-two years, and was Moderator of this, the Ocmulgee Association, thirty-five years.

PINKNEY PARRISH.

My father, Pinkney Parrish, was born October 5, 1836, and died October 12, 1904. He was a son of Justus and Mary Parrish, was reared and died in North Carolina. He leaves a wife and two children to mourn his loss, but hope it is his gain. He joined the Primitive Baptist church at Middle Creek between 1870 and 1875. He was married to Margaret Jordan November 25, 1857. He was a good husband and father, and was true to attend his church. He suffered much though was never heard to murmur, but bore his affliction with much patience. He called on the Lord to have mercy on him.

All was done for him that we could, but his time had come to depart.

He was buried at Middle Creek, his favorite place.

We hope he is in peace and love in the Lord Jesus.

His daughter,

MOLLIE A. YOUNG.

DAISY BLAND WORSLEY.

It is with a sad and aching heart I make the attempt to write the obituary of our darling babe, Daisy Bland, daughter of Willie H. and Dora Worsley, who departed this life August 12, 1904, making her stay on earth 13 months and 20 days. She was a sweet and loving child and showed it so plain to her father and mother, that we felt like she would not be raised, and sure enough she was too precious for earth. God called her home, where sweet be thy rest.

She is sadly missed by her grieved parents and sister, but we hope our loss is her eternal gain.

I don't know for certain what the doctors pronounced her case, for they said they never saw a child as young in her condition. She had been a little sick for two or three days; at times she would seem alright, but we went to the doctor for her and on Friday evening she seemed almost well and I was so glad I cried for joy to think she was better. But oh that night she awoke me by making a little noise, I turned her over and found her having a convulsion and

we sent for the doctor at once and he and all of us did all we could for her, it passed off in about three hours, but she lingered until the next Friday we discovered she was losing the use of one side and gradually grew worse until she became paralyzed all over, and on the next Friday, making it two weeks, she quietly fell asleep in Jesus, which none ever wake to weep. She was the quietest little sufferer I ever saw. She would lie perfectly contented and never did she cry or fret, seemed to be resting and sleeping. I saw her gradually fading every day and could have no hope of her getting any better until I became almost impatient to see the last farewell. But oh how hard it is to say "Thy will be done." I know he is a just God, a judge that will do right and oh how I do wish I could be more reconciled to his will, for if such little ones do not enter the kingdom of heaven, I don't know who will. We love our children, but we don't know how near and dear they are to us until we have to part. Oh then how it breaks our hearts, but the Lord knows best for each and every one.

Her little cradle is empty,
A voice we love is still;
A place is vacant in our house,
Which no other one can fill.

I miss her sweet little face in so many places and I do hope she is—

Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love overshadowed,
Her dear little soul will rest.

I hope the Lord will enable us to meet our loved ones on that blissful shore, where sad partings will be no more.

When we see a precious blossom,
That we tended with such care,
Rudely taken from our bosom,
How our aching hearts despair;
Round its little grave we linger,

"Till the setting sun is low,
Feeling all our hopes are perished,
With the flower we cherished so.
Written by its heart-broken mother,

DORA WORSLEY.

UNION MEETINGS.

The Eastern Union meeting is appointed to be held, the Lord willing, with the church at Beulah, Hyde county, N. C., commencing on Friday before the fifth Sunday in January, 1905. Ministers and members are invited to attend.

C. F. BENSON,
Union Clerk.

I am desirous of improving the singing at as many of our churches as possible. Brethren and friends desiring better singing are requested to communicate with me. My terms are reasonable, and satisfaction is guaranteed. My post office, until further notice, is Elm City, N. C.

E. A. STANFIELD.

The next session of the Country Line Union meeting is appointed to meet with the church at Lynch's Creek and as January is generally wet and cold and the roads had the church asks her sister churches to wait till the 5th Sunday in April. Due notice will be given before hand.

L. H. HARDY,
Moderator.
W. R. HAWKINS,
Clerk.

The next session of the Contentnea Union at Pleasant Hill, Saturday and 5th Sunday in January.

The next session of the Black Creek Union at Beulah Saturday and 5th Sunday in January.

The next session of the Toisnot Union at White Oak Saturday and 5th Sunday in January.

SPECIAL EXCURSION TO HAVANA, CU.

Do not miss this opportunity to visit this beautiful and attractive island, as it will afford the additional opportunity to investigate

the possibilities of Cuba with the view of developing their business in that country.

A personally conducted, special excursion to Havana, Cuba, January 4, 1905, from Washington, D. C., Richmond and Norfolk, Va., and intermediate points in the states of Virginia, North and Carolina, will connect with Peninsular and Occidental Steamship Company's steamer, leaving Port Tampa, Florida, on the night of January 5, 1905.

The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship "Olivette," the most commodious ship of the Peninsular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stopovers at any point in the state of Florida south of Jacksonville within final limit of tickets, which will be January 22, 1905.

The rate, \$46.30, from Wilson, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party at Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently and will place himself at the disposal of the party, furnishing any information desired.

Trains for which tickets for this excursion will be sold will leave Wilson, N. C., 2:05 and 11:32 p. m. January 4, 1905.

Make up your party and go and should you desire any other information, books, pamphlets, etc., on Cuba, or "What to say in Spanish and how to say it," address,

W. J. CRAIG,
Gen'l. Pass. Agent.

H. M. EMERSON,

Traffic Manager.
WILMINGTON, N. C.

APPOINTMENTS

J. A. MONSEES.

North View, December 25.
Clear Springs, 27.
Pine Ridge, 28.

Saint's Delight, 29.
Mount Vernon, 30.
Albotts Creek, Jan. 1.
Will need conveyance when off road.

E. E. LUNDY.

Mt. Pleasant, S. C., Saturday and 2nd Sunday in January.

Bishopville, Sunday night.
Cason's Old Field, Tuesday.
Lawyer's Spring, Wednesday.
Jerusalem, Thursday.
High Hill, Friday.
Union Grove, Saturday.
Watson, 3rd Sunday.
Crooked Creek, Monday.
Meadow Creek, Tuesday.
Bear Creek, Wednesday.
Flat Creek, Thursday.
Salisbury, Friday.
Pine Saturday.
Mt. Vernon, 1th Sunday.
New Shepherd, Tuesday.
Tom's Creek, Wednesday.
Rock Hill Thursday.
Mt. Tabor, Friday.
Sandy Creek, 5th Sunday.

Will some brother from Cason's Old Field meet him at Morven on Monday after 2nd Sunday in January.

Z. R. BALLANCE.

Scott's Saturday and 1st Sunday in December.

Wilson, at night.
Upper Town Creek, Monday.
Lower Town Creek, Tuesday.
Sparta, Wednesday.
Autry's Creek, Thursday.
Tyson's Friday.
Meadow, Saturday.
Mewborn's, 2nd Sunday.
La Grange, at night.
Newport, Tuesday.
Hadnott's Creek, Wednesday.
Northeast, Thursday.
Ward's Will, Friday.
Southwest, Saturday and third Sunday.
Maple Hill, Monday.
Cypress Creek, Tuesday.

Muddy Creek, Wednesday.
 Dully, Thursday.
 Chapel, Friday.
 Cross Roads, Saturday and 4th Sunday.
 He will need conveyance.

W. T. BROADWAY.

Bear Creek, December 5.
 Brother Deatons (near Mt. Gilead) Decem-
 ber 7, at night.
 Cotton Creek, 9.
 White Oak Spring, 10.
 Sugg's Creek, 11.
 Big Creek, 12
 Mountain Creek, 13.
 Howard's Chapel, 14.
 Jones' Hill, 15.
 Pleasant Grove, 16.
 Tyson's S. H., 17.
 Bethany, 18.
 High Ridge, 19.
 Smith's S. H., 20.
 Mountain Spring, 21.
 Liberty, 22.
 Sisters Harkeys' 23 at night.
 Charlotte, 24 and 25.
 Concord, 26 and 27.
 Bear Creek, 28.
 Liberty Hill, 29.
 Freedom, 30.
 Albemarle, 31.
 Mountain Creek, Jan. 1.
 Flat Creek, 2.
 Tom's Creek, 3.
 New Shepherd, 4.
 Thomasville, 5.
 Lexington, 6.

The next session of the Skewarkey Union
 is appointed to be held with the church at
 Cross Roads Friday, Saturday and 5th Sun-
 day in January.

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NO. 3

Zion's Landmark.

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

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

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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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE COMMUNION OF THE SPIRIT.

The familiar benediction which invokes upon us the "Communion of the Holy Ghost" has probably a deeper meaning in it than has generally been recognized. The word "communion" signifies the having in common. It is used of the fellowship of believers one with another, and also of their mutual fellowship with God. The Holy Spirit dwelling in us is the agent through whom this community of life and love is effected and maintained. "And truly our fellowship," says John, "is with the Father and with his Son Jesus Christ." 1 John 1:3. But this having in common with the first two persons of the Godhead is only possible, through the communion of the Holy Ghost, the third person. In his promise of the Comforter, Jesus said: "He shall take of mine and show it unto you." As the Son while on earth communicated to men the spiritual riches of the invisible Father, so the Spirit now communicates to us the hidden things of the invisible son and if we were required to describe in a word the present office work of the Holy Ghost, we should say that it is to make true in us that which is already true for us in our glorified Lord. All light and life and worth are stored up for us in the sun, but these can only reach us through the atmosphere which stands between us and that sun as the medium of communication even so in Christ are "hidden all the treasures of wisdom and

knowledge," and by the Holy Spirit these are made over to us. It will be our endeavor in this chapter to count up our hid treasures in Christ and to consider the Spirit in his various offices of communication.

1. The Spirit of Life: Our regeneration: not until our Lord took his place at God's right hand did he assume his full prerogative as life-giver to us; he was here in the flesh for our death; he took on him our nature that he might in himself crucify our Adamlife and put it away. But when he rose from the dead and sat down on his Father's throne: he became the life-giver to all his mystical body, which is the church. To talk of being saved by the earthly life of Jesus is to know Christ only and after the flesh." True, the Apostle says that "being reconciled" by Christ's death, "much more being reconciled we shall be saved by his life." But he here refers plainly to his glorified life." And Jesus, looking forward to the time when he should have risen from the dead, says: "Because I live, ye shall live also." Christ on the throne is really the heart of the church, and every regeneration is a pulsebeat of that heart in souls begotten from above through the Holy Spirit. The new birth therefore is not a change of nature as it is sometimes defined, it is rather the communication of the divine nature, and the Holy Spirit is now the mediator through whom this life is transmitted. If we take our Lord's words to Nicodemus: "Except a man

be born again he can not see the kingdom of God," and press the "again" back, back even to its deepest significance it becomes very instructive. "Born from above," say come. And very true to fact is this saying; regeneration is not our natural life carried up to its highest point of attainment, but the divine life brought down to its lowest point of condensation even to the heart of fallen-man. John, in speaking of Jesus as the life-giver, calls him "he that cometh from above" (3:31); and Jesus in speaking to the degenerate sons of Abraham says, "Ye are from beneath, I am from above" (John 8:23). It has been the constant dream and delusion of men that they could rise to heaven by the development and improvement of their natural life. Jesus by one stroke of revelation destroys this hope, telling his hearer that unless he has been begotten of God who is above as truly as he has been begotten of his father, on earth, he can not see the kingdom of God. Others make these words of our Lord signify "born from the beginning." There must be a resumption of life de novo, a return to the original source and fountain of being. To find this it is not enough that we go back to the creation beginning revealed in Genesis; we must return to the precreation beginning revealed in John, the book of regeneration. In the opening of Genesis we find Adam, created upright, now fallen through temptation, his face averted from God and leading the whole human race after him into sin and death. In the opening of the Gospel of John we find the Son of God in holy fellowship with the Father. "In the beginning was the word, and the word was toward God, upon thee, not mere proceeding from God, but tending toward God by eternal communion. Conversion restores man to this lost attitude: Ye turned to God, upon thee, from idols to serve the living and true God" (1

Thess. 1:19). Regeneration begets man to spiritual life, the unfallen life of the Son of God, the life which has never wavered from steadfast fellowship with the Father. "I give unto them eternal life," says Jesus. As eternal life without end? Yes and just as truly without beginning. It is uncreated being in distinction from all created being: It is the I am life of God in contrast to the I become life of all human souls. By spiritual birth we acquire a divine heredity as truly as by natural birth we acquire a human heredity. In the condensed antithesis with which our Lord concludes his demand for the new birth, we have both the philosophy and the justification of his doctrine: "That which is born of the flesh is flesh, and that is born of the Spirit is spirit. Marvel not that I say unto you, ye must be born anew." John 3:7, Rv.). By no process of evolution, however prolonged, can the natural man be developed into the spiritual man; by no process of degeneration can the spiritual man deteriorate into the natural man. These two are from a totally different stock and origin; the one from beneath, the other is from above. There is but one way through which the relation of Sonship can be established, and that is by begetting. That God has created all men does not constitute them his sons in the evangelical sense of that word. The sonship in which the New Testament dwells so constantly is based absolutely and solely on the experience of the new birth, while the doctrine of universal sonship rests either upon a daring denial or daring assumption—the denial of the universal fall of man through sin; or the assumption of the universal regeneration of man through the Spirit. In either case the teaching belongs to "another gospel," the recompense of whose preaching is not a beatitude, but an anathema. 1.

The contrast between the two lives and the way in which the partnership—

the fellowship—with the new is effected, is told in that deep saying of Peter: "Whereby he hath granted us his precious and exceeding great promises; that through these ye may become partakers—heirs—of the divine nature, having escaped from the corruption through lust. Milton probably gives the true genesis of this doctrine in these words, which he puts into the mouth of Satan: "The Son of God I also am or was: And if I was, I am: Relation stands: All men are sons of God."

Sin is in the world by lust (2 Pet. 1:4. R. V.). Here are the two streams of life contrasted: 1 The corruption in the world through lust. 2 The divine nature, which is in the world through the incarnation.

Here is the Adam life into which we are brought by spiritual birth: from the against it the Christ life into which we are brought by spiritual birth: from the one we escape, of the other we partake. The source and issue of the one are briefly summarized: "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." The Jordan is a fitting symbol of our natural life, rising in a lofty elevation and from pure springs, but plunging steadily down until it pours itself into that dead sea from which there is no out-let. To be taken out of this stream and to be brought in to the life which flows from the heart of God is a man's only hope of salvation. And the method of effecting this transition is plainly stated, "through these or by means of the precious and exceeding great promises." As in grafting, the old and degenerate stock must first be cut off and then the new inserted so in regeneration we are separated from the flesh and incorporated by the Spirit. And what the scion is in grafting the word or promise of God is in regeneration. It is the medium through which the Holy Spirit is con-

veyed, the germ cell in which the divine life is enfolded. Hence the emphasis which is put in scripture upon the appropriation of divine truth. We are told that "of his own will begat he us with the word of truth." (James 1:18. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." (1 Peter 1:23, R. V.). Very deep and significant therefore is the saying of Jesus in respect to the regenerating power of his words, in the sixth chapter of the Gospel of John. He emphasizes the contrariety between the two natures, the human and the divine, saying: "It is the Spirit that quickeneth, the flesh profiteth nothing." and then he adds: The words which I have spoken unto you are spirit and life. As God in creation breathed into man the breath of life and he became a living soul, so the Lord Jesus the word of his mouth, which is the eternal life, recreates man and makes him alive unto God. And not life only, but likeness as well, is thus imparted. "So God created man in his own image; in the image of God created he him," is the simple story of the origin of an innocent race. Then follows the temptation and the fall, and then the story of the descent of a ruined humanity: "And Adam begot a son in his own likeness after his image. "And yet how wide the gulf between these two origins. The notion is persistent and incurable in the human heart, that whatever variation there may have been from the original type, education and training can reshape the likeness of Adam to the likeness of God. As the twig is bent the tree is inclined," says the popular proverb. True; but though a crooked sapling may be developed into the upright oak, no bending or manipulation can ever so change the species of the tree as to enable men to gather grapes of thorns or figs of thistles. Here again the dualism of Jesus

Christ's teaching is distinctly recognized. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And what is the remedy for a corrupt tree? The cutting off of the old and the bringing in of a new scion and stock. The life of God can alone beget the likeness of God; the divine type is wrapped up in the same germ which holds the divine nature. Therefore in regeneration we are said to have "put on the new man who is renewed in knowledge after the image of him that created him." (Col. 3:10), and which after God hath been created in righteousness and true holiness." (Eph. 4:24. In a word, the lost image of God is not re-stamped upon us, but renewed within us. Christ our life was "begotten of the Holy Ghost," and he became the fount and origin of life henceforth for all his church. This communication of the divine life from Christ to the soul through the Holy Spirit is a hidden transaction, but so great in its significance and issues that one has well called it "the greatest of all miracles." As in the origin of our natural life we are made in secret and curiously wrought, much more in our spiritual. As when the Lord was born the world still went on its old way, little conscious that one had come who should one day change and rule all things, so when the new man is framed within, the old life for a while goes on much as before; the daily calling, and the earthly cares, and too often old lusts and habits also, still engross us: A worldly eye sees little new, while yet the life which shall live forever has been quickened within and a new man been formed who shall inherit all." The Spirit of Holiness: Our sanctification. "According to the Spirit of Holiness" Christ "was declared to be the Son of God in power by the resurrection from the dead." (Rom. 1:4). How striking the antithesis between

our Lord's two natures, as revealed in this passage, son of David as to the flesh, Son of God as to the Spirit. And "as he is so are we in this world. We who are regenerate have two natures, the one derived from Adam, the other derived from Christ, and our sanctification consists in the double process of mortification and vivification and subduing of the old and the quickening and developing of the new. In other words, what was wrought in Christ, who was "put to death in the flesh, but quickened in the spirit," is re-wrought in us through the constant operation of the Holy Ghost, and thus the cross and resurrection extend their sway over the entire life of the Christian. Consider these two experiences. Mortification is not asceticism, it is not a self-inflicted compunction, but a Christ-inflicted crucifixion. Our Lord was done with the cross when on Calvary he cried, "it is finished." But where he ended each disciple must begin. If any man will come after me let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it. Matt. 16-24, 25. These words, so constantly repeated in one form or another, make it clear that the death-principle must be realized within us in order that the life-principle may have final and triumphant sway. It is to this truth which every disciple is solemnly committed in his baptism. Know ye not that so many of us as were baptized, into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6-3, 4.

Baptism is the monogram of the Christian; by it every believer is sealed and certified as a participant in the death and life of Christ; and the Holy Spirit has been given to be the executor of the contract thus made at the symbolic grave of Christ. In consider-

ing the great fact of the believer's death in Christ to sin and law, we must not confound what the scriptures clearly distinguish. There are three deaths in which we have part. (1) Death in sin, our natural condition. (2) Death for sin, our judicial condition. (3) Death to sin, our sanctified condition.

1. Death in sin, "And you . . . who were dead in trespasses and sin and you being dead in your sins" Eph. 2:1; Col. 2:13. This is the condition in which we by nature, as participants in the fall and ruin into which the transgression of our first parents has plunged the race. It is a condition in which we are under moral insensibility to the claim of God's holiness and love, and under the sentence of eternal punishment from the law which we have broken. In this state of death in sin Christ found the whole world when he came to be our Saviour.

2. Death for sin. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Rom. 7:4. This is the condition into which Christ brought us by his sacrifice upon the cross. He endured the sentence of a violated law on our behalf, and therefore we are accounted as having endured it in him. What he did for us is reckoned as having been done to us. "Because we thus judge that one died for all, therefore all died, (2 Cor. 5:14, R. V.). Being one with Christ through faith we are identified with him on the cross: I have been crucified with Christ." (Gal. 2:20, R. V.). This condition of death for sin having been effected for us by our Saviour, we are held legally or judicially free from the penalty of a violated law, as by our personal faith we do consent to the transaction. 3. Death to sin, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:11, R. V.) This is the experience of making true in ourselves what is already true for us in Christ,

of rendering practical what is now judicial; in other words, of being dead to the power of sin in ourselves, as we are already dead to the penalty of sin through Jesus Christ. As it is written in the Epistle to the Colossians: "for ye dead," judicially in Christ, "mortify"—make dead practically—"therefore your members which are upon the earth" (Col. 3:2, 5, R. V.). It is this condition which the Holy Spirit is constantly effecting in us and we experience it so. If ye through the spirit do mortify the deeds of the body ye shall live" (Rom. 8:13). This is not self-deadening, as the revised version seems to suggest by its decapitalizing of the word Spirit. Self is not powerful enough to conquer self, the human spirit to get the victory over the human flesh. That were like a drowning man with his right hand laying hold on his left hand, only that both may sink beneath the waves. "Old Adam is too strong for young Melancthon," said the reformer. It is the Spirit of God overcoming our fleshly nature by his indwelling life, on whom is our sole dependence. Our principal care therefore must be to "walk in the Spirit" and be filled with the Spirit, "and all the rest will come spontaneously and inevitably. As the ascending sap in the tree crowds off the dead leaves which in spite of storm and frost cling to the branches all winter long, so does the Holy Ghost within us, when taking full sway, subdue and expel the remnants of our sinful nature. One cannot fail to see that asceticism is an absolute inversion of the divine order, since it seeks life through death instead of finding death thro' life: no degree of mortification can ever bring us to sanctification. We are to "put off the old man with his deeds." But how? By putting on the new man who is renewed in knowledge after the image of him that created him. For the law of the spirit of life in Jesus Christ hath made me free from the law

of sin and death." (Rom. 8:2). writes Paul. It is a pointed statement of the case which one makes in describing the transition from the old to the new in this our experience, from the former life of perpetual defeat to the present life of victory through Christ. Once it was a constant breaking off, now it is a daily bringing in," he says. That is, the former striving was directed to being rid of the inveterate habits and evil tendencies of the old nature—its selfishness, its pride, its lust, and its vanity. Now the effort is to bring in the spirit to drink in his divine presence, to breath as a holy atmosphere, his supernatural life. The indwelling of the spirit can alone effect the exclusion of sin. This will appear if we consider what has been called the expulsive power of a new affection. Love not the world, neither the things that are in the world, says scripture. But all experience proves that loving not is only possible through loving, the worldly affection being overcome by the heavenly. And we find this method clearly exhibited in the word, "The love of the spirit," Rom. 15:30, is given us for overcoming the world. The divine life is the source of the divine love: Therefore the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Because we are by nature so wholly without heavenly affection, God through the indwelling spirit gives us his own love with which to love himself. Herein is the highest credential of discipleship. By this shall all men know that ye are my disciples, if ye have love one to another, John 13:35. As Christ manifested to the world the love of the Father so are we to manifest the love of Christ—a manifestation, however, which is only possible because of our possession of a common life as one has truly said concerning our Savior to command to his disciples to love one another. It is a command

which would be utterly idle and futile were it not that he, the everloving one, does put his own love within me. The command is really no more than to be a branch of the true vine. I'm to cease from my own living and loving, and yield myself to the expression of love of Christ, is true of the likeness of love of Christ, if true of the likeness of Christ. How is the likeness acquired? Through contemplation and imitation? So some have taught. And it is true if only the indwelling spirit is behind all, beneath all, and effectually operative in all. As it is written: But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Lord the Spirit" (2 Cor. 3:18, R. V.). It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is sufficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training sitting down before Raphael's famous picture of the transfiguration and attempting to reproduce it. How crude and mechanical and lifeless his work should be. But if such a thing were possible that the spirit of Raphael should enter the man he could paint this masterpiece: for it would simply be Raphael reproducing Raphael and this in a mystery is what is true of the disciple filled with the Holy Ghost. Christ who is "the image of the invisible God" is set before him as his divine pattern, and Christ by the spirit dwells within him as a divine life and Christ is able to image forth Christ from the interior life to the outward example. Of course, likeness to Christ is but another name for holiness and when at the resurrection, we awake satisfied with his likeness (Ps. 17:15), we shall be perfect in holiness. This is simply saying that sanctification is progressive and not

like conversion, instantaneous. And yet we must admit the force if what a devout and thoughtful writer says as to the danger of regarding it as only a gradual growth. If a Christian looks upon himself as "a tree planted by the rivers of water that bringeth forth his fruit in his season he judges rightly. But to conclude therefore that his growth will be as irresistible as that of the tree, coming as a matter of course simply because he has by regeneration been planted in Christ, is a grave mistake. The disciple is required to be conscious and intelligently active in his own growth as a tree is not. "to give all diligence to make his calling and election sure, and when we say "active" we do not mean self-active merely for which of you by being anxious can add one cubit unto his stature? Asks Jesus (Matt. 6:27 R. V.) But we must surrender ourselves to the divine action by living in the Spirit, and praying in the Spirit, and walking in the Spirit, all of which conditions are as essential to our development in holiness as the rain and to the sunshine are to the growth of the oak. It is possible that through a neglect and grieving of the Spirit a Christian may be of smaller stature in his age than he was in his spiritual infancy his progress being a retrogression rather than advance. Therefore in saying that sanctification is progressive let us beware of concluding that it is inevitable. Moreover as candid inquirers we must ask what of truth and of error there may be in the doctrine of instantaneous sanctification which many devout persons teach and profess to have proved. If the conception is that of a state of sinless perfection into which the believer has been suddenly lifted and of deliverance from a sinful nature which has been suddenly eradicated, we must consider this doctrine as dangerously untrue. But we do consider it possi-

ble that one may experience a great crisis in his spiritual life in which there is such a total self surrender to God and such an infilling of the Holy Spirit that he is freed from the bondage of sinful appetites and habits and enabled to have constant victory over self instead of suffering constant defeat. In saying this, what more do we affirm than is taught in that scripture, walk in the spirit and ye shall not fulfill the lust of the flesh." (Gal. 5:16). Divine truth as revealed in scripture seems often to lie between two extremes. It is emphatically so in regard to this question. What a paradox it is that side by side in the Epistle of John we should have the strongest affirmation of the Christian's sinfulness; If we say that we have no sin we deceive ourselves and the truth is not in us, and the strongest affirmation of his sinlessness: whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin for he is born of God. 1st John 1-8:3-9. Now heresy means a dividing or choosing, and almost all of the gravest errors have arisen from adopting some extreme statement of scripture to the rejection of the other extreme. If we regard the doctrine of sinless perfection as a heresy, we regard contentment with sinful imperfection as a greater heresy, and we gravely fear that many Christians make the mistake. If we say we have no sin we deceive ourselves, the unconscious justification for a low standard of christian living. It were almost better to overstate the possibilities of sanctification in his eager grasp after holiness, than to understate them in his complacent satisfaction with a traditional unholiness. Certainly it is not an edifying spectacle to see a christian worldling throwing stones at a christian perfectionist. What then would be a true statement of the doctrine which we are considering, one which would embrace

both extremes of statements as they appear in the Epistle of John. Sinful in self, sinless in Christ, is our answer: "In him is no sin; whosoever abideth in him sinneth not." (1 John 3:5, 6). If through the communication of the Holy Spirit the life of Christ is constantly imparted to us, that life will prevail within us. That life is absolutely sinless, as incapable of defilement as the sunbeam which has its fount and origin in the sun. In proportion the closeness of our abiding in him will be the completeness of our deliverance from sinning and we doubt not that there are Christians who have yielded themselves to God in such absolute surrender, and who through the upholding power of the Spirit have been so kept in that condition of surrender, that sin has not had dominion over them. If in them the war between the flesh and the Spirit has not been forever ended, there has been present victory in which troublesome sins have ceased from their assaults, and the peace of God has ruled in the heart. But sinning is one thing and a sinful nature is another; and we see no evidence in scripture that the latter is ever eradicated completely while we are in the body. If we could see ourselves with God's eye, we should doubtless discover sinfulness lying beneath our most joyful moments of unsinning conduct, and the stain of our old and fallen nature so discoloring our whitest actions as to convince us that we are not yet faultless in his presence. Only let us gladly emphasize this fact, that as we inherit from Adam a nature incapable of sinlessness we inherit from Christ a nature incapable of sinfulness; therefore it is written: Whosoever is born of God can not sin for his seed remaineth in him. It is not the nature of the new nature to sin; it is not the law of the spirit of life to transgress, for the new born man to do evil is to transgress the law of his nature

as before it was to obey it; in a word, before our regeneration we lived in sin and loved it: since our regeneration we may lapse into sin, but we loathe it.

3. The spirit of glory: Our transfiguration. The spirit of glory and of God resteth upon you, writes Peter (1 Peter 4:14). Let us recall this apostle's habit of dividing the stages of redemption into these two, the sufferings of Christ and the glory that should follow, in which he seems to conceive of our Lord's mystical body the church, as passing through and reproducing the twofold experience of its head in humiliation and in subsequent exaltation. Even the time of her humiliation she has spirit of glory abiding on her as the cloud of glory rested down upon the tabernacle in the wilderness during all the pilgrimage of the children of Israel. And is not Peter's saying the same as Paul's in his picture of the suffering creation? But ourselves also, which have the first fruits of the spirit even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body (Rom. 8:23.) not yet have we reached the consummation of our hope at the "appearing of our great God and Saviour Jesus Christ." Titus 2:13, R. V.; but the Spirit through whose in-working power this great change is to be wrought, already dwells in us, giving us by this present quickening the pledge and earnest of our final glory and so we read in another scripture, but if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. (Rom. 8:11.) It is not our dead bodies which are here spoken of as the objects of the Spirit's quickening, but our mortal bodies—bodies liable to death, and doomed to death if the Lord tarry, but not yet having experienced death. Hence the quickening referred to has to do rather with the

vivifying of the living saints than the resurrection of the dead saints. Of course the consummation of this vivifying is at the Lord's coming, when those who have died shall be raised and those who are alive shall be transfigured, but because of the spirit of life dwelling in us who shall say that the process has not even now begun. To explain, Behold "I shew you you a mystery," says Paul, We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." (1 Cor. 15:5.) That is as at Christ's coming the dead saints will be raised so the living saints will be translated without seeing death. A change will come to them so far as we can understand, like that which came to Jesus at his resurrection—the body glorified, all of mortal and earthly, belonging to it by nature eliminated in an instant, and the Holy Ghost so completely transforming and immortalizing it that it shall become perfectly fashioned to the likeness of Christ's glorified body. But having the Spirit dwelling in us have even now the first fruits of this transformation in the daily renewing of our inward man, in the helping and healing and strengthening which sometimes come to our bodies through the hidden life of the Holy Ghost.

Sanctification is progressive waiting to be consummated in the future. So is glorification in some sense progressive since by the presence of the Spirit we already have the earnest of the glory that is to be. As Edward Irving beautifully states it, condensing his language. As sickness is sin apparent in the body, the presentment of death, the forerunner of corruption, and as disease of every kind is mortality begun, so the quickening of our mortal bodies by the inward inspiration of the Spirit is the resurrection forestated, redemption anticipated, glory begun in our humiliation. When is sanctification completed. At death is the answer which

we find given in some creeds and manuals of theology. This may be true but we say it not because the scripture saith it not. So far as we can infer from the word of God the date of our sanctification or perfection in holiness is definitely fixed at the appearing of the Lord a second time without sin unto salvation. Our sanctification now going on is glory begun in us. Our glorification then ushered in will be glory completed in us. The spirit of glory now working in us brings forward and already works within us the beginning of the perfect life. Because we have been made partakers of the Holy Ghost we have thereby tasted the powers of the age to come". (Heb. 6:4, 5.) That age of complete deliverance from sin and sickness and death. But at most we have only tasted as yet; we have not drunk fully into the fount of immortal life. It is at Christ's altar that this blessed consummation is fixed to the end he may establish your heart unblamable in holiness before our God and Father at the coming of the Lord Jesus with all his saints. (1 Thes. 3:13, R. V.) Not simply blameless, but faultless, seems to be the condition here foretold, since it is unblamable in the sphere and element of holiness. And with this agrees another text in the same epistle: "And the God of peace himself sanctify you wholly: and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. (1 Thes. 5:23, R. V.) The time appointed for the consummation of this blameless wholeness is at the Saviour's advent in glory and how suggestive the order maintained in naming the three-fold man, "Your spirit, soul and body." Our sanctification moves from within outward, it begins with the spirit, which is the holy of holiness, the spirit of God acting first on the spirit of man in renewing grace, then upon the soul, till at last it reaches the outer court of the

body, at the resurrection and translation. When the body is glorified then only will sanctification be consummated, for then only will the whole man, spirit, soul and body have come under the spirit, perfecting power. We may see the difference between progressive sanctification by comparing familiar texts. One already has been quoted in this chapter: we all, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the spirit of the Lord. (2 Cor. 3:18). Here are degrees of progress "from glory to glory," and it is a progress in the glorified life—gradual conformity to the Lord of glory, through successive stages of glory, the word painting of the passage inevitably associates it in our thought with the great transfiguration experience of our Lord, when by a kind of rapture he were for a little while taken out of "this present evil age" (Gal. 1:4), and translated into the age to come," and made to taste of its powers as he appeared in glory." (Heb. 6:5, R. V.), so says the apostle: he not fashioned according to this age, but be ye transformed by the renewing of our minds" (Rom. 12:2, R. V.) that is by his inward transformation the Holy Spirit is to be daily repeating in us the Lord's glorification, separating us from the present age of sin and death and assimilating us to the age to come, with it resurrection, triumph, and it perfected restoration to God when we shall be presented "faultless before the presence of his glory with exceeding joy." (Jude 24). This is our step by step advancement into a predestined inheritance; and it must for the present be step, by step. Of his fullness have all we received, but we can appropriate that fullness only "grace by grace." (John 1:16). Of his righteousness we have all been made partakers, but we only advance in its possession from faith to faith. (Rom. 1:17). Even in

passing through the valley of Baca we can make it a place of springs, going "from strength to strength" as we appear before God in Zion. (Ps. 84:6). Thus our growth in grace is our glory begun: but the progress is like the artist's, slow and patient, perfecting of his picture. Turn now to another statement: we know that if he shall be manifested we shall be like him, for we shall see him even as he is." (John 3:2, R. V.). Whatever difficulty may arise from another translation of this passage, one thought seems to be taught in the entire connection, viz.: that the unveiled manifestation of God will bring the full perfection of his saints. Thus Alford sums up the meaning of the passage. As the believer, by a knowledge of God is regenerated, "becomes more and more like God, having his seed in him, so the full and perfect accomplishment of his knowledge in the actual fruition of God himself must of necessity bring with it entire likeness of God." In a word, it seems to us that the sanctification taking place at the manifestation of our incarnate Lord will be as the instantaneous photograph compared with the Spirit's slow and patient limning of the image of Christ in our present state. In a moment, in the twinkling of an eye we shall be changed. (1 Cor. 15:52.) Then the glorified body and the glorified spirit, long divorced by sin, will be reunited. So long as this twain are separated by death, or are at war in our present earthly life, our perfection in holiness will be impossible. It is because the resurrection and translation of the saints are instantaneous that we affirm sanctification to be instantaneous at the coming of the Lord. The scripture is always harmonious with itself, however widely separated the writers of its book by time or distance. David struck the same joyful note with John, though the learned may insist that he did not know of the resurrec-

tion. "As for me, I shall behold thy face in righteousness," the seeing him as he is and being made fit to see him. I shall be satisfied when I awake in thy likeness. The conformity to the divine image at the instant sound of the resurrection trump. (Ps. 17:15) Perhaps we may conjecture wherein will consist the perfection of the resurrection state. We may find it in that one saying: "It is raised a spiritual body." (1 Cor. 15:44). Now, how often the body dominates the spirit, making it do what it would not; but then the spirit will dominate the body, making it do its will. In a house divided against itself there can be neither perfection nor peace. Such is the condition in our present state of humiliation. And not the body alone, but the immaterial within us may be at war with the divine. What does the Apostle Jude mean in his description of certain who separated themselves, saying that they are "sensual, having not the spirit" (Jude 19.) The soul, the middle factor in the man, if we may say so, instead of being in alliance with our higher nature, the spirit, takes sides with the lower, the flesh, so that instead of being spiritual, we become earthly, sensual, devilish." (James 3:15). The whole man must be presented blameless at the coming of the Lord before we can enter upon a state of blessed perfection. Our spirit must not only rule our soul and our body, but both these must be subject to the holy spirit of God. Dimly and imperfectly do we thus imagine to ourselves the perfection of our "spiritual body". Now the body bears the spirit a slow chariot whose wheels are often disabled and whose swiftest motion is but labored and tardy. Then the spirit will bear the body, carrying it as on wings of thought whithersoever the Holy Ghost, by his divine inworking will, has completed in us the divine likeness, and perfected over us the divine dominion.

The human body will now be in sovereign subjection to the human spirit, and the human spirit to the divine Spirit, and God will be all in all.

EXPOSITORY REMARKS ON 1 JOHN VI:8.

(Selected, Republished by Request.)

As you have proposed it to me, I will give you for publication, my views of the portion of scripture embraced in the inquiry of your correspondent, Brother Fullilove. This arrangement, however, may not meet his wishes so well as to have your exposition of the passage, though if you have time, and my exposition does not suit you, your own in addition would not be amiss.

The scripture read thus: "This is he that came by water and blood even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one."

Versé 6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

We will first notice that which speaks of Christ's coming by water and blood.

The coming of Christ here intended, that is as the Christ and the Saviour, may be considered in three branches: His coming in the types, etc., of the Old Testament; His being manifested in the flesh; and his coming in regeneration, or experimental salvation to his people. Christ is spoken of in the scriptures as coming in other senses than these, but the above is what I understand intended in this text. There is a manifest correspondence between these branches of his coming, as between the type and antitype.

In the coming of Christ through the

types, as all conversant with the Old Testament know, there was a coming both by water and blood, that is, both were frequently employed to shadow forth the nature and effect of the atonement. The instances in which the Israelites were required to wash their clothes and flesh in water, in connection with the offering of sacrifices and the sprinkling of blood, are numerous. I will call attention to two or three instances illustrative of this subject. In Heb. ix. 19, we are told that Moses took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people. As there is no mention of water in the ceremony of sprinkling the book of the law as recorded in Exodus xxiv. 6:8, the sacred writer may in this passage have included different ceremonies; or water may have been used in that case, though not mentioned in Exodus.

In the preparation and use of the ashes of an heifer for purifying, mentioned also, Heb. 9:13, and particularly stated Num. 19th the typical use of water is abundantly enjoined. The preparation was made by the burning of a red heifer wholly, without the camp, it having been slain and the blood sprinkled seven times before the tabernacle. Cedar wood, hyssop and scarlet were also cast into the burning. These ashes were to be kept in a clean place, without the camp, for a water of separation for sin. It was used for purifying any one that had contracted uncleanness by touching a dead body, etc. It was used by taking some of it and putting running water upon it, and sprinkling the water upon the unclean. The priest who attended to the burning of the heifer, and he that burned it, as also he that gathered up the ashes, and he who should afterwards be called to sprinkle the water of separation, made therefrom, upon the unclean, each thereby contracted uncleanness, and was required to wash his clothes and flesh in water before he could come into the camp.

Another special case of the use of water, in connection with blood is found in the

law concerning the cleansing of the leper and leprous house, after being healed. Levit, 14. According to this law, the priest was to command to be brought, two birds, alive and clean; and cedar wood, and scarlet, and hyssop. One of the birds was to be killed in an earthen vessel over running water; and the priest was to dip the living bird, cedar wood, scarlet and hyssop, all in the blood of the bird that was killed over the running water, and to sprinkle upon him that was to be cleansed seven times, and pronounce him clean; and was to let the living bird loose in the open air. He that was thus cleansed must also wash his clothes and bath his flesh in water, and might then come into the camp; but after seven days must again wash his clothes and flesh in water, and then offer his sin, and trespass offerings, etc. In the cleansing of a house from leprosy, the same ceremony relative to the birds, is described as in the other case, with this addition that the living bird, cedar wood, etc., were to be dipped both in the blood of the killed bird and in running water, and the house sprinkled seven times, etc. In reviewing these types, we have first, the shedding of the blood victims in sacrifice, typifying Christ's enduring the penalty of the law, death, as the surety of his people. Secondly, the sprinkling of the blood of the sacrifice upon the person for whom it was offered, clearly pointed out the necessity that the blood of Christ, or in other words a manifestation of the atonement made by him, should be actually and personally applied to the sensible sinner before he could be experimentally cleansed from sin, that is, delivered from a sense of guilt and condemnation thereof. Thirdly, the living bird, in the case of the leper, like the scapegoat on the great day of atonement, being let go alive, pointed out in the most striking manner which any figure could be made to do it, the glorious truth that though Christ died under the wrath due to the sins of his people, yet that such was the full satisfaction thereby made to divine justice, that in the same relation to his people in which

he died, as their representative, he arose without seeing corruption, free from the demands of law and justice, as the living bird went free. Thus the Old Testament foretold what is plainly declared in the New, that Christ was delivered for our offences, and was raised again for our justification. And the living bird and scapegoat not being let go until after their fellows had been killed, and the blood sprinkled, etc., shows, I should think, clearly, the relation between the death of Christ and his justification as the Head and Representative of his people, and their justification in him, viz: that this justification is the result, and only the result of that satisfaction which Christ made to divine justice.

Fourthly, the cedar wood. This from its nature was under the legal dispensation repeatedly used to shadow forth incorruptibility, as in the making of the vessels of the tabernacle. The same idea is evidently intended to be conveyed by its use in these types, viz: that the atonement of Christ is incorruptible, that is, ever remaining unimpaired, or as expressed Heb. 10:14, "By one offering he hath perfected forever them that are sanctified."

Filthy, the scarlet, or as called Heb. ix. 19, scarlet, wool. It is generally admitted by lexicographers, that the original word rendered scarlet ought to have been rendered purple, as denoting a blood color. The scarlet there means wool dyed a blood color.

And the use of this in these types, must of course show that the people of God, are so covered over with the atonement of Christ, or according to the figure, dyed in his blood, that the law can never look upon them without meeting, in bright colors, the efficacy of that blood, as completely sheltering them from its demands.

Sixthly, hyssop. This is a plant of so positive and penetrating a flavor, that whatever meat it is cooked with, will partake of it, and that it cannot be eaten without being discerned. So, the atonement of Christ is not applied, without its effects being decidedly manifested, in giving pardon, and

peace and removing the sense of wrath, etc.

Water also, as has been shown, was repeatedly used in these types, and must of course have its typical relation to the Messiah and his salvation. We find water used in washing the unclean, natural pollution away when thus applied. Running water was also referred to, and we know the nature of this to cleanse itself. What can this teach other than that in connection with bringing redemption to his people from under law, he would bring to them holiness of heart and life, that as water cleanses what is washed in it, so his religion would cleanse the true subject of it, from the love and practice of sin; that as running water cleanses itself so the gospel when applied by the Holy Spirit, needs no penal threats to give it a cleansing power, no thunders of Sinai, to drive its subjects to uprightness of life; but it will lead them by its love-constraining influence to purity of life and its desires. And as the unclean might not come into the camp until his clothes and flesh were washed in water; so the sinner, whatever pretensions he may make to an application of pardoning blood, should not be admitted into the gospel church, whilst the life and so far as manifested, the heart is not cleansed from the love and practice of sin. As on the other hand, no cleansing of life will suffice to give title to the privileges of a gospel church, where faith alone in the atoning blood of Christ for pardon and acceptance with God, is not evinced.

II. The coming of Christ in the flesh. His coming thus fully answered to the typical representations of the water and the blood under the former dispensation. He came to bring in a new dispensation, to establish a new covenant, in which—not condemnation—but salvation from the penalties of the law by his blood and secured; and which was fully manifested by his death on the cross, and subsequent resurrection. But whilst he came to deliver his people from the bondage of the law he does not leave them in bondage under sin; he came to save them from their sins. This, his

doctrine, his precepts, and his examples, fully bear witness to.

Some have thought that John in the text under consideration has reference to his own record—that when the side of Christ was pierced by a soldier, forthwith came there out blood and water. John xix. 34 and 35. To this opinion I am not prepared to give in; but the manner in which John bears record to that fact, leads me to the conclusion that something more was indicated by the flowing of blood and water from from his side, than simply, that death had done its office. Hence I accord with the sentiment expressed by Watts thus:

“His sacred pierced side,
 Poured out a double flood—
 By one it was purified
 And pardoned by his blood.”

And it is expressed by Liddome, thus:

“Look, gints into his opening side,
 Breach, how large! how deep, how wide!
 Thence issues forth a double flood,
 Of cleansing water, pardoning blood.”

III. The coming of Christ in regeneration, or experimental salvation to his people. This coming of Christ is that which brings his people to the knowledge of him as coming, both by water and blood. From the implantation of spiritual life in the heart, which is also a principle of holiness, the capacity for receiving the knowledge of divine truth, and love to it is imparted; this produces a corresponding abhorrence of sin, and leads to desire and seek deliverance from it. Hence a deliverance from the love of sin is accomplished, and a godly sorrow for having been under its power, and for its continued prevalency in our nature is produced. The blood of Christ and that alone, washes away the sense of guilt and wrath occasioned by sin, and raises the soul from its despondency under the weight thereof, to rejoice in pardon and the hope of final deliverance from the being of sin, and of acceptance with God.

Hence it is that I understand the declaration of the Master, “Except a man be born of water and the Spirit he cannot enter into the kingdom of God.” (John 3:5.) as being a description both of the source and the effect, or manifestation of the spiritual birth. Brother Forshee, I see, still retains the idea that the work of grace upon the heart comprises two distinct births. That the work of grace comprises two distinct parts, I readily admit; first, a quickening or implantation of spiritual life; which is the immediate and sovereign work of the Holy Ghost; there being no more tendency in the powers of the human mind, and the preached gospel conjointly, to produce faith in Christ, in the absence of this special implantation by the Holy Ghost, than there is in the productive powers of the earth, and the rays of the sun to produce a crop of wheat, in the absence of the implanted seed. This work I would understand to be regeneration. Secondly, a being brought into the liberty of the gospel, or a being distinctly manifested as a believer in Christ, a child of God. This is what I consider to be properly the new birth, there is evidently a travail of soul both of the individual, and of the church acquainted with his exercise, until this is accomplished. This is through the knowledge of divine truth communicated to the mind, and applied by the Holy Spirit; whether the instrumentality of the preaching of the word, is distinctly manifested in the communication of this knowledge, or not. This distinction between the quickening and the bringing to the birth of faith in Christ, by which alone the person becomes individually manifested as a saved one, Brother F. seems to overlook; and yet it is founded in the very nature of the figure used by divine wisdom. We do not expect according to the laws of nature, that either vegetable or animal life will spring into distinct and new existences, excepting where the principle of that life has been previously implanted. So I am taught by experience and the scriptures to understand the production of the new man. But to return to

our text, the substance of it, I understand to be this, that the salvation of Christ, not only like washing a garment, cleanses the life from open sins, but also implants a principle of holiness in the heart which like a fountain of living or running water continues to "cleans the heart from the love of sin, and the life from an indulgence in the corruption of nature, and from the corrupting influence of the world. Hence the declaration in the preceding verse: "And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus Christ is the son of God." Faith is the stream flowing from the fountain of living water springing up in the hearts of the regenerate.

But here is the particular point which the Apostle designed to establish in the text, viz.: that Christ came not by water only, but by water and blood. That is, that Christ came not merely to produce in heart and life, a greater conformity to the law, in his subjects leaving them still to toll upon its principles, and under the weight of its demands; but also by his death in fulfilment, of its demands to deliver them from the law, that they should serve in newness of spirit and not in the oldness of the letter. See Rom. 7:4-6. So the inspired writer seems to have understood the doctrine of the types of the Old Testament, when he says, "For if the blood of bulls and goats and the ashes of an heifer sprinkling, the unclean sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. Heb. 9:13-14.

I will ask pardon for taking up so much space on this point of Brother Fullilove's inquiry, and postpone the other points to another communication.

And subscribe myself your brother,

S. TROTT.

Robersonville, N. C., Nov. 13, 1904.

Dear Brothers Gold and Lester and the

cious Savior, is the language of the soul in Household of Faith:—Sweet Jesus, my pro-
 its first love when Jesus is revealed the end of the law for righteousness to the believer. The soul is now dead to sin and is alive to holiness, tho' righteousness of Jesus, imparted to him and its puts him above the law under the reign of grace. The body is still unchanged until it dies and is quickened and with the soul is clothed with immortality and made ready to enter the courts of glory and eternal bliss.

The soul dwells here in this body of death, hence the conflict, for sin we find lurks in the body while it lives and righteousness abides in the renewed soul and reigns through grace unto glory, for Christ is in us the hope of glory. He says to such, "Ye are the temple of the living God."

Then how is this made manifest? "By a well ordered walk and a godly conversation." Let not sin reign in your mortal bodies, ever praying for the light and guidance of our Immanuel all through our pilgrimage, for in him and through him is all our help. He says "without me ye can do nothing." Then how hazardous to journey alone, depending on our own will and ability. A well ordered walk and godly conversation require that we should live out and make manifest the inward emotions, implanted in the soul, by the Holy Ghost. Then "let not sin reign in your mortal bodies" for if ye are dead to sin how can ye live any longer therein? For being out of that element, ye now hunger and thirst after righteousness and hate sin. "Take heed lest when ye think ye stand ye fall." "For if ye live after the flesh ye shall die, but if through the spirit ye mortify the deeds of the body ye shall vie." Is it not living after the flesh to let the business cares of life claim our devotion in preference to our Christian duties? But say you there is a woe against him that provides not for his household. But let us heed the divine command: "Seek first the kingdom of God and his righteousness and all these things, temporalities, shall be added unto you." Ever first serve God then attend to all tempo-

ral duties and the blessings follow according to his word. But not so if reversed, for man would come in first and we would receive the curse instead, for the word of God teaches, "Cursed is man that trusteth in man or maketh flesh his arm." The legalist bases his religion and prospects for heaven on that foundation. And we know by our experience this will not do to depend on. Then we cannot rely on such a basis spiritually, nor in our earth pursuits. Is it not now time that the pure mind should be stirred up by way of remembrance of these solemn truths and to throw out the search lights to find what is the trouble amid the tents of Israel, yea the Zion of our God? We are commanded to "watch" and if there are any little sins they require the more scrutiny. How earnestly we should watch, and pray God to lead and keep us that we may "lay aside every weight and the sin that doth so easily beset us and run the race with patience ever looking unto Jesus the author and finisher of our faith."

Then let us look steadfastly to him, the guiding star and heed not the false lights and allurements of the world that confront us by the way.

Hear words again by the mouth of the Lord. "If ye be willing and obedient ye shall eat the fat of the land; but if ye refuse and rebel ye shall be devoured by the word." Shall in both cases, King Saul offered sacrifice instead of obedience; but God would not accept it, but destroyed him for his rebellion. Balaam for the hope of lucrative reward went forth after the Lord in his answer, told him not to go, and he was met by the way by an angel with a drawn sword.

Behold, how certain sore judgments followed the rebellion of the children of Israel! And no less will he punish sin and rebellion in Zion this day. How long suffering and graciously kind is he to all that repent and turn to their first love, when they could say sweet Jesus my precious Savior.

S. W. OUTERBRIDGE.

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 XXXVIII No. 3

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EDITORIAL.

NAME.

A name in scriptural language sets forth the traits of character, and the history of the one bearing the name. To give one a name to which he is not equal would be unjust. Truth is the character of the Bible. He who commands its writers declares the end from the beginning. Names therefore are in the nature of a prophecy enblazoning traits of character whether good or bad. This is especially true when God gives names.

Among the many Bible names illustrious none can for a moment compare with the name of Jesus. Other names may exhibit noble traits, but his is the noblest. Other names may be famous for some uncommon deed, but his for all wonderful deeds. Others may command much admiration temporarily, but his eternally. Other names famous are often tarnished with some defect, but his with none. In all things and forever he has the pre-eminence. His name is wonderful, counselor, the mighty God, the everlasting Father, the prince of peace. He bears the name Lord of Lords and King of Kings. His name is above every name, because in him all

fulness dwells. His name is the word of God. All emanations of the God-head center in and flow from him. He is the fountain from whom flows every gift, all anointing, all qualifications that enable every vessel of mercy to serve and glorify the Lord Jesus, and to serve him in his people. Because of the good savor of his ointments the virgins love him. Such as know not a man, such as know no man after the flesh, are virgins in truth that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Such love the choice beauties and excellencies of him who is the chiefest among ten thousand, or above all, for he is altogether lovely.

His name is named upon his people for he shall be called the Lord our righteousness. When the woman marries the man she takes his name. Eve had no name until after her marriage, and after the transgression, when Adam called her name Eve, because she was the mother of all living.

She shall be called the Lord our righteousness, for she is one with her husband and while he lives she cannot be a widow, and since he ever liveth she shall live also. She is dead to the law by the body of Christ, and is risen with him, and hence her standing is in him, and where she is known her character is wonderful, and her standing honorable.

Naturally no man can give his character, wisdom or attainments to another. But God gives us all things in Christ Jesus who is made of God unto us wisdom, righteousness, sanctification and redemption, so that his beauty and comeliness is put upon his bride, and he shall present her without spot or wrinkle, or any such thing, before his Father's throne with exceeding joy.

It is the joy of this people, partakers of the holiness of the Lord, to ascribe all glory to him. They see in

him all fulness dwells, and they worship him whose name is Jesus because he shall save his people from their sins.

Jesus is the only character that can put away sin without any compromise of his character. He is the one blessed character who shines the more gloriously as he saves sinners, and in whose consciences and lives sin is most sinful, and themselves the more abhorred as they behold the character of their Redeemer.

P. D. G.

SCIENCE.

There is a science, falsely so called, referred to in scripture. There is also true science relating to natural matters. When God gave the earth to the sons of men to subdue it, among other matters they are to learn by observation, experiment, study, etc., what are the laws governing matter and mind, and base all their operations on these laws. To work contrary to these laws is to invite heavy loss and to meet with failure. Hence so much blundering and miscarriage.

The laws God has impressed in matter, or to which matter is subject, are unchangeable. To obey them in our operations or labors in nature brings the rewards of success, as surely as when we obey the laws of the government we receive the blessing of the protection of that government. When the farmer plows, sows and cultivates the soil, according to the law of sowing and reaping, he receives a plentiful harvest. When the builder observes the law of carpentry his house affords comfort. So in all branches of industry the man that gives good heed to the law of nature is rewarded with success.

When we unlock the secrets of nature and explore her realms we gather the treasures that sleep in her bosom.

Experiments are made by adventurers ignorant of natural laws. All

mankind to some extent, and most of us are lamentably in this number. But few have gone deep or far into the mysteries of her archives. Such as have are considered wise above the average of mankind.

Edison, the famous discoverer of the hidden or latent forces of nature, has not created any thing. According to the constructive capacity given him he has made new applications or uses of these forces unknown to man before.

In this sense the most scientific man is the one cleaving closer to nature, and courting her favors more, and observing her laws more faithfully than others that preceded him, so that he that reads truly and truthfully interprets the mysteries of earth is the greatest benefactor to his race, as he opens more of her hidden resources which are emptied into the lap of hungry mankind.

In the higher realm of spiritual things its glorious mysteries are not learned by study or experiment, but by revelation, and all this is according to the law of the kingdom of Heaven. The law of the spirit of life in Christ Jesus gives freedom from the law of sin and death to them that walk not after the flesh, but after the spirit. There is no chance here. Even in natural things there is no accident or chance matter, but there is a cause—always a cause. He that sows to the flesh shall of the flesh reap corruption. It is the law of cause and effect—the highest form of the law of science. He that sows to the spirit shall of the spirit reap life everlasting. There is never an exception to this law or rule.

We may be ignorant of the law, but that does not exempt us from the effects of its violation.

How good it is to feel the need of a guide in the way of salvation. How can I understand unless some man guide me is the language of one who

was a subject of gracious operations leading surely to salvation.

He that seeks finds. To him that knocks it shall be opened. We may assuredly gather that whosoever hungers and thirsts after righteousness shall be filled; for this is the declaration of him who cannot lie, who speaks and it is done, who commands and it stands fast.

The interpreter of these wonderful laws alone can unfold their meaning. But the wayfaring man though a fool shall not err therein. For the way is the wisdom, and there is no higher law than this. The law of the Lord is perfect converting the soul. There is no failure in the operation of this law, because it is perfect, and is the law of life, or a life-giving law.

There is the perfection of God's operation, for it is the law of the Lord. The law that came by Moses made nothing perfect. Its subjects were carnal, whilst that law was spiritual. Hence the failure of that law through the weakness of the flesh. But the law of the spirit of life in Christ Jesus has a perfect and spiritual operation in Christ Jesus, making the subjects of grace willing in the day of the Lord's power. Christ being in the subject of grace, who both lived, died and rose again for these vessels of mercy works in them both to will and to do of his own pleasure, hence there is perfection in this wonderful kingdom of grace. The fruit is unto holiness, and the end is everlasting life. These are trees of the Lords planting that he might be glorified in them. They are God's workmanship, created in Christ Jesus—not in an earthly man—but created in Christ Jesus unto good works, which God hath before ordained that we should walk therein.

The subject of this wonderfully gracious operation delights in the law of God after the inward man, or the new-hidden man of the heart, which is born

of incorruptible seed by the word of God which lives and abides forever.

He meditates in that law day and night, and his researches in this field of pure and perfect knowledge are sweeter than honey and the honey comb. Here is the law of faith and love. His confidence in the perfection of the Lord is unlimited. Hence he has no fear of failure in God, and hence he is kept in perfect peace. Surely this man has solid and glorious ground to stand upon, for the Lord God is his sun and shield, his exceeding great reward.

This is the excellency of the knowledge of Christ Jesus, for whose sake the child of God gladly suffers the loss of all things of this world, that he may win Christ and be found in him, not having his own righteousness which is of the law but that which is by the faith of Jesus Christ which is to and upon all them that believe.

P. D. G.

RECONCILIATION.

"Be ye reconciled to God; is a divine injunction which seems to imply that the state or condition of the people of God, in which by faith they are denominated the children of God is such that they may or may not be reconciled to him. Why they are not and how they become reconciled to God are questions worthy of our most earnest and careful consideration. There is perhaps no other feature of divine truth which has a more direct and constant bearing upon the state or condition of the children of God and is more directly involved in their every day experience than that of reconciliation, and yet the greatness of the mystery of Godliness is no more apparent in other principles of the doctrine than in this. The more actively one's mind becomes engaged in an investigation of its vital issues the more deeply profound they seem to be, and not until he

reaches the inevitable conclusion that he can not attain unto a knowledge of its character and virtue is he really and truly qualified to comply with the divine injunction to assume the sacred relations. To be reconciled does not mean that you must be something else and in some other place, state or condition than what you are, where you are or as you are, nor that you must have something more than you have or different from that which you have, but that with what you are, where you are, as you are and with what you possess you are to be reconciled to God. And you should bear in mind that this reconciliation is to God. We should not only remember that this reconciliation is to God and to no one else, but that it is altogether upon our part, that God is not, never was and can never be irreconciled to his children, that there is therefore no such thing as a lack of or necessity for reconciliation with him. He is essentially and eternally what he is, therefore his relation to his people, and his mind, will, purpose and pleasure toward them, and his foreknowledge, election, predestination and calling of them, and the revelation of his power and God-head to them are in perfect accord with the immutability of his counsel and his oath by which through the everlasting covenant all things are ordered sure, and therefore in all things he stands to them eternally and everlastly the same. It seems to me that it is no more true that all our needs are supplied according to the riches of God in glory by Jesus Christ our Lord than it is that we should and do need and realize our need of that infinitely blessed supplying. To know this to be the true relation between the Lord God and his people, and to feel assured in our hearts that we, sinners though we be, in some mysterious way sustain this character of relation to him, and that our hope

is in him, is some thing like what it is to be reconciled to him.

Reconciliation as here taught is not essential to the heirship of the children of God, but to their rest, peace, comfort and joy in the Lord who is their wisdom, righteousness, sanctification and redemption, because with him and in him, his people are no less his whether they are or are not reconciled to him, and according to the same principle the church has as much fellowship for one who feels lifeless, dark, cold and doubtful as it does when he is in the full vigor of life, zeal and triumphant faith. When we remember that our standing is in the Lord how different are our conclusions than they must be should it be required, to be in ourselves, and how assuring the thought that our faith and hope contemplate what the Lord is to us and not what we are to him. Whatever may be the changes with us, and however often they may occur along the uneven pathway of this inconstant life the Lord never changes, and hence the divine virtue and salvation to us in that changeless saying of our unchangable God, for I am the Lord, I charge not; therefore ye sons of Jacob are not consumed. If we could maintain an unchangable attitude toward him it would at once render common the thought that he changes not.

The Lord having ordained that his people should remember all the way in which he has led them, it is but reasonable to conclude that the incidents of the way should also become things to be remembered, as things which accompany salvation, things by which they are taught the necessity for divine leading, and things which remain by way of remembrance as ever present reminders of the way and of his leadings therein. The remembrance of the way and of the incidents along the way serve as a kind of school review, reminding those who have been taught

of what they have learned and of what they therefore thereby know as having been taught of God, and when they are reminded of what they have received, the things which they have, and of whom they were taught them, then are they reconciled to God. They know that the judge of the whole earth doeth right, and when they are assured that the things which have been done to them, have been done for them and are the Lord's doings, they at once see his beneficent and mighty hand in all things, and they see and know that all things work together for good to them that love God, to them who are the called according to his purpose, and by faith, which is in Christ Jesus the Lord, they willingly yield to and enter into the consoling and comforting embrace of that persuasion which a hope in Christ can but inspire and again are they reconciled to God.

The people of God are said to be his workmanship as created in Christ Jesus, therefore as such they are what he must have designed them to be. He created his people for himself, and for his own glory, therefore their makeup in all their constituent parts must be to the praise of the glory of his grace, by which grace they are what they are. The most decided opposites are found in them. Elements enter into their composition which in themselves embody elements as distinctly contradictory and contrary to each other as is possible to conceive things to be. There seems to be nothing that opposes or is opposed but that is found in them, and is in some important sense so closely allied with them in their composition, state or condition as to render an otherwise existence in this life an improbable if not an impossible conclusion. They are as surely dead as they are alive, they are as truly sinners as they are saints, they are the strongest when they are the weakest, their brightest visions of glory are attended

with the most acute sensibilities of vileness, and when they feel that the shackles and weight of the body of this death are rendering them most wretched and miserable, wherefore they are made to cry out for the knowledge of a deliverer, they break forth in shouts of deliverance, thanksgiving and praise as with the mind they serve the law of God, but with the flesh the law of sin. Sometimes that which salutes their lips with sweetness seems to fill them with bitterness, and with the revelation of visions of joy come reversions of anguish and sorrow. Sometimes that which fills their souls with exceeding bitterness seems to be the very inspiration of a fountain of sweetness filling them as with the fullness of the river of God, as when the parched ground becomes a pool and springs break out in the desert, and according as they see the Lord's hand and the characteristics of his name in these peculiar exercises so are they reconciled to God.

The actual and infinitely effective work of reconciliation was wrought of God in Christ and to us or his people is committed the word of reconciliation through the ministry thereof, whereby when we believe the gospel or the word of reconciliation we become reconciled to God, and as believers in Christ enter into rest. The children of God are such by virtue of what they are of him in Christ Jesus, and they are what they are in Christ by virtue of what Christ is made of God unto them, and this divine relationship produces the state or condition which they occupy in this pilgrimage the knowledge of which comes to them by revelation through faith which is in Christ Jesus, and when ever they are given to see this and believe it as by the faith which is in them they readily commit their way unto the Lord as unto a faithful creator and are reconciled unto him.

It seems to me that it is only when the children of God are in a state of unbelief that they are not reconciled to him, and that as long as they are in this life and are known in any sense after the flesh so long will they need the word and ministry of reconciliation that they may be reconciled to God, but when it becomes as true of them as it has of Christ that though they have been known after the flesh yet now henceforth are they known no more after the flesh then shall they see him as he is and be like him.

P. G. L.

To the Churches Composing the Country Line Association—GREETING:

Dear Brethren:—You are aware of the fact that there are about six thousand dollars coming to you from the J. L. Harrelson estate. At the last term of the Superior court of Caswell county the Judge decided that the said money should be given to the churches which composed the Country Line Association at the time the J. L. Harrelson will was probated in 1885. This will leave off of the churches which composed the Association in 1903, when the will was read, Dan River, Sur, Roxboro and Burlington and take in Shiloh, Mt. Lebanon, Eno and Dutchville, churches of the Eno Association which were then members of the Country Line Association.

What we want to do in this letter is to make an appeal to you for the benefit of the four churches, to-wit: Dan River, Sur, Roxboro and Burlington. These churches were given to understand that they were legatees in that estate and it will be an awful disappointment to them to not share with the other churches. Then they are all poor churches and Roxboro has a heavy debt hanging over her which the brethren there are really not able to pay.

Now, brethren, are you not willing to make a gift to those four churches, lump them in as members of the family and let them share an equal portion with the rest? What say you? The money is not some-

thing we have earned but a gift from the Lord which cost us nothing. Let us divide with those churches, we shall not miss it. Consider this matter and send in your decisions in your letters by your messengers to the next session of our Association. The churches at Shiloh, Mt. Lebanon, Eno and Dutchville are requested to consider this matter, send messengers to represent them and send in their decision on this suggestion. Brother Neal, the executor, is very anxious for this to be done. Brother C. A. Howard is chairman of the committee to receive and receipt for the said money and will not pay out any money till the Association of next August (1905) takes action.

Brethren, speak your minds, but be charitable.

Your brother in hope,

L. H. HARDY.

OBITUARIES

MRS LANDANIA BASS.

This pious lady was a daughter of Mr. Joseph Petway and Mrs. Nelviney Petway, and was born August 2, 1857. She was a moral woman all her days, and of an honorable and industrious family of people, of which several are Primitive Baptists. Her life was so much like her good old mother who yet survives her, and is a faithful old mother of Israel. Sister Bass was a woman of a kind disposition, a good mother, loved and esteemed by her neighbors, and filled her seat as a faithful member. She united with the Primitive Baptist church in the spring of 1889, and faithfully bore the cross, ever trusting in Jesus, exalting her God, and anchoring her hope upon grace divine, until it pleased the Lord to take her home from all harm, though she was excluded from the church perhaps two years before her death, over some things arising in the church. She offered back to the church twice, but was not received because the matters between the parties, had not been satisfactorily compromised with the church: while I the writer wish to say that I think every member at heart would have been

glad if she could have been received without taking unsettled matters in the church. She said it was greatly her desire to go back home with those she loved. She had offered and was rejected, and that it was all she could do, but she did not think hard of the church, and had given it up to the Lord. Sweet is the language of one so meek and humble. The last sermon she ever heard was at Town Creek. After preaching closed I looked over on the back seats: she was standing somewhat to herself. I wish I could tell some one how much she bore the image of Jesus, and how beautiful she was arrayed. They that have never beheld by the spiritual eye could draw no idea. A few days expired and she was taken with paralysis on the 22nd of July last and died July 25, 1904. She was married twice, first to Mr. Gilbert Weaver. This union gave them one son, Mr. W. C. Weaver, an honorable and clever man. Her last husband was Mr. Isaac Bass. In this union were born unto them six children, four of them survive their loving mother. She leaves three sons and two daughters, a husband and a host of friends to mourn her loss: but their loss is her eternal gain. May the Lord ever bless the bereft ones in natural things, be a Father to them, and save them in grace, I hope, is the prayer of their unworthy friend in tribulation.

Her home is vacant of a mother,

That was so good and kind;
Never to be filled by any other,
So noble and refined.

Her home is vacant of a wife,

That was ever true;
An honorable woman all her life,
And devoted husband, too.

Her home is vacant of a friend,

And of noble womanhood;
A charitable neighbor and helping hand,
Opening the paths of good.

Her home is vacant of a lady

Naturally most refined;

Embraced in things divine.

Her home is vacant of a woman,

Who a life of affliction trod;

In tribulation she exalted,

Her Redeemer—God.

Endowed with spirit, grace and truth,

Bereft ones, give Jesus praise,

For taking your precious one;

While you mourn she happy,

With Father, Holy Ghost and Son.

J. J. THORN.

MRS. ELIZABETH FRANCES MANNING.

Mrs. Elizabeth Frances Manning was born in Martin county, N. C., September 29, 1829, and died at her home on May 31, 1904. She was married to Edwin Manning, April 2, 1854, who died October 7, 1897, and to this happy union were born ten children, eight of whom still survive—five sons and three daughters—all married and three of the sons members of the Primitive Baptist church. She leaves 52 grandchildren, seven great-grandchildren, and three brothers and one sister to mourn their loss.

The last years of her life were spent in much pain, though she stood up to disease and fought bravely always attending church if possible and was only confined to her bed a few weeks before her death, which was from heart drosy. She answered the call willingly and often repeated the words of that immortal hymn:—

Jesus, thou art the sinner's friend,

As such I look to thee;

Now in the fulness of thy love,

O, Lord, remember me.

She united with the church at Smithwick's Creek in May, 1852, and remained a faithful member until she was called to her reward. It is a great comfort to think of the long time that she was in the service of the Lord, and to think of that glorious promise made to them that hold out faithful to the end,

The loss of her husband seemed to greatly sadden her, but only tended to increase her faith in him who doeth all things well.

She was always a faithful wife, a loving

mother and a dear grandmother. Her funeral was preached by Elder Ashley D. Mizell and she was laid to rest in the family burying ground in the presence of a large congregation of relatives and friends.

May the Lord bless and help us to live so that when our work on earth is done, he will receive us into his eternal kingdom, there to meet her who is gone forever, gone and left us here to weep—

Till we are called to follow her,

And in the grave to sleep.

We shall sleep, but not forever,

There will be a glorious dawn.

We shall meet to part no more,

On the resurrection morn.

HATTIE E. MANNING.

JESSIE PARKER WILLIAMS.

Death has entered our home, and taken from us our darling little girl, Jessie Parker Williams. Jessie Parker was born September 14, 1902, and died July 29, 1904, making her little stay on earth 22 months. She was taken sick June 11th with that dreadful disease, cholera infantum, and after two weeks' illness improved some we thought, and took her to ride several times, but she took a relapse and grew weaker and weaker until the angel of death came July 29th and took her from us. Jessie Parker was a bright child, loving and affectionate; none knew her but to love her. All was done for her that fond parents, grand parents and relatives could do, but alas, everything failed. 'Tis hard to give her up, but we ought to be reconciled to her death, for we feel sure that she is sleeping peacefully with the angels. Our home is sad and lonely since Jessie Parker left us, but I hope the Lord will comfort us, and when it is our time to leave this world, I trust we may be willing and ready to go to meet our little darling.

'Tis hard to break the tender cord,

When love has bound the heart,

'Tis hard, so hard, to speak the words,

"We must forever part."

Dearest Jessie we must lay thee

In thy peaceful grave's embrace,
But thy memory will be cherished,
'Til we see thy heavenly face.

(Written by her broken-hearted mother.)

APPOINTMENTS

J. A. MONSEES.

North View, December 25.
Clear Springs, 27.
Pine Ridge, 28.
Saint's Delight, 29
Mount Vernon, 30.
Abbotts Creek, Jan. 1.
Will need conveyance when off railroad.

E. E. LUNDY.

Mt. Pleasant, S. C., Saturday and 2nd Sunday in January.

Bishopville, Sunday night.
Cason's Old Field, Tuesday.
Lawyer's Spring, Wednesday.
Jerusalem, Thursday.
High Hill, Friday.
Union Grove, Saturday.
Watson, 3rd Sunday.
Crooked Creek, Monday.
Meadow Creek, Tuesday.
Bear Creek, Wednesday.
Flat Creek, Thursday.
Salisbury, Friday.
Pine Saturday.
Mt. Vernon, 4th Sunday.
New Shepherd, Tuesday.
Tom's Creek, Wednesday.
Rock Hill Thursday.
Mt. Tabor, Friday.
Sandy Creek, 5th Sunday.

Will some brother from Cason's Old Field meet him at Morven on Monday after 2nd Sunday in January.

W. T. BROADWAY.

Mountain Spring, Dec. 21.
Liberty, 22.
Sisters Harkeys' 23 at night.
Charlotte, 24 and 25.
Concord, 26 and 27.
Bear Creek, 28.
Liberty Hill, 29.

Freedom, 30.
Albemarle, 31.
Mountain Creek, Jan. 1.
Flat Creek, 2.
Tom's Creek, 3.
New Shepherd, 4.
Thomasville, 5.
Lexington, 6.

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Zion's Landmark.

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Kader Alley

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

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

PRICE \$1.50 PER 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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE REVELATION TO BABES.

"At that time Jesus answered and said: 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." In another place it is written that "Jesus rejoiced in spirit and said "these words of thanks to the Father. Thus the very doctrine which the natural man does not receive, but hates, is here presented as a cause for rejoicing and thanksgiving. Man by nature is not qualified to know the things of the Spirit of God, and it was God's purpose that this should be so. "In the wisdom of God the world by his wisdom knew not God." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Natural wisdom and prudence have nothing to do with the acquiring of spiritual knowledge, nor with profiting by it. This knowledge comes only by revelation; and that revelation is not to the natural mind or understanding of men, not to men at all, but to babes. Let a wise man, an idiot and an infant stand side by side, and you make an effort to teach them something; the wise man only can receive the knowledge you would give them. But let the sun rise upon them, he is revealed to each of them alike in his own light. The revelation is received by them equally; the babe gets as much as the

wise man. The wise man is as the babe in this respect.

A babe is one newly born. "Except a man be born again (from above) he cannot see the kingdom of God." This is the babe spoken of by the Saviour, a man who has been born of the Spirit of God. And the poor sinner who has been the subject of this new, spiritual birth is as a babe in his experience. He is as helpless and dependent as a little babe. He cannot take care of himself. But must be thoroughly cared for and ministered to in every respect.

What a good thing it is for the little babe that the favors of God are not given according to our wisdom or prudence; then those lacking in that respect must have been passed by. What a good thing for the babe, for the poor sinner who hungers and thirsts after righteousness, but can do nothing to satisfy that hunger and thirst, that salvation is "not according to our works, but according to God's own purpose and grace, which was given us in Christ before the world began." To every babe in this experimental sense the revelation is made of Jesus as our righteousness.

The dear Saviour has here expressed the only reason that can ever be given in this mortal state for the truth of God's election and predestination, and why he has hid the things of the spirit from the wise and prudent, and revealed them unto babes; and that is. "Even so, Father, for so it seemed good in thy sight."

"All things are delivered unto me of my Father; and 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." Of the rich cluster of great and wonderful truths which is presented here I will refer only to two: the knowledge of the Father by the Son, and the revelation of that holy filial relationship to poor sinners according to the will of the Son. The knowledge of this filial relationship to the Father can come only by the experience of it, and that experience is only given by the Son according to his own will. In no other way than by this revelation in their own soul's experience can any of the sons and daughters of Adam become experimentally sons of God.

But how does this wonderful revelation come to poor sinners? What is the experience of it, and what are the evidences of it in our hearts? Such questions present themselves with searching power to living souls. I understand that this sweet and holy revelation is presented in the wonderful and precious words that follow:

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Here the Son, with divine power, calls certain characters to himself. This is the revelation of himself to his people as the Son; and in this revelation of himself is the revelation of the Father, who dwelleth in him, and doeth his works, and speaks in him. The apostle says: "Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father."

But let us consider more carefully and fully this call of Jesus to the laboring and heavy laden. We are apt to think of the words of Jesus as the same as the words of any other man: because of this many have taken these words to express an invitation. But we need to remember that Jesus spoke and taught as no other man ever did.

He didn't speak to the natural ear, but to the heart, and his words were always with power. "The words that I speak unto you," he said, "they are spirit and they are life." As it was in the beginning so it always has been, and always shall be. "He spake and it was done, he commanded and it stood fast." His word of command never fails; his "come," whether to the lightnings, to the wind or to men, living or dead, is always obeyed. When in the "mountain apart he called unto him whom he would," they came unto him. When he said to Lazarus in the grave, "Come forth." Lazarus instantly stood at the mouth of the grave.

Those to whom these words are addressed are all those who labor and are heavy laden. All men are not laboring naturally, and all who labor are not heavy laden. A man has a work to do which requires all his strength to accomplish within the working hours of the day. He exerts himself to the utmost limit of his strength, but he finishes the work, and the burden is no longer upon him. He is not heavy laden. Each day he takes up the appointed work and exhausts his strength upon it, but at the appointed time it is done, and the load is gone from his shoulders. So in regard to religious work; those who regard themselves as required and able with zeal and energy, and exhaust their strength each day, but each day they do the work which they think is required of them, and so are not heavy laden.

But if one becomes maimed, or halt, or blind and so can do only half or a quarter of the necessary work, the remainder of the work is still weighing upon him, for it must be done; he cannot throw it off except by doing it. The next day and the next there is still the unfulfilled work resting upon him, and the burden is steadily increasing, while his power to work is diminishing, so that finally with all his struggles he

is weighed down to the earth, still trying to labor, but heavy laden. So when the poor soul, who has been working in his own strength and has felt satisfied with what he has done, begins to find his strength failing, the work to be done increasing, and his own efforts unsatisfactory, he begins to know what it is to labor and yet be heavy laden with work that he cannot do, and burdens that he cannot carry. Now sin revives in his heart, as the law enters more and more, and the burden of sin he cannot remove. It grows heavier and heavier, and weighs him down to the earth, and presses his soul down to despair. Now even his religious work and even his prayers, appear sinful to himself, and only seem to add to the heavy weight that is crushing him down, and he has come at last to only one cry, "God, be merciful to me a sinner."

Here is the one to whom the gracious call is given by the dear Saviour, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is not as though one man should say to another, "If you will come here I will give you a reward." It is not something like an offer made to be taken into consideration as to whether we will accept the proposition and get the reward or not. It is a word of power. "Where the word of a king is there is power." This is the revelation of the Father by the Son, and of the Son by and in the Father. "No man hath seen God at any time; but the Son which is in the bosom of the Father, he hath declared him." This is the Son's declaration of the Father to his people. No word of Jesus was ever spoken in vain.

I do not regard any thing that Jesus said as an invitation. The word "invite" is only three times in the Old Testament, and not at all in the New Testament. It is not used in the Bible with reference to anything said by

the Lord or by the Saviour. It would not be consistent with the character of an omnipotent God to invite those whom he created, and whom he upholds in life every moment. An invitation implies equality between the two, and the one invited has a right to decline. It also implies power to accept in the one invited. If the invitation regards good works Paul says: "How to perform that which is good I find not;" if it refers to good thoughts, Paul says, "Now that we are insufficient of ourselves to think any thing of ourselves, but our sufficiency is of God." An invitation can do nothing toward salvation. It could not save a babe who is in danger. What could an invitation have done for Daniel in the lion's den, or for the three Hebrew children in the fiery furnace?

Those to whom Jesus speaks so tenderly as laboring and heavy laden are the babes to whom the revelation is made. I like the word "call" because it is in the Bible. Jesus calls his sheep and they follow him. He calls the heavy laden, and they come to him. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Their first knowledge of Jesus is an experience of rest, which always surprises them, because it is never expected. How the poor soul wonders to find the heavy burden gone and a sweet rest and peace in the heart. "He that believeth hath entered into his (Jesus') rest."

The name of Jesus is now very sweet and precious. It almost seems at times as though his gracious voice could be felt in the soul. This is the revelation of the Father, who has executed justice and judgment for us, and now makes us feel his Fatherly love. This is the revelation of Jesus as having done the work we could not do, "bearing our sins in his own body on

the tree" and so putting them away, having been "delivered for our offences and raised again for our justification."

The babe in Christ receives this glorious revelation, not as the letter of truth into the natural mind.

a sweet experience of the blessed power of faith, and hope and love in the heart. From the time of this experience of rest given unto us, rest from our vain labors under the law, how helpless and dependent we feel ever after. We feel that we need to be led, nay, carried all the time. We need to be led in the paths of righteousness else we cannot find them. We need to be carried in the everlasting arms. And the promise suits our case: "Even to hoar hairs will I carry you." When we are enabled to walk in paths of obedience, and to do works acceptable unto the Lord, we cannot, do not even wish to claim any praise for it, but feel that we want to give thanks to the Lord for the grace that was given us to obey; for we must say with the apostle, "not I, but the grace of God which was with me."

SILAS H. DURAND.

Southampton, Pa., Dec. 13, 1904.

THE THORN IN THE FLESH.

Nov. 3, 1904.

"And lest I should be exalted above measure through the abundance of revelations, there was given me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure." 2nd Cor. xii, 7.

While we were at the Contentnea Association a dear brother in the ministry asked me to write on the above subject, and, while I feel that he could have given me much more information than I can give him, yet I am desirous to do the best I can hoping the dear Lord may direct me what to write and how to do.

I am satisfied that this thorn has

ever been with the children of God, given to them by him and for a purpose of his own glory and for the destruction of the flesh with its affections and lusts. Only the children of God know anything about it or its workings. One dead can know nothing of the pricking of a thorn. Even so unless one is alive in Jesus Christ he can know nothing of the "Thorn in the Flesh."

It appears to me that it is the knowledge we have of ourselves as our sinful natures are revealed to us by the light of God's grace in our hearts. The more brightly the grace of God shines in our hearts revealing the face of Jesus Christ the more the knowledge of ourselves he gives us and the more of our sinfulness we see and the more we are made to repent in dust and ashes. Thus, with our revelations, there comes a great buffeting and we are humbled before God under his mighty hand.

Revelations, visions, etc., do not necessarily mean dreams nor visions of our heads upon our beds at night nor do they necessarily mean a vision one might see as if it were in the open air. If one is carried down deep into temptation and the clouds of darkness hang heavily over him this is a revelation, a vision.

All the children of God do not have these trials and temptations to the same degree, but to each is given according to the measure of the gift of grace.

When our Lord was taken to the pinnacle of the temple and tempted to cast himself down it was a temptation to suicide. Thus he overcame that temptation for those who have been so sorely tried in that horrible pit.

Doubtless many of the people of God never were led into this strait and therefore many do not believe that others have been. They do not stop to think that Christ never endured anything unless there was a necessity for

it. Many things I believe which I have not experienced because I find it in some way spoken of in the words of inspiration.

God has a purpose in all our trials and they will surely accomplish his purpose.

When one is sorely tried and deeply tempted and deliverance comes to him he may speak of these things and should for there is another who has been in the same conflict and God has given to the one for the other. When he is delivered from this deep distress and sees the mighty hand of God in succoring him he cannot boast over those who have not known these deep places and these bright manifestations. Doubtless he would boast, but at once the thorn appears and he remembers that he is but a worm and is made to cry out, oh my leanness, my leanness, and to say behold I am vile. The law of faith comes into lively exercise and boasting is excluded. Here God makes this messenger of satan to serve his purpose in destroying the works of the flesh which satan has maneuvered. The Lord causes Israel's enemies to destroy one another and thus he gives them the victory. God's grace is sufficient for them and his strength is made perfect in weakness. Therefore do they most gladly glory in their infirmities, that the power of Christ may rest upon them. They take pleasure in these things for Christ's sake, for when they are weak then are they strong.

It appears to me that the dying of our Lord fully points this out. He did not draw the sword but the wicked did. They drew it against him and smote the Shepherd of the sheep, but in smiting him they forever slew themselves and he put them all under his feet. Thus he got the victory for all his saints in conquering the powers of darkness. His was a fight of patient endurance for he endured unto

the end and destroyed the enemies of the church.

As he was humbled and became obedient unto death, so must all his servants be and therefore we see the need for the thorn in the flesh.

This destroys every principle of jealousy and envy and humbles us at the feet of the brethren. Saul must be destroyed out of Israel before David ascends the throne, but David must not stretch forth his hand against the Lord's anointed. Saul must destroy himself and thus open the way for David, yet David does not rejoice, but mourns for Saul. Oh, how meek was little David!

These are illustrative of the conflict in our own hearts. The spiritual is always meek, praying to God and trusting in him for deliverance. This thorn we must have while we are in the flesh and therefore we need not hope to find a place in this world where we shall not be buffeted. Those who serve the Lord must serve him, but as fearing him as a dear and precious Father.

I feel that I have only hinted at this very important subject, but hope I have said enough to let our brother see my understanding. May the Lord bless him and all the household of faith is the prayer of the least in our Father's house.

L. H. HARDY.

Elder P. D. Gold, Wilson, N. C.

Very Dear Brother:—I desire to pen a few thoughts for the readers of your paper, provided you feel willing they should have a place, and I will say first that I am partly troubled, partly mad, and I suppose the other part of my mind (if I have three kinds of thoughts at present) is grief. I can't help being worried at times with a certain one which is self, and I can't tell what will be the final consequence, but my only hope is in the Lord. I am truly glad that Jonah got angry and Peter too,

and many others of the ancient writers, for it comforts me to know that they were all sinners like we are to-day, so far as their natures were concerned. I often feel angry with the devil in my flesh, and everybody else, for I know he is in every living human and the one who says he is not is deceived in himself. But I did not once think he was in Christians as I do now, but there is one and only one free from the devil, and I am glad that Jesus was separate from sinners in this sense, so that he could appear in the presence of his Father as the perfection of the church of God. In him the church without sin. He is the good tree that cannot bring corrupt fruit, and the wicked one is the corrupt tree that cannot bring good fruit, and it is sad and solemn in one sense for us to know that every human is living upon the fruit of one of these trees, and even God's children eat of this corrupt tree at times and but for their great Physician I know not what would be the consequence. But Jesus so comfortingly said to his chosen, "If ye eat any deadly thing it shall not hurt you." Blessed thought, he is exalted to give repentance and the forgiveness of sins unto Israel his chosen.

I often meditate with joy and sorrow of our God's dealings with sinners of whom I am chief. I rejoice to know he has advised means whereby his banished shall not be expelled, and I sorrow to know that notwithstanding his great mercy to me, I can't cease from sin. I am yet unmindful of this poor man who by his wisdom delivered the city.

I have had a hope of (some 14 for more than 14 years, and have had a name among the Baptists for more than 11 years, and they have spoken many kind words to me, and done me many favors, and I desire to thank God and them too for all, but tonight my heart seems cold and barren,

and just why I am trying to write I can't tell, for I fell destitute of anything but a heart that is desperately wicked and deceitful above all things. But down deep in my heart is a feeling to confess my faults as commanded in God's word, and in doing so I desire to tell no more than the truth, nor to write things I have not felt, but to say such things as I am now thinking about. I have felt of late of making one request of my dear brethren, and that was to allow me to resign as pastor of the churches I have been trying to serve for reasons that I can't give fully, only in part, one of which is, it seems that winter has come upon us; there is but little sign of life, and I have grown weary and tired of myself (not of the brethren). My sins are almost before me all the time, and I hardly ever feel the sweet liberty of the Spirit. But I know not what a day may bring, forth, for now if I had to make a request I would beg the dear brethren to let me go as long as they feel in their hearts that God has given me to them, and no longer. So after all I shall hope that God will subdue my sinful nature, and make me willing in the day of his power to go when and where the Spirit says go; for I believe a man's gift makes room for him, and brings him before great men, and I always feel strange when I meet one who feels his gift is underestimated by the church of his membership, for such was not my experience, for it was a mystery to me how the brethren could see in me any gift at all, and it is no less so yet, and while I am on this line of thought I want to write a little to the young preachers, as we have a good many, and I want to beg them to wait patiently on the Lord for power from on high, and rest assured if he has begun this good work he will perform it in due time, and just as he sent Ananias to Saul to be told what to do, so

the church will feel your gift in their hearts, and put you forward in due time. David said: "All thy work shall praise thee, O Lord, and thy saints shall bless thee." Now as I have said this to the young preachers (and I hope because I love them) I want to say to the churches of which they are members that if they fail to observe these things

plainly taught in God's word they need the reproof of the church, and should have it, and the sooner the better; because there is much to be considered just here. For instance, here is a man claiming a mind to speak in public, and the church gives him permission (for they most always do this), and he continues for awhile with but little if any sign of the gift of a minister, but the church says to themselves, well we love him too well to discourage him, and just let him continue on and on, until he goes off on a tour so long it almost makes us tremble to think about it. He has asked people by this to leave their work and homes, to go to hear him, when he really has never preached so as to interest his people at home, but the church says, well maybe he can do better away from home. Now where can a man find scripture for such? I think if I know myself I have never felt competent to advise, for I need advice myself; but the time has come that I actually feel it my duty to beg the people of God to be careful and prayerful in these things.

"Faithfulness becometh the household of God."

Dear Brethren: I am too young and weak to advise, but I feel I shall not be here long, but while I live I want to be found faithful. I have told my dear brethren abroad, or some of them, that I visit on the second Sunday that I feel the end of my pilgrim age is near, and I want to go home to die, yes

home, there is no place like home, and those dear old veterans of Christ that so warmly received me into their fellowship, when I had no where else to go, will soon be gone, and I want to preach to them if I could a few more times before I depart. They are dearer than life to me. I want to see them and mingle with them in their worship of God. The dear old family circle has already been broken by many deaths since I joined, which often makes me feel sad, but some dear precious ones have been added, and a few of the aged yet remain on the battlefield, and are the most faithful to duty, of all the church. Such is the truth that there has never been a family circle on earth, but what was broken, which always brings sadness but blessed thought, there is and will be a glorious re-union of the veterans of the cross, and once reunited there will be no more death, no more parting, but will sing glorious praises of King Emmanuel forever and ever.

Submitted in love,

W. A. SIMPKINS.

Williston, Fla., Nov. 16, 1904.

Dear Brother Gold:—Please find money order to pay for the dear old Landmark, which I love so dearly. It is all the Primitive preaching I've heard in four years, and you may be well assured I am hungry when it comes laden with such rich treasures from the household of faith, for if I am saved it is by grace through faith, which is all the Lord's work, and not mine; and I have a sincere desire to honor him both in body and spirit, and to bless and adore his holy name both now and forever. I have nothing of self to plead but sin. I often feel poor both in body and spirit. I don't desire riches. I desire enough to live on honorably. I would rather lay up treasures in heaven. I would rather be a door keeper in the house of my

God than to dwell in the tents of wickedness. Pray for me. Give my love to the ministering brethren with whom you meet. I highly esteem them in love for their work's sake.

MARY P. BUCKNER.

Nov. 21, 1904.

Dear Brethren Gold and Lester:—It has been impressed on my mind nearly ever since I united with the church to write some of what I hope the Lord has done for my soul, though it is with much fear I make the attempt. I hope the Lord will be my helper.

When very young I had serious thoughts about death, and it would frighten me to think of dying and I did not know what would become of me. As I grew older my troubles increased, yet I did not know what was the matter with me. I had some very strange dreams, not knowing what to make of them.

When I was about 18 years old one of my neighbor girls about my age died. On hearing of this it came with such force to me, Suppose it had been my case, what would have become of my soul? I never will be able to tell the trouble that followed. It appeared to me that everything I ever had done was before me, and it looked like I was bound to die and go to torment. I would get out of my bed, and see if I could see some sign of judgment day, thinking I would be destroyed before day, and I would beg the Lord to have mercy on me.

Then at times it would wear off, and I would go to plays and enjoy myself, but that awful trouble would come back, and all I could do was to beg the Lord for mercy.

I continued in this condition for several years, and one night I sat down to work, but could not work, and left the house and fell on my knees to try to pray, not thinking I ever would

live to get back in the house, for there was such a burden on my heart I could not live; but I went back in the house, and fell across the bed, and all I could do was to beg the Lord for mercy. Suddenly my burden was gone, and I arose slapping my hands and praising the Lord. Walking out in the yard I thought it was the most beautiful night I ever saw. In a few minutes it was all gone, and I felt ashamed of myself. I was alone. My husband soon came home, and I told him I must be the worst sinner on earth; but my burden was gone, and I felt calm for two or three days.

I dreamed of a large creek, and when I walked up to it the impression on me was to show me my duty was to join the church and be baptized. It seemed I could hardly wait until the next meeting day, and I went to Salem church Saturday before the second Sunday in September and told the church part of what I have written, and was received and baptized by Elder John C. Hall. That was about 33 years ago. It seemed then my troubles were all ended; but I have seen my mistake, for I have had many ups and downs, and many doubts and fears, and as Paul says when I would do good evil is present with me, and what I would not do that I do. Sometimes it seems if I had ever met with the proper change I would not have so many doubts.

HARRIET C. MORAN.

Dear Brother Gold:—By request of Brother A. M. Williams, of Jubilee, N. C., I will appear for your consideration and consideration of the readers of the Landmark, some thoughts on the "Pool of Bethesda."

From scriptural information the Pool of Bethesda was prepared and existed prior to the time Nehemiah and his brethren, repaired or rebuilt the wall around Jerusalem and no doubt

it was used for the same purpose then, as it was in the days of Jesus and his apostles. The mention and description of it, to my mind, has no spiritual significance; but the circumstances connected with or surrounded it as mentioned by John were intended by him who "worketh all things after the counsel of his will," to display his power in raising the poor helpless man, who was utterly unable to step into the pool, when the water was troubled. It seems to me John only mentioned and described this pool, in order to make special mention of the miracle Jesus performed on this poor man.

This pool was dug and prepared by the Jews and it contained literal water and multitudes of impotent folk resorted there to be "made whole of whatever disease they had when the water was troubled by an angel." It seems that the water possessed no efficacy of itself, but must be troubled by an angel before it would have the effect to cure them of their ailments, that is, natural or physical disabilities. The Jews believed in, and practiced "divers washings." It has been and is yet demonstrated that literal water, possesses a cleansing and curative element. When drank by man, beast or fowl it satisfies their thirst. Certain kinds of water possess certain properties which are conducive to the health of man, and frequent bathing adds materially to our health. But no remedy, no matter how potent it may be considered has the proper or desired effect unless it is blessed by or of him who created it. No doubt the waters of Pharpar and Abana were as good as the water of Jordan, but the Lord intimated Naaman should be cleansed by dipping himself seven times in Jordan. The Lord commanded him through the prophet, and yielding to his command dipped himself, the number of times required, the remedy was blessed, and he was cleansed of his

leprosy. So that which is good for the health of the body does not improve or benefit the soul.

This pool had five porches, which I suppose were adjacent to; therefore easy of access to the pool. "In these five porches lay a great multitude of impotent folk." These five porches might have been built thus, to answer as symbols of the five books of Moses, as "five" seems to be a significant number in the scriptures. But if these porches did stand as a figure of the five books of Moses I can't see that those that were able to step in when the water was troubled, represented sinners "dead in sin," "full of wounds and bruises and putrifying sores from the sole of the foot unto the head," or Arminians waiting for the "revival season," because those that stepped in were "made whole of whatever disease they had." The law service made nothing perfect. And besides I don't believe John used a mask expression when he said they were "made whole." And again a corrupt sinner possesses all those ailments combined. He is blind and deaf, halt and withered and altogether unclean.

"For an angel went down at a certain season." "To everything there is a season and a time to every purpose under the sun." So God has a wise design, or purpose in everything he does. "An angel." We are not informed as to whether this was an angel of God or an angel of the devil. We are taught that God's angels are "ministering spirits," and we are also taught, that the devil has angels, but I do not think that the devil is so humane as to do anything, to improve or promote the health of anyone, but does everything he can to torment, afflict and destroy.

So I conclude that this pool and the means attending it was provided for the healing of those that had bodily afflictions, therefore temporal salvation, but the man that had "an infirmity

thirty and eight years," I think was doubly blessed, for he was not only given strength by the Good Physician to "take up his bed and walk," but "afterwards Jesus findeth him in the temple, and saith unto him, behold, thou art made whole, sin no more lest a worse thing come unto thee." "Where the word of a king is there is power." When he said unto the man "Sin no more," he felt the power and with this came the revelation that Jesus was his Savior. "This is life eternal to know thee the only true God and Jesus whom thou hast sent."

Some think that the impotent folk, both those that were able to step in the pool when the water was troubled and he who was unable represent the children of God in their christian pilgrimage. "While some are able to enter in and enjoy the immunities of the kingdom some from lack of spiritual strength are deprived of such joys and comforts." All that were gathered at the pool were impotent or had some kind of malady, but the man that "had an infirmity for thirty and eight years," was worse off and for him to have received any benefit, he would have had to be put into the pool. I think the Lord exercises the same power with one as he does another, and if the pool could represent the kingdom with its joys and comforts, then they would all be able to step in themselves. Those that make the afflictions or believe in the figure as I have stated above may be correct so far as some having more spiritual strength than others, but as pertaining to the pool of Bethesda and the circumstances that surrounded it to my mind the figure will not hold out. There is a difference in infirmity and the power of faith.

Before I close I will say I find no difference in the meaning of "impotency" and "infirmity" for John in speaking of the man that "had an in-

firmity" he also calls him "the impotent man." Then Webster gives about the same meaning of the two words.

Now the above are some of my thoughts concerning the "pool of Bethesda," and if they are contrary to the teachings of the scriptures I do not ask the readers of the Landmark to accept them. I am aware I have written in a scattering or disconnected manner but I hope you may be able to decipher my meaning.

I am as ever your unworthy brother in bonds.

P. H. JAMES.

Prescott, Ark., B. F. D., No. 5.

Dear Brother Gold:—I am on my journey home. I reckon there is no doubt but that I have been a changed man for thirty-two years; but there were eleven years of my life I did not know where I stood. It appeared like I was between the church and the world, but could not go entirely into either one. When I would get to the church I was not fit to enter in, and when I would get back to the worldly enjoyments I did not feel like that was the place for me. When I beheld the righteousness of the Pharisees, it appeared like they felt better than I did; but their talk had an empty sound. When I could behold the righteousness of Christ in God's people I felt vile, but oh! how I desired to feel like they looked to me. Whether I have ever attained to it or not I am not able to say; but sometimes I believe I have. I think at times that is partly why I am so much rejected by the Pharisees.

They do not understand the way I am journeying. I have seen the time that I enjoyed darkness better than the light, too, because my deeds were evil; but now I enjoy light the best, because in it there is peace and quietude. When the Pharisee prayed he thanked God that he was not as other men, but when the poor publican prayed he smote

upon his breast and said, God be merciful to me a sinner. I had rather be as the poor publican was, who went down rather justified before God than the other. They rejected my Master, too.

Yours in love,
J. R. JONES.

Robersonville, N. C., Dec. 5, 1904.

R. F. D. No. 3.

Dear Brother Gold:—I hope I have the right to say I have time and time again had a desire to write what I hope to have been some of the dealing of the good Lord with me, but felt so unworthy and thought surely it would only be fit for the waste basket. While I am sitting up all alone with a sick sister, and my mind pondering over the mysterious dealings of our grand Creator with his people I feel almost like I could write a book, but I feel that I am asking too much space anyway, but I want to send the piece you see written May 27, 1899, three years before I united with the church. I was so miserable at that time, but how relieved when, two years later I was baptized by my dear uncle, Elder G. D. Roberson. I felt so much better I thought surely I will live happier and be a better girl now, but alas, it did not last long. It almost seems sometimes I have done worse instead of better; yet I do trust my Saviour, I believe he is. We have had typhoid fever in our home for nearly three months. During the time God in his all wise purpose saw fit to take from us a very dear sister, loving, kind and obedient child; O, it did seem so hard to give her up, and does now some times; but the happy thought of the bright hopes I have of her being at rest is such a comfort to me; it must be wrong to wish her back in this troublesome old world. I have hopes of dear sweet sister's happiness. It seems to me I feel sure of it, for the very evening a few moments before

she breathed her last, I left her bed, where I had been with her all day, trying in my heart to pray to God to raise her to health again. I left her and went in a back room, dropped down on a bed still trying to pray to God to raise her, when all at once it seemed to me I saw her caught right up to a high distance in the air, there she seemed to be standing, dressed in white with a thick ivy vine over her dropping way down on each side. I raised up in bed and said to myself this means something. I thought and did hope so hard too that it was to show me she would be raised to health, but O, in a very few moments I saw what I believe it was. O, how I did hate to give her up even after I had seen her seems to me taken to heaven. She was such a bright, prosperous kind and obedient child. It seems that home never can be the same again without her, yet it must have been for good, or God would not have taken her. It is through great tribulations we learn the most beautiful lessons. It seems that God sees proper to bring us near to him through trouble, but I do feel sometimes that he is so good and merciful to ever bring such a vile sinner as I to himself in any way, trusting he will ever be my guide and protector.

Your sister in Christ I hope,

ANNIE L. ROBERSON.

I have stolen off to myself, and began writing, but know not who or for what, only to try to ease my poor miserable self a little, if such will do it. I have so long wanted to do so. I have tried so many times to drive the impression away, but have not been able so far to do so.

I feel it is very foolish in me to be doing this, but it does seem that almost everything I do is foolish: I do feel so strange sometimes. I feel my ways must be strange, too; but it does seem to me that I do try to do the best I can, and it seems the harder I try the

worse I do, until I get so miserable I don't know where to go, and what to do, only to look to the Lord for mercy, but it ever seems he has forsaken me sometimes. Then again it seems that I want to ask him to have mercy on such a poor miserable sinner as I, but when I do try it is with fear that I am doing wrong to ask for that I don't deserve; but still do in my heart, if not with words, for I feel that there is no other help. If he does not I would have mercy on myself if I could, but I feel powerless as a dead leaf looks. I feel that I can do nothing but trust him, although he forsake me. Oh, so many times I have been tempted to slip off to myself and try to scribble down some of my feelings, but few of them shall ever be able to explain with pen or tongue although sometimes my mind and heart are so loaded down that I feel I could fill a large book, such as it would be nonsense like this, and all else I do feel is foolish. I feel that if anyone sees this that they will think I'm crazy, and if they do they will only think like I do. I am not writing this to try to make any one think that I am trying to do anything great or good, for I am far from that, and I feel ever will be, even in the sight of the one I desire most to please, but only to try to ease my conscience a little, if so doing will. If I am doing wrong do pray to God to forgive me. I am not writing this to be made public, but to look at in the future if I live long enough, and if I die in short which I feel like I will, only for dear parents.

Brothers, sisters and friends, if I have any, remember me, poor miserable me that I am, all that have the spirit of prayer in their hearts pray for all such as I, if there be any. I feel that I cannot pray for myself or any one else unless the good Lord teaches me how. May God bless all. I try to

pray to-night. I will stop for to-night, perhaps forever.

ANNIE L. ROBERSON.

Elder P. D. Gold:

Dear Brother:—I received a letter from some unknown brother or sister September 8, 1904, requesting me to answer though the Landmark.

The subject is the love of money is the root of all evil. So we see at once there is no harm in the money, but where is one that has not got the love of money in himself?

Well, my friend, you ask the question, what should be a man's motive for trying to preach? It should be the love of God, and I am sure that every one that God has called to preach has preached or will preach the gospel if not God will be disappointed, and they will preach from necessity, yea, woe is me if I preach not the gospel. If I know anything about a call they will be made willing to preach, that is, to leave all and go and preach for Christ's sake, that the preacher may have rest, and in so doing he feels he has discharged his duty, and he feels that he has done it of a ready mind, not for filthy lucre and when the preacher is in his right mind he is not afraid that he will perish, but he will learn just what the scripture teaches, that there is long-suffering and doctrine. But he must press on, sometimes in despair. Some times he feels like all is well, and it don't seem to me that his mind is so much on money, but on the love of God, that he must feed the flock, that he might comfort the poor, that he must strengthen the feeble knee, that the lame man might be mad to leap as a hart. No, God does not punish any one for preaching the gospel and going to hear the gospel preached. But we are punished for doing wrong. Now my brother or sister, I know the subject of money is one that a great many Baptists are afraid of, as they don't want to hear

it mentioned. Now is not the scripture as plain on giving to your preachers or to the poor of the church as it is on the doctrine of election. But the scripture says as they have sowed unto you spiritual things, is it a great thing if they reap your carnal things. Now it don't say if he is a pauper give to him, but it just means this, if they have preached the gospel to you they have not got any cause to boast, they have only done what God has required at their hands. Now while he, the preacher has discharged his duty that the church has called to serve them, how do you feel towards him? Do you just walk up and tell him how much you enjoyed his preaching, and not manifest your love to him when the scripture says, is it a great thing if they reap your carnal things? I will just refer you to the 9th chapter of 1st Corinthians, and to my mind that tells you what or how the church should give, as they purpose in their hearts. If the love of God moves the preacher to preach that shows he is in the love of God. If the church is moved by the same spirit they will find rest in giving as they purpose in their hearts. But I have said if one is preaching just because he has nothing else to do, but to preach and is preaching for an occupation or if he is preaching just to make a living, I don't want to hear him and I don't want such a one to come among the churches in this country. You want me to tell you what I think of preachers leaving home churches and going away from home to preach. I suppose you mean when there is no preacher to preach for them. I will just give you my experience in this system. Years ago I traveled and preached, but at that time there were plenty of preachers in this country, and they had the care of the churches, just what I wanted them to have, for

I did not want the care of churches then, nor do I now, if I could get clear of what I have, and there was some one to take the care of them: but now there are but few preachers in this country, and while I would love to go around and visit the churches like I did in days passed by. But I feel it my duty to preach for my home churches and serve them the best I can. I have no use for insurance and I believe if the Baptist churches had never tolerated it in the churches they would have been better off than they are now, and as for selling whiskey, if it is right for a lay member to sell it, it is right for a preacher. How would you like to see Brother Gold standing behind the counter selling or dealing out whiskey if it were in a dispensary. I know that a Baptist could make an honest living. I can just tell you that I hate to know our brethren have gone into such things though I am opposed to prohibition. I am in favor of sobriety and temperance. Just the love of money is the root of all evil, and I just believe it means all evil of every kind, and all Baptists have that love in them, and that is the reason why we get into so many little no-harm things. But I am sure if God's people would follow the Old Landmark we would have more peace. I am sure that we should eat bread by the sweat of the face, and I think a preacher should have some way of making an honest living, and if he has a family they should work for a living like other people. Now my unknown brother or sister, I have answered your letter in my way. The reason I say unknown, there was no name to the letter sent to me. Brother Gold, I will send this to you to do as you think best.

ISAAC JONES.

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.

END OF YEAR.

The dial of Ahaz is not turned back. Time flies as we say. An irresistible power moves us all along, forgetting nothing, using no partiality. In this race the lame are not laggards, nor is the old man a cripple. The wonderful conveyance transports us all along, ripening us for the coming changes. You need not fear that you will never become old. Unless you are dropt on the way and pass out of time prematurely you will be an old person at the appointed time, if you are rich or if you are poor, if you are wise, or if you are ignorant, if you have been robust, or if you have been frail.

There are common chords that should draw mankind close together in pity, forbearance, good will and helpfulness. The infirmities, sufferings and sorrows of men cause them to have far more compassion for each other than apparent prosperity will exercise them unto.

How fleeting is human life. We have no continuing city here. Do we seek one to come? The more we know of the vanity of earth, the more we rejoice in the permanency of heaven. Our life is a vapor. But in proportion

as we feel this do we rejoice in him that changes not, and in whose hand is our life and breath. What a glorious healer he is who remembers our sins and iniquities no more forever, who gives us length of days, renews our youth, in whom we live, move and have our being.

The year now closing has its history written in the lives and hearts of men not well understood by them, but the handwriting is on the wall. When weighed in the balance and found wanting, if that hand that guides the stars and sets time in its musical motion, wipes all tears from our eyes then we gladly forget the things which are behind and press towards those things which are before. P. D. G.

A paper is published in Kansas that says there is no God, no Lord Jesus, no Holy Ghost, no resurrection—that these things are all a myth. Kansas appears to be active in emitting poisonous odors. This paper is published at a place called Great Bend. I doubt if the crooked serpent could spew out out noxious poison.

Since reading some of the productions of this order I have thought some on the evidence that causes belief in the existence of the Godhead, and it seems to me the most conclusive evidence is what is revealed to the subject of grace. One of the things so convincing that there is a just, holy and Almighty God is that there is a power that has unlimited control and full knowledge of all our acts, and whose holy nature condemns sin and causes him to feel the burden and wretchedness of sin. That which will bring a convicted sinner to self-abhorrence, and to prayer to God is the inward consciousness of his sinful state, and that a just God brings every thing into judgment—even every idle word. It is not necessary for one to be a scholar to know, under the con-

victing power of God, he is vile. But the strong hand of God is upon him searching out the hidden parts.

By nature man is full of infidelity and cannot be subject to the law of God. In this condition he does not feel that he is a sinner, and has not the fear of God before his eyes. It may appear strange to say that the man who most deeply loathes himself as a sinner has the fullest knowledge of God, and the man that is righteous in his own eyes is the man that has no true knowledge of God.

Take the case of a heathen man, as the world calls one that knows not God, that has never known or heard of God by the natural hearing, by which men claim they can know God. When this man is convicted of sin then he will pray to God, if he has never heard of him by the hearing of the ear. For then he knows there is a God that searches the heart and tries the reins of man. When this man is convicted of sin he becomes as honest as he is after he is delivered from condemnation. God comes from Teman, and the holy one from Mount Paran, and the tents of Midian tremble, or all the powers of his nature are in confusion, and he is humbled to own that there is a God that does all his pleasure in heaven and in earth, and in all deep places.

When a man says there is no God, no heaven, no hell, no resurrection of the dead, no life after this mortal life, and death is the end of man, then he is as brutish as a beast, and far more blinded than devils who believe and tremble.

As the highest and holiest form of knowledge is to know the Father and his Son Jesus Christ by the Holy Ghost, so the most ignorant man in the universe is the man that denies the existence of God and he is the most wicked man.

P. D. G.

THE LAW AND THE GOSPEL; HOW DO WE KNOW?

The law is so holy none but Jesus could fulfill its righteous commands. Though man had transgressed it in every jot and tittle, yet no part of its righteous demands could be abated. Hence Jesus must meet and fulfill all its demands, because he is the surety that must redeem his people from the curse of the law. Hence they are manifest and are to abide in him and thus bring forth much fruit. The life of faith therefore is the life that manifests the Son of God in the flesh, and overcoming the world by the Spirit of God as Christ is complete so we are of him, and in him, and as he is so are we in the world.

All spiritual growth therefore is the revelation of Christ in us, and therefore our conformity to him, growing up into him who is the head of all principality and power, and every name that is named.

Those that walk in the spirit are not under law but under grace. By the law is the knowledge of sin, but where sin abounded there grace did much more abound. The reign of the two kingdoms shows the evil of sin unto death, and the glory of grace reigning through righteousness unto eternal life by Jesus Christ our Lord. It is not two diverse kingdoms, one in opposition or antagonistic to the other. But it is all of the same God, and he has so connected the two dispensations that one is the complement of the other. Where the conviction by the law is felt deliverance unto justification by grace through faith will also come. The beginning of the mystery is the fiery law convincing of sin. The end is the glory of the gospel revealing the righteousness of God.

In the deceitfulness of the heart of man is bound up iniquity to the denial of the existence of God. Proud

man would cast off his dominion if able, and be a god unto himself.

While in the nature the works of creation and providence declare the glory of God; yet the infidelity of the human heart would cast off the agency and power of omnipotence. Until man is brought down from his high looks and abased he does not know that God brings every thing into judgment, whether it be good or evil. He will say: how do we know there is a God? We see confusion in the earth. One rich, another one wise, another a fool; one healthy, another sickly; one miserable, another apparently happy; one dying early, another living to old age; one desiring to die, yet living, another greatly desiring to live, yet dying. Now if God is the Father of all these people, why is there such a difference among them? Would not a Father treat his children all alike? From such displays of the differences among mankind grounds, it is claimed, are furnished to deny the existence of a God that works all these things in wisdom.

Surely wisdom therefore and gracious power must possess one that in his heart knows there is a God that rules in the heavens, and does all his pleasure in the earth, raising up one and pulling down another, and promoting the basest of men.

The kingdom of heaven does not come by observation. It is within and works from within outwardly, and thus bringing that which is without into subjection. When the Lord shows man that no thought of the heart can be withholden from God and when a man is led to see and know he is vile then he knows that all things are under the power of God. He no longer questions the existence and dominion of the Almighty. They shall be all taught of God. That teaching causes them to know by experience that there is an everlasting God re-

vealed as Father, Son and Holy Ghost. Faith gathers up assuredly in his heart the blessed evidence that he is, and that he is a rewarder of all them that diligently seek him. He that believeth has the witness in himself. Then he knows that mercy rejoices against judgment and he knows that God does not reward us according to our sins.

In the redemption accomplished by the Lord Jesus he stands forth as the surety for his people wherein the guilt of the children of God is laid on the Lord Jesus as the surety. For the transgression of my people was he stricken. Those taught of God must ascribe righteousness to our maker, although he should slay us.

There is no such thing as the Fatherhood of God and the universal brotherhood of man. That all the varied races of mankind have sprung from their common parent, Adam, there is no question, but that God is the Father of any of them by creation is quite another matter. The variety and opposition, the strife and hatred of men forbid the conclusion that in heart and soul they are brothers. Nor is there any resemblance to God in them to warrant the conclusion that in nature they are born of God.

It is only by revelation that our kinship to God is known. Except a man be born of the Spirit he cannot see or know the Kingdom of God, who is love, and he that loveth is born of God, and knoweth God, and is brought into that holy relationship of heirship. He stands by faith, that is he has that blessed confidence of trust in God to know the truth of Jesus who loved us and gave himself for us, and by his blood we are brought nigh to God, and of the fulness of Jesus receive and grace for grace. Then we feel that God cannot do wrong, and though he slay us we will trust him. The scriptures dwell richly in the heart of this

one who knows that they declare truth of God, for the substance and glory of them is written in our heart, and hence we know they are true. The highest spiritual reason appears to us in what they declare. The manifestation of God in the flesh is the sweetest and greatest mystery of truth, and in its light when brought forth in the regeneration as complete in Jesus, and in its glorious light all sin and death are swallowed up in victory.

P. D. G.

BY FAITH.

If faith is excluded there is no enjoyment of salvation. By grace are ye saved through faith. Without faith it is impossible to please God. It is of faith that it might be by grace. The just shall live by faith.

Then faith must be the channel through which divine blessings enter the soul of man, the link that connects the believer in Jesus with the flowing fountain of everlasting love, and joins him unto the throne of divine power. This faith is born of God, and therefore comes down from above, from the Father of Lights the pure fountain from which flows every good gift. It is God's way of pouring the oil of joy into the soul. With the heart man believeth unto righteousness.

Until the heart of man believes in God it is a darkened soul, shut up in unbelief, with no love to God, no hope in him, no trust in him, no confidence in him, no joy in the Holy Ghost, no reconciliation to God, no feeling that his providences are good, his way perfect, no desire to do his will, or for his will to be done. But when faith comes the sun is risen with healing in his wings on that soul once darkened and sitting in the region and shadow of death. Now light is sprung up and joy kindled in this blessed subject of grace. The gracious power of the crucified and risen Lord of life and glory dwells in

this soul who now tastes the love of God, for he is risen with Christ. What mercy and compassion comes into his soul. What a sense of divine justice in causing him, torn as he has been, slain under the sentence of death, but now healed by the atoning blood of Jesus which enters into this humbled and lowly character, who cannot now feel that God can do wrong, and that while he is just he is also merciful—hence here is a glorious foundation for his faith to rest upon, and therefore he trusts in the Lord.

This character dwells in a new world, old things having passed away, and behold all things are become new, and all things are of God. This faith works by love and purifies the heart, and overcomes the world, because he that is in him by faith is stronger than the world. But there are different degrees of this faith. Every one that comes to Jesus has it. There is no way to come to him but by faith. While Jesus was in the flesh many were near him locally that did not believe on him. That is not coming to him in that gracious sense of receiving help from him. One came to Jesus desiring mercy. Jesus said, except ye see signs ye will not believe, and to another he said, if thou canst believe, all things are possible to him that believeth. The man replied, Lord, I believe, help thou mine unbelief. Then the unbelief is of man, and the faith is of God. The man sensible of his unbelief desires to be delivered from it, and prays the Lord to help his unbelief. By faith—not by works—we enter into the joys of salvation, and come into the saving presence of the Lord.

When the three Hebrews refused to worship King Nebuchadnezzar's image they were told they would be thrown into a burning, fiery furnace unless they obeyed the King. They replied, We are not careful, O King, to answer thee concerning this matter.

The God whom we serve is able to deliver us, and if he delight in us he will deliver us. Whether he does deliver us or not, we cannot worship your image. Observe that faith does not limit the power of God. When we are strong in the faith we feel that there is nothing too hard for the Lord to do.

He that hath faith feels his own vileness, and ascribes all merit to God and his son Jesus Christ where it belongs.

P. D. G.

WHAT DO I BELIEVE?

One says we believe and therefore have spoken. It is important to have settled views and convictions founded on one's consciousness of what has been seen, handled and felt by him. A man may read or hear the views of others, which may appear plausible to him, or suit his notions, and he says, I believe these things, when truly he has not proved them, and has no witness in himself that they are true. A man will have notions or fancies and the theories concerning things he has read of. He cannot well prevent the entrance of imaginations and fancies concerning things he hears of or reads about. For instance, if a person is much talked of in your hearing, you will form some conception in your mind of his appearance, manners, etc., though they will not be true as a rule. Even after faithful descriptions of his appearance or likeness are made you, still your ideas of him are not apt to be correct. You would not serve as a witness from hearsay. But if you have yourself seen or heard that man then you can state as a witness what you have seen and heard. If you have been burnt in a fire you can describe the sensation from what you have felt.

You have never seen George Washington, but you say, I believe there was such a man. Indeed you could not deny that there was such a man. Still your belief that there was such a

man does not cause any conformity of your life to his—does not make you a follower of him.

In the matter of the faith of Jesus something vastly different is experienced by those that believe in him. One says, I believe that Jesus Christ is the Son of God. What knowledge is necessary in order for one to believe this? What evidence did he have? What effect followed? The Eunuch was returning from Jerusalem where he had been to worship God. Then he was a devout man. Why? There had been an impression made on his mind that led him to go to Jerusalem to worship the Lord God. It moved him to this act. Then it was an active impression. It was the fear of the Lord which is the beginning of wisdom. He on his return was reading the prophet Isaiah. This shows he was interested in the teachings of the Bible. Philip was directed to join his chariot. On asking him if he understood what he was reading? The Eunuch replied how can I except some man guide me? Then he desired Philip to declare who was the subject of this writing. At once Philip preached unto him Jesus. Faith cometh by hearing, and hearing cometh by the word of God. How can they hear without a preacher, and how they preach except they be sent. Then the Lord sends the preacher, and in this ministration there is faith manifested. He that believeth hath the witness in himself. Faith is the substance of things hoped for: the evidence of things not seen. Faith cometh by hearing—faith comes. Where does it come from? Not from the heart of the man. With the heart man believeth unto righteousness. But faith does not come from the heart man.

It is a very interesting question to know why or how a man believes. It is not a matter of physical effort. It is not caused by the force of intellect. A natural child will more readily be-

lieve than a man does. Weakness and the absence of confidence in our own wisdom or power is conducive as a state needful for believing.

He that believeth that Jesus is the Christ is born of God. It does not read that he will be born of God after he believes. As many as received Jesus to them he gave power to become the sons of God, even to them that believe on his name, which were born—already born—not of blood, nor of the will of the flesh, nor of the will of man, nor of blood, but born of God. He that believeth hath—not will have after that—everlasting life. The teaching is that faith is not of the works of man whereby he secures divine blessing, but faith is the witness to man that he has these divine blessings. Then the faith of God's elect is that fixed, blessed testimony or substance and evidence of divine blessings held by those trusting in the Lord, and all thus believing hold the same truth, one Lord, one faith, one baptism, even as ye are called in one hope of your calling. They are to contend earnestly for the faith once delivered to the saints. It is never called but one faith in scripture. He that believeth that Jesus is the Christ is born of God. But who is Jesus? How many different notions there are about him, who he is, what he is, what he has done, what he has power to do.

One says, Lord who is he that I might believe on him. He is it that talketh with thee or speaks to thee. Jesus reveals himself to his people. He dwells in them. He has all power in heaven and earth. He has power over all flesh to give eternal life to as many as the Father has given him. He says all the Father gives to him shall come to him—and that none others can; and that he will receive all that come to him.

The special feature of the teaching of all other denominations of this day is man's ability to come to Christ—

that the Lord has left it to man to decide for he himself has done all he can do to save sinners, and they must decide whether they will accept Christ or not.

A short while back a man asked me to state the distinct, special difference between Primitive Baptists and other denominations. I replied in substance that the fundamental difference is in their views of the atonement of Jesus Christ. The Missionary Baptists hold to a general, indefinite atonement, sufficient to save all if they will believe, and that it is not a definite, special atonement for individuals, but an atonement for sin, and if men will accept it all can be saved.

The Primitive Baptists believe and hold that Christ laid down his life for the sheep—for his own people—that were given him by his Father, and that all these shall come to him and that not one of them shall be eternally lost.

The Missionary Baptists together with all other denominations hold that means that men may use, such as worldly learning or education can prepare men better to preach, that money can aid in saving souls, that Sunday schools and such means as men may use, though not warranted or authorized, or even so much as once named in that sense in the Bible, should be employed to increase the number of the saved, and that the general atonement theory opens the door for the use of any and every popular agency and means men may devise and use to extend and increase the kingdom of heaven. Their common cry is, give us plenty of money and we will save the heathen; and the Sunday school will bring in the children into the church while they are young and their hearts are tender before they sin much.

We believe Jesus has saved us, and called us with a holy calling according to his own purpose, and not according to our works—that we are not

redeemed with such corruptible things as gold or silver, but with the precious blood of Christ who is exalted a prince and a Saviour, and that all power in heaven and earth is given into his hand, and that salvation is the gift of God. For 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, for we are his workmanship created in Christ Jesus unto good works, which God hath foreordained that we should walk in them. For we believe that Christ is the way the truth and the life, and that no man can ever come to the Father but by him; that there is not another name under heaven given among men whereby we must be saved, neither is there salvation in any other.

P. D. G.

A DAY BETTER THAN A THOUSAND.

One day in the courts of the Lord is better than a thousand—better than a thousand days any where on earth—better than a thousand of the greatest joys of earth. The quality of heavenly joy is as high above any thing of earth as heaven is above the earth. Such is its nature and character that eye has not seen, nor has mortal ear heard, neither have such joys entered into the heart of man nor indeed can the heart of man conceive of them.

What a darkened, carnal state man is, and how his love of earthly things proves this. The scripture says, love not the world, neither the things of the world. Our love of earthly things shows our darkened and corrupt condition. Our ignorance of heavenly things shows the blindness of our heart, and the vanity of our mind. When we mind earthly things we do not seek heavenly things.

The sweetest love, the most wonderful peace, repose, security, joy and purity are felt at times by the revelation of

the Lord's love. But we have no power to attain to this joy, nor to retain it.

What cross would it be to leave this world, and be caught up to glory, if the Lord should reveal heaven to the understanding of one, or so renew him in his understanding as to show heaven unto him.

P. D. G.

WHY DO I PREACH?

Some months ago I was coming home from an appointment and a Methodist asked me what I thought of this scripture, "Watchman, what of the night"? His remarks were of such a nature that I asked him if he thought his efforts could hurry up the time of the end of the world—if his prayers could change the purpose of the Lord, or hasten its accomplishment. He replied that he thought if we would pray enough, and give money enough it would hasten on the time when all the world would be christians. I said I did not understand that christians prayed to God in order to change his will. He replied that would have done to preach a few hundred years ago, but there is too much progress to allow such a thing now. Then he said to me, why do you preach, if you cannot change God's will. I replied, one reason I preach is to tell people that God is unchangeable, for some people do not seem to know that. If I preach an unchangeable God then I preach a perfect God, able to do all his pleasure. Therefore his people have hope in him. For because he is God and changes not, therefore the sons of Jacob are not consumed.

If God can be changed by men's prayers, or any thing else, then he is imperfect. That which is perfect allows no change. If a thing or person admits of change then it is thereby made better or worse, either of which conditions shows imperfection.

We pray to that God who is able to **change the sinner or creature, and does**

all his pleasure. We preach the God of Israel who has all power, and therefore he is worthy of being worshipped and trusted.

It pleased God by the foolishness of preaching—not by foolish preaching—to save them that believe. Foolish preaching would be to tell the sinner the Lord has done all he can do, and the sinner must now do his part, and yet tell the sinner to pray to that God who has done all he can.

No doubt but to a man of the world who trusts in the power of man, preaching that man is saved by grace is foolishness. But when the sinner has the faith of Jesus in him then this preaching sets forth the wisdom and power of God unto salvation. For the strength is not in the preaching, nor in the sinner, but in the Lord; for we preach the Lord Jesus crucified, risen and exalted at the right hand of God, or we preach a finished salvation. To them who are saved we preach Christ, the wisdom of God, and the power of God, but foolishness to the Greek who trusts in worldly wisdom, and a stumbling block to the Jew who depends on his own works.

P. D. G.

1905.

We are entering another year as we mark time. For while the world stands there shall be day and night, cold and heat, winter and summer, seed time and harvest.

But this world will have an end, we know not when. I have lived long enough to hear or read of many predictions made by men about the future, and when the world shall end. But we do not know what a day will bring forth, nor when, nor how the world will end.

It is more important to us to live by the faith of Jesus here, and be ready to depart when our appointed time arrives. It should not distress us be-

cause we know not what is in the future hid. Sufficient unto the day is the evil thereof. The Lord is the way, the truth and the life. Say ye to the righteous it shall be well with him. There is always encouragement to hope in the Lord, and commit our way unto him who shall bring it to pass.

P. D. G.

SCRAPS.

The past year has been another scene of joys and sorrows among people that have been affected by what is occurrent. While each perhaps hopes for the better, yet there have been many sad things, many violent deaths, many losses of life by trains, and boats, many killings, many people getting shot by the careless handling of fire arms. Would it not be better to have no guns, pistols, etc., by which there is so much loss. Of what value are such things?

In my travels I have met with some notable examples of enduring faithfulness. Among others Brother A. P. Leach has been clerk of the Abbott's Creek Association 33 years, and has never failed to attend a single session in all that time, if my memory serves me faithfully. How good it is to see people faithful to what they promise. God is faithful by whom we are called to the fellowship of his Son. When the love of truth is in us we will seek to perform our obligations in faithfulness. When I attend preaching, and but few members are out, owing to rain, or cold weather, it is rather discouraging. Do we promise to attend meetings only when the sun shines, or it is just moderately warm? Few people get hurt from doing what is right. The preacher should be at his appointment rain or shine, in cold or heat. If when he goes he finds but few members there how discouraging?

Whiskey and brandy kept up in jugs and bottles or corked does not disturb people like it seems to do when it goes

into mankind.

An old negro named Dick was employed by me and he loved a dram. When he killed my hogs he thought he had a right to ask for a dram. One morning after hog-killing was over he said Mr. Gold, I want my dram. I said Dick, they say liquor puts the devil in a man. He replied, the devil is already in the man, and the liquor has not put him there. I expected he would make that reply. But I also wished to say Dick, does not the liquor limber him up considerably? He said he supposed so. Two bad things brought together produce results that are dangerous. The disposition to do mischief slumbers in some men: if left alone perhaps they would be quiet. But one becomes drunk, and what little good judgment the man had when sober is now made inoperative, while a disposition to do wrong takes control of the man, and he is strangely foolish, violent and wicked in his aims. He has no good sense. The meanest principles of his nature take control of things. He is not only a fool, but often dangerous. Now if he had kept sober there would have been none of this wicked conduct.

What strange creatures mankind are that love to get drunk—waste their property—destroy their happiness—unfit themselves for business—and die the horrible death of the drunkard.

We need our senses, our sober judgment, all the resources at our command in order that we may act the best we can.

We enter upon a new year not knowing how long we shall live, or how soon we shall die; or what a day may bring forth. But if we have faith in God that will cause us to always abound in the work and labor of the Lord, knowing that such labor in the Lord is not in vain. When we plow in hope we shall reap in joy.

P. D. G.

SPECIAL EXCURSION TO HAVANA, CUBA.

Do not miss this opportunity to visit this beautiful and attractive island, as it will afford the additional opportunity to investigate the possibilities of Cuba with the view of developing their business in that country.

A personally conducted, special excursion to Havana, Cuba, January 4, 1905, from Washington, D. C., Richmond and Norfolk, Va., and intermediate points in the states of Virginia, and North Carolina, will connect with Pensinsular and Occidental Steamship Company's steamer, leaving Port Tampa, Fla., on the night of January 5, 1905.

The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship Olivette, the most commodious ship of the Peninsular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stopovers at any point in the state of Florida south of Jacksonville within final limit of tickets, which will be January 22, 1905.

The rate, \$45.70, from Wilson, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party at Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently and will place himself at the disposal of the party, furnishing any information desired.

Trains for which tickets for this excursion will be sold will leave Wilson, N. C., 2:05 and 11:32 p. m. January 4, 1905.

Make up your party and go, and should you desire any other information, books, pamphlets, etc. on Cuba, or "What to say in Spanish and how to say it," address,

W. J. GRAIG,
H. H. EMERSON,
Gen'l. Pass. Agt.
Traffic Manager,

Wilmington, N. C.

OBITUARIES

MRS. BEULEN HAYES.

It is with a sad heart I attempt to write a few lines in memory of our dear mother who was removed from earth the 17th of September, 1904. She was 65 years old, and died with heart dropsy. Though she had the best attention, yet all this could not save her, "The Lord giveth and the Lord taketh away; blessed be his holy name." He has taken a good and faithful wife, and a dear mother; but we hope to meet her in that better world.

She has made vacant a place which can never be filled. Her death is not as hard to bear as it would be if we had no hope for her.

She bore her afflictions well and begged to go. She leaves a husband and five children to mourn her departure.

Oh, how we miss her, but we bow humbly and say God's will be done.

Written by her daughter,

NEFFA LAMM.

LITTLE MARGARET HELEN JONES.

Daughter of Thaddeus C. and Mary E. Jones, died November 7, 1904, her disease was membranous croup. On Sunday morning she awoke with croup, breathed very hard all day, but late in the afternoon she seemed much better until about 7 o'clock at night, when she began breathing harder and rapidly grew worse until near seven o'clock in the morning, when she gently passed from earth to heaven. All a good christian could do or the loving, anxious parents and friends could not stay the hand of death. Little Helen was only seventeen months and seven days old. She was uncommonly sensible and I thought the prettiest child I ever saw. She was petted and loved by all the family, especially by her father. She is sadly missed by every member of the family, but most of all by its mother, to whom she talked as long as she could, asking her to sing bye-bye. O how hard to give up our loved ones, the tenderest ties must be broken and the Lord's

will be done. May we be enabled to meet her again in a heavenly home where parting is no more

AUNT FANNIE.

MRS. ELIZA JANE JONES.

Mrs. Eliza Jane Jones, subject of this notice, was widow of Brother Peter Jones, of Jones' Creek, Anson county, N. C., was born August 19, 1821 married to Peter Jones, December 21, 1842. Her maiden name was McRae, daughter of Archabald and Jane McRae, of Scotch descent, her grandparents, McRae and McKenzie being natives of Scotland. Mrs. Jones departed from the scenes of mortal life, May 20, 1902.

It is believed by her kindred that she was a beggar for mercy as far back as 1882, as she was often heard in the lonesome hours of night to say, Lord, have mercy. As far as this writer knows she never made it, known, but I have known her for a number of years and can say that her manner of life has been such as to bear evidence that she loved the Lord and his people. I visited the family but a short time before her death and was very much impressed with her cheerful and pleasant conversation. Her home has been a welcome and pleasant one to the Old Baptist people. To Mrs. Jones were born ten children, four sons and six daughters, all living to be grown except one daughter, who died in infancy. Her living children are honorable men and women. Mrs. Jones said enough coupled with her noble life to enable us to believe she is at rest.

J. F. MILLS.

The next session of the Cedar Island Union is appointed to be held with the church at North River, near Beaufort, N. C., commencing on Friday before the 5th Sunday in January, 1905.

All lovers of truth are invited.

JOHN P. TINGLE.

The Mill Branch Union meets with the church at Mill Branch.

APPOINTMENTS

W. T. BROADWAY.

Flat Creek, January 28 and 29.
 Mountain Creek 30.
 Freedom, 31.
 Liberty Hill, Feb. 1.
 Jones' Hill, 2.
 Howard's Chapel, 3.
 Brother Deaton's, near Mt. Gilcad, 4.
 Sister Dennis' 5.
 Big Creek, 6.
 White Oak Spring, 7.
 Suggs' Creek, 8.
 Rock Hill, 9.
 Center Falls, 10.
 Randleman, 11.
 New Shepherd, 12.
 Brother John Sniders', 13.
 High Point, 14.
 Abbott's Creek, 15.
 Saint's Delight, 16.
 Senterville, 17.
 Mount Vernon, 18 and 18.
 Lexington, 20.
 Sandy Grove, 21.
 Workman's S. H., 22.
 Old Union, 23.
 Rock Hill, 24.
 Tom's Creek, 25 and 26.
 Conveyance needed.

E. E. LUNDY.

Mt. Pleasant, S. C., Saturday and 2nd Sunday in January.

Bishopville, Sunday night.
 Cason's Old Field, Tuesday.
 Lawyer's Spring, Wednesday.
 Jerusalem, Thursday.
 High Hill, Friday.
 Union Grove, Saturday.
 Watson, 3rd Sunday.
 Crooked Creek, Monday.
 Meadow Creek, Tuesday.
 Bear Creek, Wednesday.
 Flat Creek, Thursday.
 Salisbury, Friday.
 Pine Saturday.
 Mt. Vernon, 4th Sunday.
 New Shepherd, Tuesday.
 Tom's Creek, Wednesday.

Rock Hill Thursday.

Mt. Tabor, Friday.

Sandy Creek, 5th Sunday.

Will some brother from Cason's Old Field meet him at Morven on Monday after 2nd Sunday in January.

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RIVERSIDE NURSERIES.

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P. D. GOLD.

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Zion's Landmark.

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—AT—

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

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

PRICE \$1.50 PER 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 on the Bible as the standard of Truth.

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

It aims to contend for the mystery of the faith in God, 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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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 the new names.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Reidsville, N. C., Dec. 18, '04.

Dear Bro. Gold:—Several nights ago I lay awake and had several views of the Sure Foundation, the Chief Corner Stone of the Christian Faith upon whom our hopes are built, and it has since been in my mind to write some articles as the Lord may bless me to try to communicate some of my joy to those who may read.

The faith of God's elect has stood in all ages and has proven to be proof against all the various forms of persecution which have been instituted to put it to naught.

Nathaniel Hawthorne, in his "Celestial Rail'y," has shown how Satan has been reconciled to going on pilgrimage, and I have no doubt that he has instituted many things and religions in order to try to destroy the effects of the true faith, or to so hide it among such a mass of rubbish that it will be entirely lost sight of. I cannot more clearly present this than to present "Titus' dream" in Beebe's editorials, vol. I, pages 69-76. He purports to have a view of a delectable mountain, a very beautiful building, with a beautiful, limpid stream issuing from under the threshold of the house. He and his companion traveled down the stream one thousand cubits and waded through the waters, which were but ankle deep. (I desire to write that this was the River of Life and that was all the depth of waters which this dreamer could see flowing out from God.) But

just below where they crossed he observed two clear, beautiful streams adding considerable volume and impetus to the main stream. One of these newly discovered streams he named Bible societies and the other Missionary societies. We notice that they raise the volume of the water from ankle deep to knee deep. There he observed two other streams putting into the river. These he named Sunday Schools and Temperance societies. They swelled the waters to the loins. At the crossing he observed two other streams putting in their waters and swelling the before wadable river to a mighty stream. One of these streams he named Tract societies and the other Agriculture, manufacturers and commerce. (Would be glad for your readers to read that dream with Elder Bebe's answer to it.)

This pretty fully represents how deeply the fanatically religious world would sink the original faith of God's people out of all sight. Surely Satan is as a roaring lion going about seeking whom he may devour.

If the faith of Enoch was so stronger in God's ability to preserve his sacred name, Jehovah, (eternal existence), than for him to engrave it on a golden letter and hide it in an arch which he must mark by a pillar of brass and a pillar of stone that it could be found hundreds of ages to come by those who should go down in the ninth arch seeking for it, he stood just where

the Arminian stands today, for according to that God would be dependent on the puny arm of man to preserve his most holy name. If he could not preserve his name neither can he his works, nor can he carry them on without man's consent and help. If our faith in God and him on whom he has fixed our salvation is not of more importance than the legends of Dane and Pithias and Osiris and Isis or of any other such false gods we had best lay our armor by, close our lips in shame and bid the enemy God speed by his gods.

The Jesus in whom we trust is the one eternal God in whom is life forevermore. Those who trust in him shall never be put to confusion. His people are in him and his life is their life. He did not purpose to die for his friends, but he died for those who were his enemies. His love and mercy reaches out to and underneath every poor, hungry, thirsty, starving, sin-sick soul in every nation, kindred, tongue and people under the whole heaven, and his foundation standeth sure, having this seal, he knoweth them that are his. In all of their necessities his holy arm goeth out to them for their salvation and there is not one of them lost. He sees the travail of his soul and he is satisfied. His religion is too narrow for the religions of this world. It embraces all of the elect in every nation under heaven. This is particular and sure salvation in which all the chosen of the Lord shall be revealed the vessels of mercy through Jesus Christ, whom the world hates and in every form of their religion they deny him. For this very cause they do not know the church because they do not know him. But his children know him, for he is in them and they in him to the glory of God, the Father.

Of those things I hope to write in some future letters as the Lord may

give me understanding, and I hope to have the prayers of my Father's children that I may speak nothing but the truth in righteousness.

Your brother in hope,
L. H. HARDY.

Reidsville, N. C., Dec. 15, '04.

Dear Bro. Gold:—I have been impressed for quite a while to write a few lines concerning what I hope the Lord has done for me.

When I was about 17 years of age I became deeply concerned on account of my sins. I felt myself to be worse than any one else on earth, surely no one ever felt so burdened and downcast as I did. Sometimes I felt as if I had rather be alone, because I was afraid that people could look in my face and tell exactly how vile and sinful I was. Then at other times I felt better in company.

I would go to parties and try to believe there was nothing the matter with me, that it was all imagination, but do as I would, the burden was with me. I would try to pray but could get no relief that way. My prayers reached no higher than my head. I felt like it was a sin for one so full of sin as I was to try to pray. I would promise myself every time I tried that this would be the last time, but O, it seemed as if I was bound to try again. I would try to ask the Lord to show me in some way what was the matter with me, if I was really convicted for my sins, if not, then convict me.

I went on this way for some time and it seemed that my burden left me, and I thought then there had been nothing the matter with me at all, that it was all imagination. This, however, did not last long before it returned worse than before. Then I tried to pray again, but it seemed that it was of no use. I felt that I was surely lost and nothing that I could do would do me any good. I went to bed one night

feeling very badly. I lay there awhile thinking, and I thought I was going to die. I knew if I died that way I would surely go to torment, but I felt that if I did go it would be no more than I deserved. Then I tried to pray again, but could say nothing but "O, Lord, have mercy on me, a poor sinner." And I truly believe that my prayer was answered this time.

Gradually the burden left me. I can't tell where nor how it went but I know it was gone and I felt so happy after that. Things that I loved before I now hated, and that which I once hated I now loved. I loved to go to preaching and I loved the dear Old Baptists because I believed them to be the true followers of Christ. I loved to read the experiences of the dear children of the Lord. I would receive much comfort from them.

I felt like I wanted to join the church and be baptized if they saw fit to take me. It was several months after this before I offered to the church. I felt so little and unworthy I was afraid I wouldn't be received. But on the second Saturday in June, 1902, I went to the church at Wolf Island and told a part of what I have written, was received and baptized next day by our dear pastor, Elder Oakley. I think that was the happiest day of my life, everything looked new and beautiful. I didn't feel then like I would ever see any more trouble, but this could not last always. I have had many trials and temptations since then but I feel that I have a friend now to whom I may go in the times of a trouble—one who has promised never to leave nor forsake us.

Although we may wander far away from him yet his everlasting arm is ever underneath us, and he is always true to his promise to us.

Brother Gold, if you think this poorly written piece is worthy of room in your paper you may publish it, if not,

all will be well. Pray for me when it is well with you.

LULA A. SPRINKLE,

Route 4.

Southampton, Bucks Co., Va.,

Aug. 23, 1904.

Mr. H. Ellisen,

Dear Brother:—Yours received. You ask me to write for the Landmark upon the subject of secret societies, giving the reason why the Old School Baptists object to their members joining them. It does not seem that much need be said upon that subject. The secret societies, so far as I know, such as the Masons and Odd Fellows, claim to be religious societies. They have worship at their meetings I have been told, and I know that prayers are said or read at the burial of their members. I have been at funerals where secret societies had ceremonies. I always attend to what I have to do first, and retire from the grave before they begin, as I will not join with any secret society in any religious form or ceremony.

We do not receive into our churches, so far as I know any one who belongs to such a society until he gives up his connection with them. We think that one who is ready to unite with the church of God does not wish to be a member of any other religious society, secret or otherwise.

In these societies there are men of almost all religious denominations, as well as men who do not believe in the Bible, or in the existence of God. In some of these societies, I am informed, the name of Jesus is not to be mentioned in the prayers which are required to be made.

I have baptized several who have been members of these societies, but their mind had been away from them. There have been a few cases where there was an unwillingness to give up the societies. In each of these cases the applicant for membership said he

cared nothing for the society, only on account of the pecuniary benefit. We told him he was in fellowship with the society and responsible for its religion or religious ceremonies as long as his membership was with them. When one comes into the church of God he should be separated from the world, especially in a religious sense. As for the money that he may get by remaining, that is not to be considered in the least. Would he ask to become a member of the Old School church and yet remain a member of the Methodist church because some one was going to leave him a legacy if he continued in their connection? It is better to trust in the Lord than to put confidence in any worldly society. How can one be

a faithful member of the church of God, having all his interest there, and still be in secret fellowship with a society composed of every class of men? I never felt any desire to join such a society, even before I received a hope. Since I saw the church of God, the secret place of the Most High, the dwelling place of God, I have not understood how one who has had an experience of grace and has looked upon Zion, "the city of our solemnities," could have a desire to remain a member of such a society. The church is a secret society where the secret of the Lord is with all its true members. The secrets of the world are of no importance to them any longer. Their feet should be within the gates of Zion and there they dwell forever.

If you wish to send this to the Landmark you may do so.

Your brother in hope,

SILAS H. DURAND.

SNOW AND COLD.

We are told by Paul that all things work together for good to them that love God, to them who are the called according to his purpose. I often wonder if I am one of that class who are

thus called and if so to know how and what class of all things it is that is for our good.

Perhaps the visible circumstance that was one of the things that caused this portion of the word to drop on my mind is that I left my home yesterday morning to fill one of my appointments a distance of thirteen miles. I didn't expect to meet with very many, but lo and behold I only had the pleasure of my own company, which did fairly well under the circumstances.

One of my reasons for going to church and trying to speak in the name of the Lord is to try to get out of the company of myself and be with those who do love the Lord. Well, after all, I do hope that the one I was with does love him, but the point is, how is that trip to work for my good or any one else's. Of course the reason that others would assign for not going was that snow was on the ground and it was cold. For ought I know there may be snow or cold somewhere else besides on the ground; and it does feel a little like it in certain climates; but sunshine will melt the snow. It don't seem that snow should be in the house of God, when we think how he loves his church, for surely he gave himself for it. That thought should warm our hearts and melt the snow and cause us to love the gates of Zion. It is true that in nature God has fixed the various seasons, and that this one that is upon us now is apt to give us snow at times. But has he not blessed us with knowledge to build houses in which to live, and with material to make clothes to keep our bodies warm? It is surely right for us to obey the laws of nature, and no doubt some will say that is what I was doing by not turning out on that day; but why not provide at the right time for such days? Did you ever think of what is said about the ant? We are admonished to go to her and learn. I have noticed that snow

don't keep people from town, nor does it cause them to break their appointment to marry, neither does it keep the huntsman housed up. But one may say that I went on the train and was not exposed. That's true, but that train would not have carried me if the engine had been as cold as the snow that's on the plantation of some Old Baptists all the year round, for it must be that that keeps so many from church during the warmer seasons (naturally) Snow or cold in the inward parts of a child of God must be worse than to have it on the ground in cold weather.

There are three things that are needful, houses, clothing and fire; yea, four and perhaps the fourth is most needful, which is the proper amount of exercise. Even so it is in the kingdom of grace. If one is destitute of an house and is cold, let him come into the house of God, for the Spirit and the Bride say Come. David said, I was glad when they said unto me let us go into the house of the Lord. If one is destitute of clothing and is cold, the word is, Buy of me raiment wherewith ye may be clothed, but this clothing, as you know, is bought without money or price, so you see that is very cheap to us; but it cost our Jesus a sum that far surpasses all the gold of earth. Now after getting into the house and properly clothed, if you should still be a little chilly, come near the fire. Now coming near the fire requires much exercise. The fire, of course, is in the house. So Jesus says, Where two or three are gathered together in my name there I am in the midst. You know that the natural sun warms this earth so the Sun of Righteousness is the great heater in the house of the Lord, as he has said. I will be a wall of fire and the glory in the midst. Paul tells Timothy to refuse profane and old wives' fables, and exercise thyself unto godliness. Bodily exercise of course is one way of keeping the body warm, but this alone

(bodily exercise) profite^th little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. So you see that it is in this way that godliness is made manifest. It is not so hard, after all, to walk or ride on the snow if we have the fire in our hearts. I remember reading that on one occasion fire in the midst of the foxes' tails caused them to run and set things afire as they went. Now it looks that if a little fire to foxes' tails would do so much that more fire in the hearts of the Lord's people could do much more, or at least would have a tendency to melt the snow that it might be water for us to drink. No doubt but what it was Samson catching the foxes and the fire put in the midst of their tails, and the foxes sent forth together with their running is what worked together for the good of God's people in that day; but of course it did not work for the good of the Philistines. But the question is yet, how is my being alone yesterday at church to work together with something else for my good? I often fear that it may be—that I don't love the Lord, but I do want to if I don't. I might say, that being there alone is what exercised my mind in the way that I've been writing (or the outward cause), but it's worth nothing it seems to me; but if what I have said should work together with something else for, or in any of the Lord's little ones for their good I would be paid after all.

I trust that some of the snow, if not all, will be melted ere we meet again, and that the time of the singing of the birds and the voice of the turtle may be heard in our land. None but the children of our King can wake up, the dead are raised up; so my kindred it is time to awake to righteousness.

GEO. D. ROBERSON.

Robersonville, N. C., Dec. 18, 1904.

Danville, Va., Sept. 18, 1904.

Dear Brethren and Sisters in Christ:—Having felt impressed by the Spirit of the Lord, as I trust, to speak to you through the Landmark for some time of the dealings of the Lord within, a poor unprofitable sinner, feeling very unworthy, yet I feel like it will give relief to me, and perhaps will be some consolation to others. The Lord first warned me of my sins when a boy of 10 or 12 years of age. On February 14, 1878, if I am not mistaken I had been helping my aunt plant the garden. I was then in Wilcox county, Ga. After planting the garden she gave me some of every kind of seed we had planted to plant my garden with. After planting them I did not think I had enough so I made up my mind to go and get more without asking for them. I slipped in the house, and got what I wanted, not thinking of doing any thing that would ever trouble me. But after I had prepared my furrows and began to drop the seed in them I heard a voice say to me, William, why do this wrong? Why will you cross the will of the Lord your God? I then stopped and began to look all around to see who had spoken to me. There being no place anywhere near me that any one could hide from view, I soon decided that I was mistaken, and I went to work again. Then I heard the same voice in the same tone, and it seemed to be very near me. Then I felt different from what I did the first time. I did think it was the voice of a person. I felt like I was very mean, and that I was justly condemned. I did not know what to do. I stood and meditated for awhile and then decided to go ahead and finish planting the seed. I then began to drop them in the furrows again. The same voice spoke to me the third time: William, why will you continue to do wrong and grieve the Lord your God? Then I stopped immediately as I seemed to

realize that there was a God, and that he was speaking to me, and oh how miserable I felt, realizing then that God saw and knew all things, and that nothing could be hid from him. I felt that I was a hell deserving creature, and that I was ruined forever. Then I began to think of the wrong I had done my aunt, too, and that seemed to heap up trouble by the load. I thought for a little while, that it was more than I could bear and that it would surely kill me, and that I would go to hell. Then I thought I could remedy the matter, and began to pick up the seed and did gather up every one that I could see, and carried them back where I got them, but this did not give me any relief, so I went off and hid myself, and wept bitterly, and in an hour I hated that I had disobeyed the will of the Lord. I could not rest anywhere, and could not sleep well. I would cry and wish that I had never been born, but none of this gave me any relief: so I decided that I would try and remedy matters again, and I decided to go to my aunt and tell her what I had done, and ask her to forgive me, and so an opportunity was presented, and I told her, weeping as I told her, what I had done, and asked her to forgive me. She told me that she would forgive me; yet that did not relieve me. Then I thought, if I could just go to the Lord and talk to him like I did to my aunt he would forgive me also. So there I started as I thought then with no way to get to the Lord. Then a thought occurred to my mind to try to pray. I had never thought about praying before. I then went to my room, and shut the door and tried to pray to God to forgive me, and it seemed that my words did not go upward at all. Oh how miserable I felt. I could not eat scarcely, and they thought I was sick, and wanted to have the doctor. I thought then that I would never sin again, and was as

careful as a boy could be, but would do wrong any how; and I would try to pray, but it seemed that did no good. Then I thought the past sin is against me, and if I could do right that would not remedy the matter any. I went on in this troublesome way for several years. Brethren and sisters, you can all know what trials, troubles and sorrows I was in during those years. A person who has not had such distress can not understand why the Good Lord takes his people through such experiences, but the children of God can and do know how to sympathize with each other. May the Lord bless all such as have to pass through the valley of the shadow of death, and help them on the way is my prayer. They all have my greatest sympathy. During these years that I was wandering in the wilderness I would get badly discouraged because I could not do good, and got to taking the name of the Lord in vain, and I did hate it so bad that I did it, but could not stop it myself, as I tried it with all my might. I would make a firm resolution nearly every morning, and especially every Monday that I would not take the name of the Lord in vain again; but it would not be long until an oath would slip out; then I would be greatly troubled, and then I would some times think that my case was a hopeless one that there was no forgiveness, for such a wretch like me. I had heard so much of this so-called gospel that is not a gospel, which is quit your meanness and do right and do your part, and the Lord would do his; and come to Jesus and give him your heart. I tried to do what they said, but could not. Then I began to pick out people that I thought to be the best ones that I knew, and would go to them and ask them questions, and none of them could give me any consolidation, as it seemed to me that they had no experience at all, and that they were in the darkness as

well as myself. I would read the Bible, but it did not help me any. I could not understand it, and I was then in the gall of the bitterness. I thought that there never was any one in such a fix as I was in, a poor helpless sinner, meaner than any one else in the world. I did not see how the Lord could have mercy on such a sinner as I was. I thought I was bound for hell, and was led by the spirit I hope to abhor myself. I got so that I thought everybody else was better than I, and the Lord appeared to me in a dream one night. I thought the world was to an end, and I saw Jesus descending from heaven to gather up his people. I saw him a long ways off, and thought I would be left, but he came down to the earth near me, and bade me first to come to him and took me in his arms and embraced me, and said, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Oh, how good I felt that Jesus had not left me out. When I awoke from sleep I did not feel as miserable as before. I then began to think that there was hope for a sinner like me, and began then to try to pray again, and it seemed that there was some relief when I would try to pray. I believed that the Lord would pardon me of all my wrong deeds, and that he would some day convert me into a new man. I would go to big meetings as they call them, and see others as they called it converted, but felt like the Lord would do his work in a different way, that he would reveal himself to his people in a different way, and that when he did that they would not need to be going to the mourner's bench every big meeting to get religion again. So one evening as I was walking along Main street in Lexington, N. C., praying, I seemed to realize the hand of the Lord touch me, and said, I will, be thou clean. I bore your sins on the cross of Calvary. The great

load that I had been carrying was removed, and I felt as I imagine one feels who has been in prison a long time and is set at liberty. Oh how my heart did rejoice. Every thing seemed more beautiful to me than ever before. I had read of the conversion of Paul and had craved for the Lord to do me that way, but he did not see fit to work me just as I wanted to be. But it seemed to me that it was the brightest time I ever saw, and the same words that Paul uttered began pouring in my ears, Lord, what wilt thou have me do. Then it appeared to me to read the Bible, and that would tell me what to do. I felt that I ought to join the church, but there were so many I did not know which to join, so I began to read the Bible to see which was following its teachings the nearest. People and so-called preachers would tell me that it made no difference which one I joined, that they were all aiming at the same place, and one was as good as the other. But I did not join for some time; after having read the New Testament through three times I decided that there was one church set up by Christ, and not many. I had never heard a Primitive Baptist preach, and had never had a conversation with one, but of the denominations that I had heard I did not think any of them were just right, but thought the Missionary was nearer right than any of them that I knew. So I decided to join them, and did. Preacher Thomas Karick baptized me in the pool in the Missionary church at Lexington, N. C. I felt like I had been baptized the right way, but did not feel satisfied about it like I wished to be; but tried to be contented. For a few years I tried to take an active part in their work. They, you all know, think if you go to doing you will have the feeling. Then trouble began with me again: finding that they differed with me in doctrine, I thought they all disliked me on that account,

and I think yet they did: so in a few years I moved to Rockingham county, N. C. There I met with Primitive Baptists and heard Brother Dameron and Brother Burch and others preach. Finding their experiences somewhat like mine, and my nearest neighbor being a Baptist, he and I talked a great deal, and I never met a man in my life that I think more of than I do of Brother Andy Paschal, and I love him better now than I did when I lived by him. I would rather see him now than any one in this world. How often I think of him, and the conversations we had together. On one occasion his wife remarked to me in his house, that I would someday join the Primitive Baptist church, I wished then that I was a member, but did not tell her so. I thought it would be a terrible thing to do to change. Yet I could not be satisfied. I would try to defend myself the best I could if any one would approach me on a religious subject, and would try to be contented, but always feeling that I was in the wrong place: but never told any one about the trials I was having within myself. I would very often get into it with other members of the Missionary church in the Sunday schools. They would sometimes twist scripture, as I thought and think yet, to suit themselves. On one occasion there being three preachers in a class, the question was asked by some one in the class, How were the people saved—who died before Christ came into the world. The teacher answered that they were saved by the law, obeying what it taught. I told them that would not do as the Bible says without the shedding of blood there is no remission of sin, and I told them that when Christ spilt his blood on the cross that it was for all his people from Adam to the end of time in this world. I could see how they spurned the truth, and it seemed that they did not like it because I would

not give it up like they wanted to teach it. I kept getting worse and worse dissatisfied. As I have written a lengthy letter already I will have to skip a lot of my experiences, and take the most important. Before leaving the Missionary church on one time, going home very much distressed in my mind because I was where I was, and discontented and hating to see people misled, as I bowed to my knees to prayer that night, begging the Lord to have mercy on me, a poor unworthy creature, I was very much concerned about the welfare of others as well as myself. That night I had a vision or a dream, I have never been able to say for sure which, as I did not seem to have been asleep. It seemed that I was leaving this world, and going to heaven, and was nearing a great river, having my wife with me as I thought, and I began to wonder how we would get her over. I thought we came to the river, and the way appeared and it was very narrow and the Lord the keeper of the way said to me there cannot but one come this way; you cannot take any one with you; and then I put down my wife and continued the journey alone, and away in front of me I could see a very small, little door, not larger than a silver dollar; then I realized that no one could assist another along that way; and the thought occurred to me there was nothing that we could do that would help others through there; and as I approached the gate or door I could hear the sweetest music and singing that I ever heard, and the Lord took me through the little door, and said: "Well done, good and faithful servant, enter thou into the joy of thy Lord. Tongue cannot express the joy I felt then. I will not try now. After this I had greater desires than ever to join the Primitive Baptists, but being a good way from any church at that time, thought that I would put it off until I

could get somewhere near one. Hearing Brother Broadway and Brother Willie Monsees preach very often and getting acquainted with them, and having long conversations with Brother Monsees he advised me to go to Salisbury, or to Pine, and offer for membership, if it was a long ways. I cannot tell you all the trials I had at this time, will have to leave off some more here. So on Saturday before the second Sunday in last September I went to Pine and feeling like that I ought to offer to the church, but did not the first time the doors were opened, but Sunday I could not let the opportunity pass, and when the door of the church was opened I went forward feeling my unworthiness and hoping they would receive me, which they did. Then there was great rejoicing in my heart that I the prodigal had got home at last, and was received by all the people of God in rejoicing. Oh what unnecessary troubles I have borne. How I wish now that I had obeyed the impression of the Lord and joined the church sooner. I was baptized in a few Sundays after joining the church in the Yadkin river by Bro. Broadway. There were two of Brother Monsees' sons joining the church at the same water that were baptized with me. That was a glorious day to me. It seems that it pleased the Lord to take me to Danville for some cause best known to himself. I want to meet with my church very bad, but have not been able to get off at the times of our meetings yet, but hope in the near future to meet all the brethren and sisters at Pine again. I feel that it will be a great day to me to meet them again on earth. I meet with the brethren and sisters here in Danville nearly every Sunday and enjoy being with them at the house of the Lord, and hearing the gospel preached. of esus Christ,, and that I have been satisfied now that I am in the true church

of Jesus Christ, and that I have been baptized by one who has his authority from God to administer the ordinance. Remember me at the throne of mercy in your prayers is the desire of your unworthy brother in Christ,

W. N. BOWMAN.

No 321 Floyd St., Danville, Va.

Durham, N. C., Sept. 25, 1904.

Elder P. D. Gold:

Very Dear Brother:—For some cause I am led to write you a few lines this evening. I have just returned from a brother's house who lives beside a very afflicted brother. Our conversation this evening is one cause of my desire to address you, though I have had some impression a long while.

The word practical Godliness is fastened in my mind. So I'll speak or write a few lines along that line. If I know the definition of the word I am using as a subject it means to practice what you profess or preach as near as you can. In shame and self-abhorrence I am a victim to this rule. However I want to mention a few things some of us as Baptists are guilty of that are alarmingly damaging to our standing as Baptists and hurtful to the cause. The act of not going to see our people either when sick or well, nor even know where they live is not practical godliness. For some who feel themselves superior to the other brethren or sisters on account of having more worldly goods than others, yet meet them at the meeting house they will shake the hand of all alike, yet after meeting they scarcely ever recognize but few of the members till next time. This is not practical godliness. None of us can appreciate handshakes and recognition where we have to hunt our friend up at a meeting house to get, and afterwards be passed by for a month before getting another. So in a word, if you will hear with me, I'll tell you what religion is. It is love, the love of God

in the heart, and practical godliness is after this order. viz. we'll shake hands or bow from a rubber tire buggy to the one chopping wood or rolling a wheelbarrow, or driving a wagon as they would to one passing in another buggy. I love to see this love of God actuating our lives which propels men and women in a direction of Christian love, respecting no man's person, repelling all the forces of evil, such as pride and riches, making them no test of our daily recognition, nor can't love one who is poor. Our Master was the poorest man that ever lived, not owning a dollar; yet we claim to love him. But Jesus was the most humble man that ever lived. Riches add nothing to a man's character in God's sight, nor does poverty take anything away, if he is so honestly.

—I submit this to your judgment. May God help us to love one another, whether rich or poor, and go and see one another. I have written this in love.

Your little brother,

J. A. HERNDON.

Fremont, N. C., July 8., 1904.

Dear Brother Gold:—Some four or five months ago I sent you a communication for the Landmark, and by its non-appearance I have decided it is both unworthy and undesirable matter for the columns of the Landmark will you be so kind as to return it to me if you have it on hand yet? I feel that I have been very foolish, presumptuous and intrusive in attempting to write for the columns of so able a periodical as the Landmark and I hope you will pardon and excuse so rash an act.

I hope and believe the motive that prompted and actuated me to do such a thing was none other than the love and esteem I hold for the dear people who peruse its columns. You know my sad, lonely, solitary and afflicted condition and that I am deprived of their society and company, and of seldom

ever meeting with them. I sometimes feel that my mind is exercised with thoughts that are sweet and comforting to me, and perhaps would be to some poor and afflicted brother or sister if I only knew how to express them, but alas, I feel that I do not. Paul tells us to do good and to communicate forgotten, and I feel that this is one grand medium of communication, and many brethren and sisters are doing much good through this medium.

I must tell you that your sermons last Saturday and Sunday were a great and joyful feast to me. I feel that I was richly and sweetly fed from the droppings from God's holy sanctuary. May God bless you many more years to feed and nourish his poor lambs and sheep. Please remember me and mine in your prayers I ask for Christ's sake.

T. F. SMITH.

I still aim to publish Bro. Smith's article and hope he will write again.

P. D. G.

WHAT'S THE CAUSE?

For some time it has been impressed on my mind to write a few lines and have started several pieces, but fear would overcome me, and I would throw it away; and now I am afraid not to obey, for the Lord has caused us to wade through deep waters in trials and afflictions. But will one so weak as I am impose on the dear old columns in which so many rich and glorious things are enrolled from the dear saints far and near? How grand it is to read and witness with those that we have never seen in this world.

And to think that our God is their God. And what a glorious God we have all got, all that have been brought to his glorious knowledge. It is through him and by him we are all taught that Christ Jesus came into this sin-smiten world to save his people from their sins, and by a still voice that whispers within our hearts we are taught that

we are sinners, and to feel that we are the chief of sinners too.

And then when that sweet and loving voice comes to our poor, sin-sick soul that thy sins are forgiven thee, then we can see and know what a glorious Saviour we have, one whose promises will never fail, although we may be tempest-tossed upon the waves and almost lose all hope, but his promises are sure and steadfast. He will never leave nor forsake his people. How sweet it is to think of so sure a promise as that, when we get so low down in spirit and feel surely, surely I am mistaken about myself, I feel to be so cold and carnal minded, so full of vain and evil thoughts, surely his blessings are clean gone, but in his own appointed time he revives us again, and our little hope is sweeter than ever, and it is then we know how to appreciate a visit of our Saviour. It is then we can get a glimpse of heavenly and divine things, and how sweet and glorious to us. It is a heaven here below the Redeemer to know. If a little glimpse of our Saviour here in this world is so grand and glorious how much more it will be when we are through with trials and afflictions, and his glorious message comes to welcome us home. How sweet that word is. All the glittering gold, pearl and precious stones can make no home pure here in this world, but that above is so pure and glorious. No poor tongue is able to describe the glory there is.

We feel to know there is nothing but love and happiness there. In this world there are no glittering gems for me to want to cling to. My health has been so very poor this year I have been deprived of going to any of our churches around here which I do so much enjoy; but I hope it is all for my good; and I hope the dear brethren and sisters can bear with my imperfection. I have had the impression a long time to write, so this may be my last. I

don't know about that. I humbly hope the dear Lord will ever guide and direct us in the right way and at last receive us up in glory to sing and praise our Redeemer forever and ever.

A little sister in Christ,

LULA HURST.

Tarboro, N. C.

Rosebud, Ga.

Dear Brother Gold:—I am well pleased with the Landmark. The article in the issue of August 15th is well worth the money to me. Faith cometh by hearing and hearing by the word of God. What is the word of God? Jesus Christ, the only begotten of the Father, who verily was foreordained before the foundation of the world to take away the sin of his chosen people.

Brother Gold, when I am down in Lo-debar, lame in both feet, and therefore cannot walk, my mind reflects upon these things. O, what a glorious arrangement this is. Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. See what a death Christ suffered. The shameful death of the cross. Indeed his whole life was a continued suffering that we through his poverty might be rich. What manner of persons ought we to be in all holy conversation. We should watch and pray to him to shield us from all harm.

It does appear that the wickedness of the human family is on the increase. How careful then ought we to be in all holy conversation.

May the Lord preserve us.

J. K. P. LESTER.

DREAM OR ADDIE WHITLEY.

I dreamed I was standing in a white place, but did not know where I was, but I saw the brightest star I ever beheld. In the center of the star was the Lord, and on his left side I saw my

precious brother with his head leaning over towards the Lord, and he had one arm over the Lord's knee, and he was dressed in a white robe. Nothing had changed about him, but he had the sweetest smile on his lips I ever saw, and he looked as happy as any one in heaven could. At his feet I saw my little brother, Walter, one I had never seen before, but as soon as I saw him I knew him and at my brother's back I saw my brother Johnnie, and he was as natural as the first one. On the other side of the Lord I saw my sister Lizzie with her arm on the Lord's shoulder, and on the right side I saw sister Mattie with her arm around sister Lizzie's neck. The Lord had his arm on Thiggie's shoulder, and Thiggie had his hand on little Buddie Walter's head. They were all looking at me. They were all dressed in white, and there they met to part no more, and in heaven they will dwell forever.

Washington, N. C., May 27, 1904.

Vox, Alleghany county, N. C.

Elder P. D. Gold:—Your writings in the Landmark and many others that write for its columns have often revived me. When I am reading the truth so wonderfully set forth it makes me feel like you are all taught of the Lord. If our people everywhere were of one mind and one heart, being of one accord as they were on the day of Pentecost, I suppose we could say in spirit as Solomon said, "For lo the winter is past, the rain is over and gone." The flowers appear on earth; the time of the singing of birds is come and the voice of the turtle is heard in our land. O that we as a Baptist people would lay aside every weight, and the sin which doth so easily beset us; and run the race with patience that is set before us. Looking unto Jesus the author and finisher of our faith. Then in truth and in deed the enemy would

have to fall back and the church would be the light of the world. And to my mind we would know no want. The earth would bring forth her fruit by handfuls; yes, we would be blessed both spiritually and temporally.

I will close for this time by saying as one said when it is well with you, remember me. May the Lord bless you and enable you to earnestly contend for the faith.

Your brother in hope,
H. C. NICHOLS.

July 20, 1904.

Dec. 24, 1904.

Elder P. D. Gold, Dear and Highly Esteemed Brother in the Lord, if you will accept such from the unworthy writer:—This is to inform you that I am yet alive, among the living and enjoying a reasonable portion of health. endeavoring to preach the unsearchable riches of Christ as God directs me. Since the death of my wife I have been traveling most of the time. Dear brother, the Landmark has been a welcome visitor at my home since November 15, 1879, and I can truthfully say to you that I can heartily endorse every editorial appearing in it from that day to the present. Being in the condition I am I more fully appreciate it. I always appreciate your great kindness in sending to me the Landmark since I became blind. I hope and trust the Lord will prosper and bless you in the noble work of publishing the Landmark and in preaching the unsearchable riches of Christ yet many years to come.

With special love for yourself, sister Gold and rest of family, and to all the household of faith, and asking to express my desire for an interest in your prayers at a throne of grace, and earnestly praying that you may be richly blessed by him.

I am, I trust, your true but unwor-

thy blind brother in hope of eternal life.

G. W. POUNCY.

Brother Pouncy receives subscriptions for the Landmark. P. D. G.

Danville, Va., Dec. 12, 1904.

Dear Brother Gold:—You can insert in the Landmark for the information of the churches composing the Country Line Association the money from the Harrelson estate amounting to \$6,281.14-100 has been paid over to the committee appointed by said association and the same deposited in bank—one-half in Danville the other in Durham. When the said association meets next August the money will be paid out by check as the association may direct. All the churches composing the association in the year 1885 will instruct their delegates to receipt for same.

C. A. HOWARD,
Chair. Committee.

Brother M. D. Twiford requests help to repair their meeting house at East Lake. There are only three male members. Any remittance however small will be appreciated.

East Lake is in Dare county, N. C. The first birth recorded in the earliest settlements of our country was in Dare county.

Send to brother M. D. Twiford, East Lake, N. C.

AN INTERESTING PAMPHLET,

ORDER AND DISORDER.

WRITTEN BY

ELDER GEO. STEWART,

OF ALABAMA,

an able preacher and writer, is for sale at my office. Price 25 cents per copy.

P. D. GOLD.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVIII No. 5

WILSON, N. C., JAN. 15, 1905.

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

EDITORIAL.

THE FREE ALTAR.

"We have an altar, whereof they have no right to eat that serve the tabernacle," Heb. 13:10.

The writer to the Hebrews admonishes them against being carried about with divers and strange doctrines. Is there much danger of that? Are there divers and strange doctrines extant and advocated now? Divers means, different one from another. Whereas the doctrine of Christ is one doctrine always set forth in the unity or oneness of peace. Strange doctrines are something different from what the saints have heard or been taught by the Lord.

All these strange doctrines are connected with tabernacle worship—legal worship—carnal worship—human merit or ability—what man can do, and what he is entitled to receive.

The type of burning the bodies of beasts without the camp whose blood was brought into the sanctuary by the high priest for sin, shows that Jesus must be offered without the gate; therefore to follow him we must go forth without the camp bearing his reproach. We therefore must not worship under the law, or in that tabernacle made with hands which is only a fig-

ure or shadow of the true tabernacle which the Lord pitched and not man.

But what is the reproach of this worship? It is a denial of any worthiness of the creature, or that his offerings can be accepted. We must be separate from self and self works. We must follow Jesus without the camp of men's works. All forms of men's worship I have ever seen or read of are in the earthy tabernacle which is highly esteemed by man, and free from reproach. It is something that can be seen, and is consonant with man's notions and views of religion. But to worship that which you have never seen—to endure as seeing him that is invisible, is heroism, self-denial, and therefore it is by faith. It is withdrawing into the closet, and shutting the door and praying to the Father who sees in secret. The witness of God in the Spirit testifies to the acceptance of such in the beloved.

When the true tabernacle is pitched the shadows vanish away. Jesus is the true tabernacle, a body was prepared for him, and the way is consecrated through the veil, that is his flesh, which is the way into the holy of holies which is heaven itself. We therefore worship without the camp or old Jewish service. In this worship every principle of the flesh is denied. We bring nothing to commend ourselves to God. We walk or worship by faith in the name of Jesus. This proud man will not receive nor submit to.

Many ways are devised by man to worship God in. Hence the divers and strange doctrines of men. Hence so many different denominations of men employing so many different ways and inventions!

They endeavor to devise methods popular with mankind in order to escape the reproaches of Christ. But when the heart is turned to the Lord this is the most wonderful and blessed way of peace and truth wherein we

receive grace to offer the sacrifice of praise to God continually for his salvation that is the fruit of our lips giving thanks to him.

P. D. G.

LOOK DILIGENTLY.

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

The epistle to the Hebrews contains as urgent and commanding warnings as language ever expressed. Figures as full of grave import as can be found are employed in this book. Often an earnest statement that God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, he says, if under the first testament, administered by angels, every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation that has come through his Son?

In the new covenant, wherein Jesus is High Priest, and no more sacrifice can ever be offered, let each one look diligently and see that no man fails of the grace of God; lest any root of bitterness spring up, and many be defiled thereby. Lest there be any fornicator or profane person, as Esau. What did Esau do? Did he highly esteem the birthright? No, he was a profane man. He set no value on spiritual blessings. He despised his birthright. He had no fear or love of God in him. When faint with hunger he sold his birthright for a mess of pottage.

What do you think of a Baptist who will barter away his good standing in the church for money? Who loves money so much that he will sell himself, deprive himself of the privileges of worship for worldly gain, who will divine for bread? If one would preach for money, or for money neglect his duty, fail to fill his place at meeting what think you of him?

Judas sold his Lord for thirty pieces of silver. How debased is the soul so full of the love of money.

Esau found no place of repentance though he sought carefully with tears. He could not find any place of repentance or change in his father, though he entreated his father to bless him also.

Esau was also at heart a murderer, for he intended to kill Jacob. There is something it seems to call out and make manifest what is the character of every man. Now we are to look diligently, examine ourselves whether we are in this faith or not. What are our motives? Do we love the Lord, or do we love the world? We show by our conduct which we love.

P. D. G.

"Being the children of the resurrection," Luke 20:36.

The Sadducees who deny the resurrection, claiming there is neither angel nor spirit, presented to Jesus the case of one woman that had seven husbands, and asking him whose wife should she be in the resurrection.

The answer of Jesus, like all his answers, is final. Nothing can be said against it, and nothing can be added to it; for he is wisdom without folly, glory without ostentation, justice tempered with mercy, dominion without oppression. Surely he is the great and blessed teacher to whom we should go, and whom we should hear.

The denial of the resurrection of the dead shows the greatest blindness and wickedness, and the entire absence of all true knowledge or heavenly things. To seek to attain unto the glory of the resurrection displays the highest wisdom and holiness proving that there is in such persons a gracious preparation of God, the beginning of the Kingdom of Heaven.

The case of the woman with seven husbands, and leaving no issue, no

children, shows that there is nothing of the earth that is heavenly. Whether a woman brings forth children or not, therein is no resurrection life. The children of this world are not the children of the resurrection.

Jesus said to the Sadducees, ye do err, not knowing the scriptures, nor the power of God. What wonderful words are the scriptures. Every word of God is truth. What wonderful power is the power of God. To know the scriptures and the power of God is necessary in order that we should know the resurrection life.

One must be born of God before he can be a child of the resurrection. There is neither male nor female, neither marriage nor giving in marriage in the resurrection life. All that belongs to this world.

Surely then it doth not appear yet what we shall be.

But shall such creature as we are attain unto the resurrection of the dead?

Yes, God is not the God of the dead, but of the living. He said to Moses, I am the God of Abraham and Isaac and Jacob. They were men on this earth once. But they have fallen asleep, are what we call dead. Yet they live to God. All his people live unto him. For he is not the God of the dead.

One of the most convincing evidences to us of the gracious and divine power and wisdom of God is when a Spirit appears to us that knows our case, and how to relieve, that assures us that God knows our thought before we do, and therefore knows all things.

When God speaks to us it is always to convince us that he knows all about us, and faith comes by such hearing as this. God has communication with his children, for they are children of the resurrection.

Such children love their home in heaven, and seek those things which

are above this world where Christ sitteth on the right hand of God.

Children love their parents and their home, the place of their childhood. The children of God, who are the children of the resurrection, love the Lord God and love the things of the kingdom of heaven. They love to walk about Zion and tell her towers, and mark her bulwarks, and consider her palaces, because they are born in Zion.

P. D. G.

PSALM 105:43-45.

In this Psalm many of the wonderful works of God in the deliverance of his people are recounted, and the object of such wonderful deliverances is stated, namely, that they might observe his statutes and keep his laws.

Without doubt there is no joy like unto that of serving the Lord, no service so blest, and there can be no reason given why one should not serve. There is great reward in keeping the Lord's commandments.

In the former dispensation there were temporal rewards given to those who kept the Lord's statutes: but that dispensation is past. We are no longer under the dispensation of the law. Christ is become the end of the law for righteousness to every one that believeth. The deliverance he has wrought for his people in obeying unto death for them, and his resurrection from the dead for their justification, and the revelation of this to them is far more wonderful than were any of the miracles wrought by the Lord in their behalf in the wilderness. Now what shall they do? Paul says, I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. We belong to the Lord, and we should glorify him in our bodies which are his. We have promise of the life which now is and of that which is to come. Then why

should we not trust in him at all times? Why should we spend our time on earth in seeking to hoard up money, or gather a fortune of worldly riches, which eats as a cancer? What happiness is there in worldly wealth? It will steal your hearts from good things and glue them to the paltry things of earth. They that will be rich pierce themselves through with many sorrows which drown men in destruction. It is idolatry to set our hearts on worldly gain. It is a snare surrounded by many foolish and hurtful lusts. That is one trouble with some of our brethren now. They do not pray to God, nor seek first his kingdom. The love of many waxed cold for iniquity abounds. Do we search the scriptures to know what we should do? How are we to behave ourselves in the house of God which is the pillar and ground of the truth. We will find that the scriptures thoroughly furnish the man of God unto all good works. Every work the Lord commends is a good work. We are created in Christ Jesus unto good works which God has before ordained that we should walk in them. Was ever there such a glorious master as the Lord Jesus? Peace of mind, love and joy in the Holy Ghost are sure to be given to him that loves the Lord and serves him.

Think on these things; ponder them over and consider them. They are surely worthy of our true seeking. The Lord never said to the seed of Jacob seek ye me in vain. Has he not power to bless and deliver?

But you say, Oh I am so sinful, and my heart is so deceitful, and so many things come in my way to beguile me. Yes, and they are your enemies. Why should we confer with flesh and blood? What profit is there in this? We should deny self and worldly lusts, and live soberly, righteously and godly in this present world.

Remember you can do nothing good

without Jesus. By grace are ye saved therefore by grace we serve him that is we live unto him, and rejoice in his salvation. He has finished our salvation. We dwell in a home we have not labored for, receive mercies we have never done anything to merit. Such blessings are so good and so great we never could do anything to merit them. Let the light in you so shine that others may see your good works, and glorify your Father in heaven.

P. D. G.

Does the command of Jesus, Christ to his twelve apostles put the church in their place to preach the gospel to every creature. If it does then the church should have been instructed by the apostles to that end. For the apostles were inspired and therefore understood what was intended for them to do and teach, and they were also faithful in executing all they were commanded to do.

Do we find anywhere either in their preaching or writing that they were to equip and send out men to preach to the heathen everywhere or anywhere? Do we find in any church that they formed any plans for this, or sent out any men for this purpose? No. Among the seven churches of Asia was any allusion made to such a thing? Nothing at all.

The churches could not preach the gospel, could not work miracles. The word of God did not go out from them; but it only went to them.

The apostles are not churches. They declared the law in Zion. But the Lord Jesus calls, sends and holds the stars in his right hand. The stars are the preachers.

The churches are to receive such preachers as the Lord sends, and to esteem them very highly in love for the work's sake.

P. D. G.

THE BEST WINE.

In answer to a query in a secular paper as to whether the wine made at the feast in Cana was intoxicating or unfermented the editor says: "There is not the slightest warrant in language or in history for supposing this to be non-intoxicating. The writer is sorry to say this, but he believes in telling the truth,"

The very inconsistency of this writer's conclusion is evidence conclusive that he is in nominal belief an Arminian, and yet we are inclined to think it strange that one should believe in telling the truth with respect to divine things and yet in the greater measure come short of it, and to be sorry that the part which he believes is true. How peculiarly strange the idea that one should believe in telling the truth and yet not believe in the truth which he tells; I mean in spiritual things. The miracles of our Lord would amount to nothing miraculous if they were not in every detail true to nature and yet so as thereby to demonstrate his creative power and God-head. I do not understand that the miracle consists in his making wine of whatever kind or character, nor that he made it of water. There is nothing that exists but that is the production of his creative power, nor does the form, state or condition in which a thing may be found lessen the fact that it is of God—even as all things are of him and by him consist. The grape itself is created of him, and the juice constitutes the greater part of the grape, suppose therefore it had been the unfermented juice, the matter of time would have been the main feature of the miracle, provided grapes were at hand, as juice could have been pressed out during any hour or less time of the feast; but as wine is not found directly in the grape, but is another form of the grape into which time is required for it to pass, and as its making on this occasion was an in-

stantaneous work, we can not come short of the fullest sense possible of the meaning of the word wine and attain to the perfect idea of the miracle. It was the purest, the best and the most perfect wine possible to be made, and required the smallest possible moment of time in its making, all of which enter into the constitution of the miracle with the time as the leading feature in its creation.

The most demonstrative and effective teaching of Jesus was by the miracles which he wrought, therefore it seems to me to question the propriety of a miracle performed by him as to the effect or that which was produced is but the exhibition of an hypocritical cant unworthy of believers in any claim to christianity, however destitute of divine truth that claim might be. We may not understand just what is taught by this particular miracle, but we may be well assured that it is truth, and the truth can not but make free indeed those who are taught it. The teacher is the thing taught and the thing taught is revealed in that by which it is taught, therefore those who are taught of God have no fear as to the finality of that by which or through which they are taught. By this miracle Jesus "manifested forth his glory, and his disciples believed on him." It is evident that Jesus had far less fear as to the effect of this wine than many in this day who claim to believe on him and to follow him. Having made the water wine Jesus bade the servants draw out and bear to the governor of the feast for the evident purpose that the ruler and other guests at the feast should drink of it, and the ruler drank of it and said it was the best wine which shows that he had been drinking some wine already, in fact they had "well drunk," and were only expecting wine even worse than that which they had been drinking, and yet there are those who contend that it was unfermented,

and dare to criticise the propriety of its being of intoxicating qualities. Suppose a Primitive Baptist in this day, being invited to a wedding, should take about one hundred gallons of wine along with which to treat the guest, or if he should send just a little over to some congregation for communion purposes, can you imagine what a fearful specimen of a christian and gospel preacher he would be thought to be? Do you suppose that Christ catered in the slightest degree to the capricious whims and fanaticisms of his would be defamers in his day? If not should his people to-day regard such of like spirit as judges of things pertaining to the church and its ordinances and the rights, privileges, proprieties, and consistencies of its members?

While the Primitive Baptists as a people are opposed to sumptuary law, such as local option and prohibition, yet there is not a people upon the face of the earth that is more strictly and certainly opposed to drunkenness. They are in the extent of my knowledge the only people who are actuated by a living wholesome principle, therefore they have no evasions to make, neither have they any things for which to be ashamed. They recognize their right in the providence and grace of God to all things, and in all things to maintain the true spirit of the law of temperance in the use of all things. The people of God have no need of, neither are they warranted in circumscribing their privileges and actions according to the rule or judgment of those who do not the truth, nor should they presume as to the influence they might or might not wield upon such characters, nor should they because of what such might say come short of what is right and just and proper before God as of men before or toward men. It is not in the province of those who know not the truth to either testify to the truth nor truthfulness of those who know and do the

truth. They can not make a true report as of the truth, however of envy they may render an opinion that is substantially true, but being of envy the intention is slanderous notwithstanding the statement in itself is true, therefore it can be but true as the Lord has declared: "Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." There are those whose thoughts, judgments and belief are as destitute of the real principles of truth as the idea of "unfermented wine" is destitute of the faintest features of common sense.

It is the privilege of Primitive Baptists to demonstrate in the gospel the true principles of sobriety, and as men to walk in the way of truth and soberness, but it is not their province to assume the relation of yoke fellows with unbelievers as by the bonds of a common fraternalism.

The Primitive Baptists are not the author nor finisher of the faith which they hold nor can others disannul it, but of the people of God it is said: Thou hast wrought all our works in us, and their righteousness is of me saith the Lord. P. G. L.

OBITUARIES

MRS. MARY E. INSCOE.

The icy hand of death has entered another happy home and claimed for its victim our dear sister, and it is with a sad and sorrowful heart that I attempt to write the obituary of her death. Language fails and my pen falters under such a sad task. Mary Emily Inscoe (nee Jones), was the daughter of Levi and Crissie Jones, was born September 22, 1875, and died June 30, 1904. She was married to Edward B. Inscoe October 20, 1900. From this union were born two sweet little boys. The little babe preceded her only a week. Her disease was typhoid fever. She was confined to her bed twenty-five days, bearing her sufferings with as much patience as any one I

ever saw, never murmuring, nor complaining. All was done that a loving mother, kind friends and a family physician could do; but none can stay the hand of death. She was an affectionate and loving wife, and a devoted mother always looking after the comforts of her family. She leaves a husband, one child, mother and three sisters to mourn her loss, our dear father and only brother having died only a short time since. She was not a member of any church, but a strong believer and lover of the Primitive Baptists.

Having talked to papa some time before her death we feel satisfied that she is at rest. May the Lord prepare us to meet her in that bright world above, where all is peace and love, is our prayer.

There's not a doubt upon my mind,

But victory she obtained;

Although she has left us here behind,

We hope to meet her again.

Written by her sad sister,

LAVINIA HARRIS.

JUNIUS CECIL JONES.

infant son of Robert H. and Carrie Jones, died October 20. He was born July 21, 1904. Little Junius only lived long enough to know the ones, who loved him best, his mother and father. When they went near him, he showed that he knew them. He had meningitis, was sick about two weeks, and all that could be done for him was done, but he came not to stay.

Ere sin could know or sorrow fade,

Death came with friendly care;

The open bud to heaven conveyed,

And bade it blossom there.

HIS AUNT.

MAGGIE ROBERSON.

By request of a dear sister I employ my pen to write a few things relating to the life of Maggie Roberson, whom God in his all-wise providence removed from the shores of time October 1, 1904, leaving father, mother, brothers and sisters to mourn

their loss. She was the daughter of Bro. David Roberson and wife, and was born August 11, 1887, thus making her stay on earth seventeen years. She was a bright, goodly girl and those who knew her best loved her most. Having in possession a very amiable disposition she won many friends. She always preferred the comfort and pleasure of others to her own, was loving and dutiful to her parents, kind and gentle to all her brothers and sisters, and they, realizing the want of these warm graces, weep much in th's their first sore bereavement. Brother Roberson's household has ever possessed that golden virtue, "Love to one another," which makes a home pleasant and lovely to behold.

I trust that Jesus will arise with healing in his wings to bind up the broken hearts of the dear family. They do not mourn as those without hope, as God in his mercy afforded them so many bright evidences of her rest beyond this vale of tears. We never truly know how to appreciate our loved ones until they are gone. Their many excellent qualities may seem enchantingly beautiful to us even while they live, yet with a far more dazzling brilliancy do they appear when their voices are hushed in death. How sad it all is. Still it is the way to paradise.

To dwell with God and all his holy angels within the courts of heaven, is far better than to inhabit this mortal earth, where sin, pain and sorrow are felt continually. May the God of all grace be with Brother Roberson and his dear people to strengthen them, and comfort them, and shield them from the many evils of this cold, unfriendly world. And may each one of them be divinely prepared to meet their beloved Maggie when called to enter eternity.

ANNIE CRISP.

ELDER WILDE C. CLEVELAND.

(From Gospel Messenger.)

Elder Wilde C. Cleveland was born on April 9, 1836, in Crawford county, Ga., near Mt. Carmel Primitive Baptist church, where he joined by experience and was baptized into the fellowship of the same by his father,

Elder Cromwell W. Cleveland, on August 16, 1860. And there, also, he was ordained a minister of the gospel on May 16, 1873, by Elders Samuel Bentley, John Dickey, Alfred King, and D. W. Simmons as a presbytery. He then served that church and three others near around as pastor for thirty odd years, or until his last illness prevented. He also served the Forsyth church from its constitution, and he preached there, if I mistake not, his last sermon in public last September. And herein, that is, as pastor, he certainly did excel in punctuality and unselfish, untiring faithfulness; rain or shine, if physically able, he not only attended his regular meetings, but also visited the sick and afflicted, and ministered to those in prison. Thus an example to his flocks in practical godliness, he provoked them to love and to good works. They supplied him with all necessary carnal things, which in turn doubtless made his labors for them a pleasing free-will-offering. And thus they mutually strengthened them to duty. For instance, he would say to them: "Suppose a ten or even five dollar bill awaited here to be given each one that came to regular conference, how many would stay away?—Jesus is more than money—think of this, if you should hesitate on that day." He loved Jesus, the cause and the brethren, and especially the meek and dutiful. And what pride and delight he had in finding his flocks walking in all the ordinances of the Lord blameless. And now grieved and restless if any little personal "fuss," or error in discipline got among them. And how earnestly he protested against those late "men-made laws" he called them, that would entangle a brother for a word, or exclude him for an opinion on vexed questions.

But his greater ability was displayed in defense of our doctrine, to which he brought all the powers and resources of his mighty mind. I know of none who strengthened this defense with such deep, thorough biblical and historical researches as he did. This coupled with his natural powers of eloquence and oratory made his sermons

not only attractive and interesting to those who differed from him in doctrine, but also convincing, inspiring and upbuilding to the believer by their sublime logical deductions from scriptural truths. His grand yet nice distinction between law and gospel—works and grace—were simply wonderful. I have heard him make salvation by grace without deeds of the law so plain that I wondered any could doubt. And especially was he gifted in making those nice discriminations on points dividing us from others, not only in doctrine, but also in missionary operations, etc., not only clear but without offense. He endeavored to give no offense to the church nor the world, so that he might gain the more. If a man differed from him religiously, he remembered he differed from that man religiously, making them equal, and he was ready to take what he gave. So that while he would strike home with all the might and boldness of his strong convictions of truth as he believed it, he never hurt one personally, for he fought principles and not persons. And all denominations respected him, as knowing him to be sincere and without guile. A mighty giant on the walls of Zion—a gentle child within, among the children! Oh, Primitive Baptists, near and afar, know ye not a great man, a mighty man is fallen in Israel.

Morally and socially, I suppose he had no superior. His wife wrote me, a while before he died that several times, since sick, in retrospective moods, he had so fervently thanked and praised God for having kept him stainless in a moral sense; and clear of the blood of all men in a disciplinary sense. One of the most admirable and lovable traits in all his character—at least to me—was that so soon as he was convinced of error in belief or words spoken unadvisedly, or to the hurt of another, he not only turned from it at once, but also confessed it openly, and none were too low for him to stoop to them in confession and asking pardon—if need be. No, known error did not abide with him; and reparation for a wounding word was a privilege and pleas-

ure, and not a task. Thus he manifested the touching gentleness of a guileless heart—the sweet simplicity of a child. We all get in error and do wrong and say wrong. But how many delight to avow it? How many, how many want to say, I was wrong? It takes a great man to say it.

After he attained to manhood and graduated at the University of Georgia, he studied law and practiced it four years, and then he served in the war between the States as captain of a company and Colonel of a regiment. But when ordained to the ministry he gave up all else to fulfill this high calling—"the highest and most honorable calling and position in the world," he called it; and to which he bent all his energies, making it secondary to nothing, so long as he lived. Surely he deserved the plaudit, "Well done, good and faithful servant!"

Griefs, making it secondary to nothing, so I know he was diseased. He seemed to be walking softly before God, that created a vague impression that it was from a divine premonition of his departure. Two or three years before we had mutually promised that the one of us left by death would attend the burial and write the obituary of the other.

I went home with him and what sweet, blessed, though often sad talks we did have. He said his calling and election to eternal life was sure—he had no fear for beyond the grave, but he dreaded the pain and strugglings of mortal dissolution. "Put Oh, the glorious resurrection!" he exclaimed, "what would redemption and all else be without it? I cannot fellowship one who denies the resurrection of this body." He greatly grieved and worried over the strifes and dissensions among the churches. "And how can I leave Annie, God's good and blessed gift to me—a preacher's wife truly," and to, and of, whom he always spoke in the most endearing terms, and whom he idolized." And poor little Blannie," his child by a first wife, and only child. "Thank God that he gives me leave to commit them into his hands."

After this he gradually grew worse, and

soon dropsy as a symptom appeared, and occasionally those "smothering spells" and prostrating paroxysms came on from which he would rally and ride out daily. But these spells grew worse and he weaker, till they became so terrible and prostrating that his wife told me that she was surprised to see him survive them; yet he did and in a day or two be riding out again and in the intervals, when not riding he would be praising God for his goodness and mercy, or preaching on some text that came to his mind, and often till exhausted. One of these texts was, "Why do ye transgress the commandments of God by your traditions?" from which, as propped up in bed, he preached a beautiful sermon, pointing out and condemning the traditions now hurting the churches, and admonishing them to cleave to the law of Christ alone. A few days before death another text was, "Peace on earth and good will to men." His wife said he seemed to be perfectly imbued with the spirit of this, and explained and impressed it upon those around with more power, beauty and eloquence than she ever heard him from the stand. She said that during his entire sickness his mind was on spiritual things, but, as the time passed, it became more so till, towards the last his whole mind and heart was taken up with Jesus and the things of his kingdom. Last winter he saw the vision published in the December Messenger. His wife says it was beautiful to see his sublime resignation to God's will concerning him, though at times praying the Lord to send his angels to carry him home; and that he would beg them not to pray for his recovery, but that he might die easy. And this prayer, she wrote me, was answered as they scarcely knew when death came.

On Saturday night, September 17th, he had an awful sinking spell, but he recovered sufficiently to sit and talk interestingly on Monday with Elders Head and Pearson on their way home from the Upatoie Association. On Sunday afternoon, October 2nd, he sat in his chair and married a couple on

the varanda, which was his last official act. Thus he lived and suffered—preaching and praising God till Monday, October 31st, on the evening of which he told them the time had come, and soon his breathing simply ceased—like a child fallen asleep. A telegram told me of this and turned a house of feasting into one of mourning. Elders Busby, Bentley and Childs spoke at his funeral; and his dear body, now reduced to a skeleton, was laid in the cemetery at Culloden, Ga. May the Lord be the ever abiding comfort of the loved ones left.

R. ANNA PHILLIPS

RESOLUTIONS OF LOVE AND RESPECT.

We, the church at Great Swamp, Pitt county, N. C., recognizing and feeling the loss we have sustained in the death of our dear brother and pastor, Samuel Moore, we feel it our duty to manifest our love for him, and appreciation of his services as a minister of the gospel of Christ?

Therefore, be it, Resolved. 1. That we feel in his death we have lost an humble and sincere member of our body and a wise and safe and faithful counselor, and under shepherd, and though taken from the evils of this world, we sorrow not for him as those who have no hope, but believe he has gone to receive reward.

Resolved. 2. That a copy of these resolutions be spread upon our church book and sent to the Gospel Messenger and one to Zion's Landmark for publication.

Done in conference Saturday before the fourth Sunday in December, 1904.

D. H. JAMES,
Clerk.

SPECIAL NOTICE.

There will be sent with each Hymn and Tune Book—Durand & Lester's—upon request, without additional cost a new pamphlet of thirty pages, containing rudiments of music and graded lessons for use in singing schools in connection with the H. & T. Book. Send orders to

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SPECIAL EXCURSION TO HAVANA,
CUBA.

A personally conducted, special excursion to Havana, Cuba, January 4, 1905, from Washington, D. C., Richmond and Norfolk, Va., and intermediate points in the states of Virginia, and North Carolina, will connect with Pensinular and Occidental Steamship Company's steamer, leaving Port Tampa, Fla., on the night of January 5, 1905.

The party will be limited to 150 persons, therefore reservations should be made promptly in order to secure proper accommodations on the steamship Olivette, the most commodious ship of the Pensinular and Occidental Steamship Company, which will convey the party to Havana.

Tickets will be limited for return passage on any steamer leaving Havana until January 19, 1905, with privilege of stopovers at any point in the state of Florida south of Jacksonville within final limit of tickets, which will be January 22, 1905.

The rate, \$45.70, from Wilson, N. C., for the round trip, includes meals and state-rooms on the steamship.

Mr. A. W. Fritot will meet the party at Jacksonville and accompany them to Havana. Mr. Fritot speaks Spanish fluently and will place himself at the disposal of the party, furnishing any information desired.

Trains for which tickets for this excursion will be sold will leave Wilson, N. C., 2:05 and 11:32 p. m. January 4, 1905.

Make up your party and go, and should you desire any other information, books, pamphlets, etc, on Cuba, or "What to say in Spanish and how to say it," address,

W. J. GRAIG,
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APPOINTMENTS

W. T. BROADWAY.

Flat Creek, January 28 and 29.
 Mountain Creek 30.
 Freedom, 31.
 Liberty Hill Feb. 1.
 Jones' Hill, 2.
 Howard's Chapel, 3.
 Brother Deaton's, near Mt. Gilead, 4.
 Sister Dennis' 5.
 Big Creek, 6.
 White Oak Spring, 7.
 Suggs' Creek, 8.
 Rock Hill, 9.
 Center Falls, 10.
 Randleman, 11.
 New Shepherd, 12.
 Brother John Sniders', 13.
 High Point, 14.
 Abbott's Creek, 15.
 Saint's Delight, 16.
 Senterville, 17.
 Mount Vernon, 18 and 18.
 Lexington, 20.
 Sandy Grove, 21.
 Workman's S. H., 22.
 Old Union, 23.
 Rock Hill, 24.
 Tom's Creek, 25 and 26.
 Conveyance needed.

E. E. LUNDY.

Mt. Pleasant, S. C., Saturday and 2nd Sunday in January.

Bishopville, Sunday night.
 Cason's Old Field, Tuesday.
 Lawyer's Spring, Wednesday.
 Jerusalem, Thursday.
 High Hill, Friday.
 Union Grove, Saturday.
 Watson, 3rd Sunday.
 Crooked Creek, Monday.
 Meadow Creek, Tuesday.
 Bear Creek, Wednesday.
 Flat Creek, Thursday.
 Salisbury, Friday.
 Pine Saturday.
 Mt. Vernon, 4th Sunday.
 New Shepherd, Tuesday.
 Tom's Creek, Wednesday

Rock Hill Thursday.

Mt. Tabor, Friday.

Sandy Creek, 5th Sunday.

Will some brother from Cason's Old Field meet him at Morven on Monday after 2nd Sunday in January.

H. M. WILLIAMS.

Meadow Creek, Jan. 20.

Liberty Hill, 21 and 22.

Freedom, 23.

Big Creek, 24.

Sudgar Creek, 25.

White Oak Spring, 26.

Pleasant Hill, 27.

Rock Hill, 28.

New Shepard, 29.

High Point, at night, 30.

Abbott's Creek, 31.

Bunker Hill Feb. 1.

Saint's Delight, 2.

Mt. Vernon, 3.

No Creek, 4.

Pine, 5.

Salisbury, 6.

Flat Creek, 7.

Mountain Creek, 8.

Albemarle, at night.

Bear Creek, 9.

Clark's Grove, 10.

Conveyance needed. Some one please meet him at Sikes' Ferry on Rocky River January 20.

E. E. LUNDY.

Sandy Grove—Tuesday and Wednesday after 1st Sunday in February.

Davis Shore—Monday night after 2nd Sunday in February.

Hunting Quarter—Wednesday.

Jones' Bay—Monday night after 3rd Sunday.

Rose Bay—Thursday after 4th Sunday.

North Lake—Monday after 1st Sunday in March.

Elder A. M. Crisp's P. O. is changed from Crisp, N. C., to Macclesfield, N. C.

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—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTISTS)

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P. G. LESLIE, JR., Associate Editor, Floyd, Va.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE CHIEF CORNER STONE,
THE SURE FOUNDATION.
(No. 1.)

"In the beginning was the word, and the word was with God, and the word was God." John 1:1.

2nd. "The same was in the beginning with God."

3rd. "All things were made by him; and without him was not anything made that was made."

14th. And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten Father), full of grace and truth."

This same word was "The beginning of the creation of God." Revelation 3:14.

Notwithstanding all this inspired testimony there is today in all our so-called Christian land as strong an inclination to deny the Lord Jesus Christ as there is among the Buddhists of Japan or among the followers of Mahomet.

In reading the accounts of the beginning of our world it is said, "In the beginning God created the heaven and the earth" Gen. 1:1. The Hebrew word here translated "God" is Eloheem and it is the plural form of the word. The Hebrew appears to have three members. Singular, one; dual; two, and plural, three or more. The singular is Eloah and is not used in the account of the creation.

This agrees with the writings of the apostle John which are at the head of this letter. Thus we have (i: a measure) the same teaching at the beginning of the creation of the world. Here are the three that bare record in heaven, the Father, the Son and the Holy Spirit, and these three are the one God—Elo-heem—who created the heaven and the earth and all things that are both visible and invisible, whether in the heaven, in the earth or under the earth. All are his, all created by him and for him for the purpose of his own glory. He made all things for himself, yea the wicked for the day of evil. Prov. 16:4.

When he had finished the creation of all other things he said, "Let us make man in our image, after our likeness" 27th. So God created man in his own image, in the image of God created he him; male and female he created them." Here the plural is introduced in connection with the creation of man, yet there was simply the man visible to himself or to any other of the created beings.

I do not know that I can tell even what I believe about this "Image" of God in which the man was created. It cannot be true that that image was his shape for no man hath seen his shape at any time. It could not be that of the brightness of his glory for man was of the earth earthy and no part of his was heavenly nor eternal;

it could not be in perfection nor holiness for man has never been perfect nor holy. Only the words good and upright have the Lord used to express man's condition as they came fresh from his hand.

I believe Paul has given us the true idea of this image in the expression "Who was the figure of him that was to come." Rom. 5:14.

The figure or the image. The man, Adam, was the figure of the man, Christ Jesus, in the sense that each one's bride was in himself undeveloped and must come out of him and be developed and brought back to him in her developed form and recognized by him.

(Now, don't understand me to say that this is the only thing that there is in this wonderful expression for it has to me an incomprehensible depth.)

It appears to me that here is the first light to be seen shining in the glorious covenant of Grace which was given us in Christ Jesus before the world began. The divine plan (if we may thus speak) begins to appear or the way of salvation to be made known as it should be revealed in the future ages.

The husband of the bride, who is yet entirely invisible, is brought to light and all things which God had made being so inferior to the man that not one was fit for his companionship. None of them were of him, none flesh of his flesh nor bone of his bones and therefore not of the man. The man and the woman are one and were so created and made and they are therefore different from any other part of the creation. No other created thing can represent the glorious unity of Christ and his bride as she stood in him altogether undeveloped, unseen by any but the one eternal eye and unknown by any but eternal wisdom.

Here she was chosen to the final end that she should be holy and without blame before him; in love and predestinated to be conformed to the image of her divine head.

There could not be a bride if there was no bridegroom. Hence Jesus Christ, the anointed Saviour, is seen as the bridegroom in whom is the bride who is to come forth in the wisdom of the one eternal God—Eloheem—to the praise of his glorious grace wherein he hath made us accepted in the beloved. (Christ.)

I want to call attention to the fact that it was while they were in this singular form that the commandments were given. Gen. 1:28. "And God—Eloheem—blessed them, and God said unto them, Be fruitful, and multiply, and replenish (or fill) the earth; and subdue it."

The man as he then was could not obey that command for he could not multiply, being alone. There must be a development of that which was yet in him unseen. But before this is done another commandment is given for all the commandments and promises to the bride must be given to her in the bridegroom. She is thus put under him from the beginning. So we find in chapter 2nd: 16:17. And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Remember that the woman was not yet made as a woman and therefore the tree of the knowledge of good and evil could not be any part of the woman. That tree already had its position in the garden as will be seen in the verses above, but the woman was yet in the man and in every sense un-

developed. This should be sufficient evidence that God did not forbid to man the very thing which he had ordained as the means by which he should obey his commandments in multiplying and replenishing the earth.

In these things appear again the blessed figure or image. The bride of Christ receives all the commandments of God in her husband and he stands between her and her responsibility to all law and is her Daysman. Thus her responsibility falls on him, or her sins are imputed to him. Thus help is laid on one that is mighty.

In this second chapter the name of the Lord has a new feature, "Lord, God," or "Jehovah, God." The Hebrew word is Ye-ho-vaw. The meaning is eternal existence or self-existence, and is the Jewish national name of God.

This connects all these wonderful works of God with his eternal purposes. In the 17th verse it appears to me that the translators might have added two words and only have drawn out the full meaning of the text. I will quote the two words, putting the two words in parenthesis. "But of the tree of the knowledge of good and evil, thou shalt not eat of it (and live;) for in the day that thou eatest thereof thou shalt surely die."

Thus the man knew the exact penalty that would fall on him as soon as he eat of that fruit. In other words, as soon as he believed the teachings of Satan, who was the direct opposition of the tree of life or Christ. To believe the teachings of the devil was to disbelieve the word of God. To believe what he said was to eat of his fruit and to approach unto him was to drink at his polluted fountain. The Lord said, he that believeth in me shall never hunger and he that cometh unto me shall never thirst. If this is true on

the one side it must also be true on the other side. Here was the introduction of infidelity in the world, and infidelity is the sin which doth so easily beset us spoken of by Paul in Heb. 12th.

Now that all these things were in God's divine arrangements for the accomplishment of his purpose I have not a shadow of a doubt. Why God was pleased to have it that way I shall attempt to question nor explain. The word of our Lord in John 12th, "Except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit," explains to my satisfaction that man must die before he could obey the word of the Lord to multiply and replenish the earth.

I know that when our Lord used that language he was speaking of himself, that he must fall into the ground and die, etc., but Adam was the figure of the man Christ Jesus, and the figure must fully agree with that which it represents; therefore the man Adam must fall into the ground and die, or he must remain alone.

Gen. 2:18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. 21st. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs, and closed up the flesh instead thereof. 22nd. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man. 23. And Adam said this is now bone of my bone, and flesh of my flesh, she shall be called woman,—Ishab—because she was taken out of man. Ish. 24th. Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh.

Thus we see that the two were in

the one, both created at the same time, and formed of the dust of the ground at the same time; but the woman was not made a woman, but she was in the man. In that state she was not a separate individual from the man. She was in perfect life—unity with him, being a part of him.

If the figure truly represents the substance, the church, the bride, the Lord's wife, was fully in him, not as two, but as one, for they were one and not two. It was not a union, but a unity—a life unity. For manifestation or development she must come forth out of her husband and yet she remains a part of him as he remains God while he is here in the flesh. I in you, you in me, I in the Father and the Father in me. Thus the Father, the Son or bride groom and the bride are all in one. Her being taken out of him for development has not separated her from him in that life unity sense, for she is yet in him. For this cause he leaves his father and all his glory and steps down into death with his bride that he might redeem her unto himself to the praise of his holy name forever.

He cleaves unto her. He came to her rescue. The Son of Man came to seek and to save that which was lost. To do this he went down to where she was lost. This Adam could not do. He went down with his bride, but being of the earth earthy, he could not raise himself but must remain in that fallen state.

This second man is the Lord from heaven and death could not hold him. His soul cannot remain in hell nor can his flesh see corruption. He rises and brings with him every member of his body. The apostle tells us that we are the members of his body in particular. Therefore, as he rose from the dead and lives forevermore, we live in him and therefore we live forevermore,

for the life we live is by the faith of the Son of God. We are dead and our life is hid with Christ in God.

Praise ye the Lord. Praise his holy name forever, and rejoice in him all ye saints of his, for he hath done excellent things. Praise his name in all the earth.

L. H. HARDY.

Reidsville, N. C., Dec. 30 1904.

ANGEL.

Dear Brother Gold:—As I have been thinking of the word "Angel," I feel inclined to write a few of my thoughts. People some times say of others whom they love "They are perfect angels."

In Gen. 24:7 we find that when Abraham was arranging to send his servant to seek a bride for Isaac, he told his servant that "the Lord shall send his angel before thee. This was, as we might say, in the morning of time. This angel was to go before." In business matters or in families it is best to have a foreman. So in the case of Abraham's servant One writer has said "Is there not a cause?" The angel went before is why the servant found the true bride for his master's son.

We are told in both the Greek and the Hebrew languages that the word angel signifies messenger. In those days the great angel went as a divine officer in the government of God.

The Lord's people are led or ruled by the angel of his presence. Again in the case of Lot, the angels hastened him, saying, "Arise," so by the angels he was led forth out of the wicked city. Is it not the messenger or angel of God that leads all of the Lord's children from wickedness?

Paul said in his epistle to the Hebrews. "Let brotherly love continue." Be not forgetful to entertain strangers for thereby some have entertained an-

she became a stranger even to her pagels unawares." To the world an angel is a stranger. When one is led by the angel or ministering spirit he or she, as the case may be, becomes a stranger to the world, as in the case of a dear young lady whom I once saw come to the church, telling how she had been led from the ways of the world, and rents. When she tried to make known to them how she had been led they could not understand this spiritual language of their own child. Spiritually she was a stranger in her father's family. "Let brotherly love continue." This dear one, who is a stranger to the world, finds entertainment in the church, and a continuance of brotherly love. This love will continue through all time. The word angel signifies a minister of God, whose office work is to communicate or make known God's will to man, the knowledge of which is obtained by the angel wholly by revelation.

All who are taught in this way are strangers to the world. The Psalmist in chapter 68:17 tells of thousands of angels, and the Lord is among them, as in Sinai in the holy place. We read of the angels in days of old and could refer you to many chapters in which mention is made of them but must hasten.

In Matt. 4:10-11 when our dear Redeemer saith to satan, "Get thee hence satan," then the devil leaveth him, and, behold, angels came and ministered unto him. Dear child of God when you are tempted, remember your dear captain and elder brother. The angels that we have been talking about ministered to him, and they will minister to you, and lead you safe through this wilderness of sin. In John 5:4 we again find the angel referred to as in the case of Abraham's servant when he was seeking a bride for Isaac, the

angel went before. At the pool of Bethesda, an angel went down at a certain season into the pool, and troubled the water: whosoever then first after troubling of the water stepped in was made whole of whatsoever disease he had. Before there was any healing done the angel had to go in first. We find different opinions about this pool. We will bear in mind they were healed of whatsoever disease they had. The word of God tells us they were healed, and that this healing virtue extended to the blind, halt, withered and whatsoever disease they had, then we must believe that this healing was of the Lord, and the angel that came down at those certain seasons, gave notice to those characters, of the favored moments.

A certain man was there which had an infirmity thirty and eight years. Jesus saith unto him, Wilt thou be made whole? At the command of Jesus this one took up his bed and walked.

The one that went into the pool was made whole. The one that carried his bed was made whole. Then were they not all blessed?

We have no account of the troubling of the water after the coming of Christ for all power was in him, the angel being a ministering spirit.

The word of God tells us that God is a spirit and the Father seeketh such to worship him as shall worship him in spirit and in truth. Angel is a title of Christ in the Old Testament. Ex. 23:20. Behold I send an angel before thee, to keep thee in the way and to bring thee into the place which I have prepared. In Acts 7:30-32 and 87:37 we find that when Moses drew near to behold the angel of the Lord in a flame of fire in a bush, the voice of the Lord came unto him. Let us notice one more glorious point.

When Christ was laid in the tomb,

and the keepers watching to keep the body secure, behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. This great angel rolled away the stone and sat upon it, and the law, and all things are now complete in Christ. The angel said unto the women: Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. They were seeking him among the dead, and did not find him there, but the angel told them what to do and where to find him. Christ is no more found among the dead, but among the living he is found to-day.

How pleasant it is to be with those who are alive in the service of God. Dear one, all your dark and lonely hours only prove that you are a child of God. It was said by the prophet Isaiah 63:9. In all their affliction he was afflicted; and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bore them, and carried them all the days of old. And he will carry you through this wilderness of sin, and to that great city, the holy Jerusalem, descending out of heaven from God: having the glory of God, and her light was like unto a stone most precious, even like Jasper stone, clear as crystal.

This stone was beautiful for its color. Christ is beautiful for the great spiritual light that the child of God finds in him. This great city that John saw coming down from God out of heaven, had twelve gates. On the east, three gates, on the north, three gates, on the south, three gates, and on the west three gates. You will find in Ezek. 48:31-34 that the twelve tribes of Israel were settled around old Jerusalem and their lands bordering or

joining that of each other. They needed the light of the sun and moon, But we find in Rev. John saw all things fulfilled in Christ, and this city that he saw coming down from God out of heaven, had no need of the sun, neither of the moon to shine in it: for the glory of God did light it and the Lamb is the light thereof. The old city had twelve gates. On either side as I have shown Israel as a nation was joined together in their possessions, so are the children of God to-day, throughout this world, joined together in love, for God is love.

Though you have your winter seasons dear child of God, remember the north gates are open as well as the south, and if you are cold and chilly and on the north side of the city, remember the angel of whom we have been speaking, is guarding the gates and will take you in.

Dear Brother Gold:—Look over this letter with care, and do with it as you think best, and should it come before the public, I hope the readers will find it in their hearts to pray for me, a sinful man. "Behold, I am vile."

P. W. WILLIARD,

R. F. D. No. 2. High Point, N. C.

(Republished by Request.)

LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON.

Republished by Request From Zion's Landmark of Oct. 1, 1887.

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few persons have ever perused, and such as have, will be compensated for looking over it again. The rich display of sovereign grace exhibited in the experience of the subject of the narrative will interest every serious reader.

I was born in Frankfort, Germany, in 1746. In the 7th year of my age my father came

to Charleston, in South Carolina: his name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about 16 years of age, when I was married to Mr. Alexander Hamilton an eminent merchant, who in the contest between Britain and America was shot dead in his own house which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating my misfortune, my best friend with all our substance snatched from me as it were, in an instant, created in me new and awful sensations which are beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants with all the accommodation that they could yield or afford: he offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with all the enjoyments this world could afford, but was still disconsolate in consideration of my heavy loss and dressed myself in mourning and thus passed through some lonesome days and weary nights, for a considerable time; at length, being desirous of obtaining some relief I went to a theatre or play house, where I saw divers plays acted on the stage: and one in particular exhibited Gen. Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful sensations that I had nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments, were then plain to view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy and with pensive mind and wearied limbs I fell asleep and dreamed.

(Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly in-

teresting to me, however foolish it may look to others.) I thought I was in as beautiful a place as ever I saw, where there were all the most truly delightful and fashionable things in the world, also cards and dice, plays that I had been familiar with in my younger days. We drank wine out of golden bowls and had everything the world deems delightful. I sat at the card table with an Episcopal priest, and took a golden bowl and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people dressed in white robes with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven, joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then set down the bowl, and said to them I must be gone. As soon as I rose up, I saw a great wall between me and the shining ones, the metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, Lo, you see a beautiful palace? I answered yes: which

was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did; he told me I should have one of these seats, provided I conquered my enemies. And I went with the greatest joy expressible; and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace; as I made a turn to go back the ground gave way under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked me what I did there. I told him the pit was deep, and I could not get out; and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end thereof. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold nevertheless, for this was Christ the rock. I got hold of it with both hands, and to my inexpressible joy was immediately out of the horrible pit. I then awoke and behold it was a dream.

After some months' meditation on my dream I fell asleep and dreamed the same dream again, and also a third time. This brought me to such serious reflections that I hardly durst sleep at all! yet was at a loss for the interpretation of my dream. I arose very early one morning and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream, out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months there came a gentleman from Georgia to visit me;

he was a very rich man, and possessed wealth in abundance. The second time he invited my uncle and aunt, and myself to visit him and see his plantation; accordingly we all went together and beheld his situation which was truly elegant. His house was very large, and ornamented inside and out; on the top was a balcony, and a summer seat therein. As he led me to the summer seat I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me he brought me just such a head dress as I dreamed about and it pleased me. We concluded to marry, and appointed a time when the nuptial ceremony should be solemnized. But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power would soon have banished them out of my sight and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was that day going to be dipt by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed to visit him that day. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister and knew him immediately, although I had never seen him before, that it was the same man I saw in my dream, that handed me the ball of thread and helped me out of the pit, The sight of this man so affected my mind, that I was as one thunderstruck. He was the very one whom I saw amongst the shining throng of happy people, and I amongst

the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was about to swallow me up alive in everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great the people discovered it, gathered around me on all sides, and supposed me in a fit, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground; they lifted me in the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people; some swore they would kill the minister, because they supposed he had bewitched me; and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either; for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick; and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself, nor let others; and as he was turning to go from me, my aunt told him not to mind what I said for I was crazy. Then the minister began to weep to see me in such a situation, and advised my uncle to send for that Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister willingly came—they set victuals and drink on the table for him, but durst not let even a servant go into the room where he was, lest he should be-

with them also. At length he came to speak with me and asked me how I did: I told him I was a poor, miserable, lost creature. He told me if I was lost I was one of these very persons for whom Christ died and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin: he said he thought it was my mistake, for I did not know enough. After he had talked sometime, he put his hand into his pocket and took out the New Testament; it was the first that I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all: he said, God willing, he would see me again to-morrow. I said, pray sir, don't forget me! and when he saw me so afflicted he said, shall I pray for you before I go? I answered, yes. What shall I pray for? I told him to pray that the Lord might have mercy on me; with these words he seemed affected, which gave me to understand that he thought there was no mercy for me; but he kneeled down and prayed; I kneeled also; and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, holy, holy, is the Lord God Almighty, and that the holiness and purity of God filled immensity I thought it was impossible that I could find mercy; and when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners, and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death and the executioner was about to strike the fatal blow, when the king's son came forward and

offered to die that the servant might live, which he did, and set the servant at liberty; which circumstances most readily applied to my case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought he died to save my life and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how one could die for so many; but when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he was alone, I by this similitude understood the mystery, that, although Christ died for many yet each one had a whole Saviour. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of; my distress left me, and I could give glory to God with all my heart. I longed to praise him with every breath; my prayer was, Lord, what wilt thou have me to do? Lord speak for thy servant heareth.

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour. My uncle then shut the door but my aunt burst into tears on hearing me talk on the subject. It then came into my mind that Christ was baptised of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was

overjoyed, and said to the other man, that yesterday was the first time that ever she heard any thing read from the Bible: and now she is able to teach me (said he). Glory to God in the highest, for he teaches as never man taught, neither is heavenly instruction dependent on human education. I then asked him if he was willing to baptise me; he told me he was glad of the opportunity, if I desired it; I told him I longed to follow my Lord and Master down the banks of Jordan, and that he would have to send for me, for I could not go to the place myself; he told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water side, I related the dealings of God with me, which account proved instrumental in God's hands, of the awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's; but behold he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister seeing me in this distressed situation; pitied me, and told me, as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away and hired my board for three weeks; at the end of which time he came again and baptised those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace, in their hearts and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul, though rejected by my natural relations; yet I think I had daily communion with friends and relations; even Jesus, who was to me the chiefest among ten thousands, and altogether lovely. I really enjoyed that peace of mind which the world can neither give

nor take away; yea, this peace was like a river flowing from the right hand of God. So great and inexpressible was this happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy my attention. The world with all its gay and enticing charms courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God than enjoy the pleasure of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt; yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter; and I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness, being possessed of all the pomp, grandeur and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honours, I wish to invite and exhort all, who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do; but Oh, my friends, I long for your happiness; long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven, at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and Popish superstition, and wilfully ignorant. I thought it was possible, in case I could see them, that I might be an instrument in God's hands of leading them to the consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I in a dependent situation, and knew that if he had not lost his former regard for me, that he would help me, notwithstanding our differences of opinion; and that he would delight to have me live with him.

When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard my expenses, for they had as lief maintain me as one of their own children; for we are one, said they; but still, if I could not content myself to stay that they would help me—which they did. I thanked them and took my leave. I rode in a carriage and the driver conducted himself very disagreeably; I resented his conduct towards me and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a Christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave me great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. But the next day my brother came to the house where I was, and the women of the house said to me there's your brother. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me and therefore went to meet him, and held out my hand as a token of friendship; but shocking to relate, I saw in his face signs of disapprobation; he frowned and stepped back and refused to give his hand, and said to me, "My father says you shall not enter his house for you are a disgrace to the whole family. He esteems you as a runaway and a deluded heretic.

These reflections from my brother you may well think excited powerful sensations in my mind; to be disowned by my own father and brother, and called a heretic; now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection for me was because I was a Christian, and if so, it would

become me to act like Christ; who when he was reviled reviled not again; and when he was persecuted threatened not. I think I can truly say that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I through grace was determined to do; but Satan tempted me to give up my determination to live devoted to God, I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of such a thing, but I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do; and the first sentence I read, "He that forsaketh not father and mother for my sake is not worthy of me;" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affection for me was not lost, and that when he saw me in a reduced state of poverty and distress it might possibly affect his heart. I accordingly went. But O, my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought? I even trembled at the sight, and could hardly contain myself. As soon the exercises were over my father came out. I went to him, but was so overcome that I could not speak for some time. At length I recovered strength, but could not forbear screaming and fell down before him, but instead of exciting pity from him he turned from me as from a heretic, and would say nothing to me. I then went home again, and hired my board for a short time, with what money I had left, which my brother had given me for the expenses of my journey. Soon after my father, whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:

"Mrs. Hamilton: your honored father sent me to state to you the condition which he will receive you as his child again, and forgive you all your past folly; which shall not once be mentioned against you. In case you comply," he says, "you must return to the church whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and christianity, as you call it; and you shall become my beloved daughter: but if not you must expect nothing from me, not even to own you as a daughter; for I am determined to disown you in case of your obstinacy." I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of children, and also my looks so favored his, that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered that I must of necessity leave that place soon, for my money was now almost spent, and where to flee I did not know, being destitute of my christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind: I feared that I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation that I before spoke of, concerning my going back to the Romish church, with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved of with great indignation. However my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it; he therefore employed a Romish priest, and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to tell my troubles to I had none but God to appeal to for redress or grievance. The woman of the house where I lived seldom spoke to me

on any subject whatever: in this forlorn situation where to go or what to do I could not tell; one consideration still comforted me; I viewed God to be my friend, and would deliver me out of all my trouble in his own way; and felt willing to place my dependence on him. One day, to my great astonishment, my landlady invited me to go with her on a visit: Come, said she, Mrs. Hamilton, go with me to visit Mrs. Smith to-day, perhaps it may have a tendency to shake this sober melancholy, that seems thus to hang about you. I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible, I hope so, said he: well, you recollect, sir in Revelation, how St. John attempted to fall down and worship, an angel, who said, "see thou do it not,—worship God." Now if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus had died and shed his blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand: God forbid therefore that I should worship any other than the living and true God. Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so affrighted me to see a man in such a rage, that I rose up to go out of his sight; but it dropped in my mind that there was now an opportunity for God to display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back; and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which it is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house; I therefore went out of my own accord; and I believe if

I ever prayed to God in my life it was then. I had strength from God to talk to them; my tongue seemed to be let loose, and my heart was enlarged; it seemed that my mouth was filled with arguments; the scripture flowed into my mind, text after text as though the Bible was committed to my memory. It being in the city, about two hundred collected before I had done speaking; after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of a considerable number to take me away by force, and what they would have been suffered to do, had they prevailed in their design, the Lord only knows. But happily for me, the man of the house fearing he should meet with difficulty in that case, took me out privately to a back place where he had a horse prepared with a man's saddle on him; the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship; and he told him how it was and made him promise not to tell who brought me there. The minister concealed me in an upper room and said he would expose his life to save me in case of need; he therefore told me to fear nothing. The next Sabbath he went to meeting and informed the people concerning me, and they contributed fifteen dollars to my relief. After this it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief, that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers that religion shall, through God's assistance, be my principal object; for I sincerely believe there is nothing more worthy of our high-

est regard and attention, and I resolved to pray for Zion still, let what will become of me.

SARAH HAMILTON.

Woodstock, Sept. 26, 1703.

Burlington, N. C., Jan. 1905.

Dear Brother Gold, and all in whose hands these words may fall. I feel like I want to write praise to the Lord. I know if I could do that his people would be comforted: but I am in a weak state of body and mind: and feel that way. My weakness is called paralysis. I often need some one to tell me what is the matter with me.

My first attack was blindness. My vision so failed me that on a bright evening all around me was dusky, as if night was near. After that a severe pain attacked my forehead until morning, when I became very sick, vomiting. My strength failed me, and I became paralyzed to some extent—my left side the worst. My vision is yet weak, the left eye the weakest. Yet I have improved since the 15th of November. I have not suffered much pain in . . . I cannot walk much without tiring.

I feel like I wish to relate some of my past experience. It is the most valuable thing I can talk about. My first birth day was August the 24th, 1829. My second birth day, which I consider the most important, was in the autumn of 1855, the day or month I cannot tell now. I had been sick with fever, and did not know how time was passing; but felt that my time was at an end, and I must enter torment for I was such a sinner, and it was my sins I was condemned for. God was a just God. But there was a great change made in my feelings when these words sounded in my mind, "To you this day is a Saviour born." Meanwhile all heaven rejoiced. My sorrow was gone. Joy sprang up. My

words were changed from begging to rejoicing in the goodness of the Lord. Since that time I have felt that I was in the valley and shadow of death, and the power and light of the Lord raised me from death.

I lay on the bed rejoicing for a time. I do not know how long. During that time these words came into my mind as the power of the Lord spoke them, "Preach my kord." They made such an impression in my mind that they remain to this day, and often with such power that the feeling is renewed.

I went on in disobedience through the war between the states in the army from March the 4th, 1862, to April the 26th, 1865, then 'till June, 1869, when death was presented to my mind so plain that now for denying the Lord I must die, and leave all of my words of profession and confessing the Lord against me to condemn me. So I told the church some of my feelings, and they gave me liberty. Then the trial came. This took place in a conference meeting of the church at Wheelers, Person county, N. C., where I had been a member since October 1836, where I was baptized by Elder A. N. Hall, then pastor of that church. The day after I was liberated to speak Elder F. L. Oakly, our pastor at that time had me go with him in the stand. There were my neighbors, soldier mates, playmates, many of whom I looked upon as my superiors in many ways. Now for me to rise up in the stand over them to teach them the way of the Lord I cannot show the feeling, except to those who have had such experience. I cannot tell it all. I must scan along over a few things.

I want to say after these things destitute churches were presented to my mind. I will name a few, Ebenezer church, Person county, N. C., 1st., then Harmony church, Orange county,

N. C., Deep Creek church, Alamance county, N. C. These three and Wheelers gave me some place to go nearly every Saturday and Sunday.

The church at Wheelers had me set apart to the work of the ministry by Elders A. N. Hall, D. R. Moore and James S. Dameron. The charge they gave was preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. These things I have tried to do, but very imperfectly.

But I want to tell you of some of the blessings of the Lord I have heard and seen. I served the churches at Eben ezer, Wheelers and Harmony several years, and they were blest with peace and some increase of members.

I then moved to Alamance county, N. C., in 1877, and continued to serve Deep Creek until a more able preacher could be obtained, when I was relieved by consent of all concerned. I was called to serve the church at Pleasant Grove, Caswell county, N. C., in September, 1880. This church was blest with good meetings, large increase of members. I feel released from there since the ordination of Brother B. B. McKinney, a member of that church. I served the church at Abbott's Creek, Davidson county, N. C., about six years until released by the ordination of Brother P. W. Williard, a member of that church.

The church at Pine, Davidson county, N. C., was destitute of preaching. It came in my mind to visit them. The first time was February 10, 1880. Their clerk informed me they had not had a sermon preached in their house in about three years. I continued to serve them up to this time when convenient.

The goodness of the grace of God has been greatly displayed upon us all at that place too tedious to relate all in one letter. The church has in-

creased to arm off the church at No Creek, Davie county, N. C., also the church at Salisbury, N. C., and there remain there now about eighty members. Elder W. T. Broadway was baptized into that church since I have been serving them, also other able gifts have come out in the last 12 months, and three have been ordained to the work of the ministry on the second Sunday in November last. The proceedings of the day are as follows: Saturday in church conference heard the petitions of sister churches for the ordination of three gifts for their benefit. The decision of the church was to hear all the three brethren preach on Sunday telling the dealings of the Lord with them, and their call to the ministry. Their relation of their experience was with such spirit and power that I was filled to overflowing with tears. When they closed their remarks the church set all these gifts before the presbytery composed of Elders W. T. Broadway and myself, and three deacons, Henry Monsees, Alfred Snider, of Pine church, and J. S. Harris of Pleasant Hill, Iredell county, N. C. The gifts all questioned one by one answered confirmably to scriptural doctrine, so that the church with the presbytery deemed all of them fit subjects for ordination. After prayer by Elder W. T. Broadway the presbytery proceeded to lay hands on them. The church sang a suitable hymn, gave each other their hands in love and joy with so much effect that some of the old brethren had to break out in praise to God. I must say that I never witnessed a day of more general praise to God.

I was taken down Tuesday following feeling that perhaps my days on earth are near at an end, but that is in the hand of the Lord. Love to all.

JAMES A. BURCH.

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 XXXVIII No. 6

WILSON, N. C., FEB 1, 1905.

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

EDITORIAL.

High Point, N. C.,

January 12, 1905.

Dear Bro. Gold:—I wanted to tell you and send to you the persecutions against my father, Ashley Swain, which can't be stopped. He has been dead many years, and I hope there are brethren living now that can remember him and know what kind of a man he was, and the life he lived. The persecution against him was that he declared a non-fellowship with the inventions of men. The accusation against him of injuring Samuel Wait was false. The statement he made against Samuel Wait was the truth, and was proved and testified to by some of the brethren who urged him to have it put in writing, and it was read at Abbott's Creek in the presence of the brethren.

My father was an exemplary man. One that loved the truth and lived up in every respect to the profession he had made. He was pastor of the church at Abbott's Creek for about forty years, and the little number that ran out when the split was made is trying to claim until this day that they are the Old Primitive Baptists, but they have increased to a considerable number by

taking in everybody that offers.

Brother Gold, if it is not asking too much I would appreciate it very much if you would reply to the accusations made against my father in the paper which I enclose. I am now 88 years old and I hope that the Baptists everywhere will stand firm for the old ways and proper.

Your sister in love,

MALINDA HAMMER.

REMARKS:—The Abbott's Creek church is an old one—much older than the modern Missionary organization, which had its first organization Oct. 2, 1792. Elder Swain was pastor at Abbott's Creek when Wait and his coadjutors attempted to introduce missionism, etc., among the Baptists at Abbott's Creek. They opposed it as unsound and unscriptural. When Elder Swain opposed it they called him uncharitable, unkind, disagreeable and contentious.

When one attempts to come into a peaceable household and introduce offensive things that are sure to bring trouble, and the keepers of the house resists such encroachments they are sure to be called disagreeable by those that are thus hindered from doing what they aimed to do. I have heard old brethren speak of Elder Swain as a most excellent man, and very kind and forbearing towards his enemies, but he and the men that caused the division and brought so much trouble among us are all gone to their proper places, and are in the hands of Him who does right. Elder Swain's character needs no defense from man. If God be for us who can be against us? Is it not a wonder that any are added to the Primitive Baptists? If left to themselves surely none would ever unite with them. Every time one is truly added to them it is a miracle. It is the Lord's

work, and it is marvelous in our eyes. No marvel if people join the other denominations. That is a natural work, a matter of course. It is a great wonder to the other denominations that it requires so long a time for all the Primitives to die and thus cease to have an existence. They have been preaching and hoping for such a thing a long time. P. D. G.

Dear Brother:-I have received and read the last issue of the Landmark (Dec. 15.) and am pleased with your piece "Reconciliation" I felt like I had experienced some of the things that you wrote about. Such preaching and writing as that is what does me good. I commenced writing this for the purpose of asking you to write a piece on Rom. 8. 11. From reading the verse (11) mentioned it appears to me there is a difference in Jesus and Christ.

If you can have a mind I am hoping you can write on this text and send to the Landmark for publication. I enjoy reading the religious periodicals when I have a mind to read, while if I have not the mind to read it is no pleasure to me to try. Remember me when at a throne of grace.

In hope,

J. G. L. HASH.

JESUS—CHRIST.

In all essential respects touching our eternal salvation there is no principle of eternal truth but that is founded upon the name of Jesus whom God hath made both Lord and Christ; thus giving him a name that is above every name: the only name whereby we must be saved; a name that is fully announced as the Lord Jesus Christ, the embodiment of the everlasting and eternal unity of the one God and one Saviour. Yet in that economy of divine revelation, wherein and whereby the children of God are taught in all

things pertaining to life and godliness, there is to be found in rightly dividing the word of truth a distinction that has appeared to me as clearly and beautifully defined, which if properly presented can but be beneficially instructive and edifying to the children taught of God, making them wise unto salvation through faith which is in Christ Jesus. I do not know that I can present the difference as I view it, and in the sense in which it only can consist according to my understanding, but with present ability so I write.

Scripture names of persons or individuals indicate the character of those bearing them. Where there is but one trait of character to be exemplified but one name is given, but where there are two or more equally prominent characteristics to be designated as many names are given, and sometimes one name is susceptible of different interpretations. There was a man named Jacob which means a sinner, a supplanter, and he was also called Israel, which means a mighty prince who fights, and as God prevails so does he. Saul, which means, asked for, who is also called Paul, which means small. He was a chosen vessel unto God, and was less than the least of all saints.

In the great God-head there are seven divine attributes as of seven spirits, which are the seven spirits of God. As God is a spirit, his manifestations must be in the Spirit, and each is according to the character designed to be made known, and each of these seven attributes is revealed in its respective spirit, and by its respective name, which name indicates the manifestation or revelation of God in that particular character and attribute. I conclude that we are only given to know him in this or that of these attributes by its name at one time, and may not at any time have known him by all his names or by each and every one of his attributes. As

no one has seen God at any time nor can one see him and live, I conclude that this seeing means the full revelation of all his attributes in the fulness of his seven spirits by their names in the unity of the spirit as the one Lord—God. "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah, was I not known to them." Ex. 6:23.

It must be remembered that there is nothing material or tangible in the consistency of the Divine Presence, in whatever name he may be revealed. Therefore our conception of him in whatever attribute is a matter of knowledge in the spirit, and the angel said, "And thou shalt call his name Jesus, for he shall save his people from their sins." Jesus therefore means Saviour. "Pilate saith unto them, what shall I do with Jesus which is called Christ?" When John the Baptist saw Jesus he said, Behold the Lamb of God which taketh away the sin of the world. And one said how much more shall not the blood of Jesus who through the eternal spirit offered himself without spirit to God purge your consciences from dead works to serve the living God? And John says: The blood of Jesus Christ his Son cleaneth us from all sin. As we find the lamb for the burnt offering, and the priest who ministers at the sacred altar occupying the same mystical embodiment. We have therein presented the two divine characters, as their names indicate, the one the divine virtue which was offered to put away our sins, and the other the Holy Anointing by which power the effectual offering was made. As made of the seed of David we see Jesus; as declared to be the Son of God we see the Christ. As Jesus means Saviour, and Christ means anointed we have in

one divinely anointed of God the blessed Saviour of sinners, the one who knew the will of God and did it in earth and in heaven.

One being taught of God is given first to believe that salvation is by grace, and that the people of God are saved; then he sees Jesus made a little lower than the angels for the sufferings of death, crowned with glory and honor, and from the depths he pays that which he had vowed. Salvation is of the Lord: but when he is brought forth according to the working of the mighty power of him who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, then is Christ revealed in him the hope of glory, even the glory with which Jesus is anointed. Having thus passed from death unto life he believes that Jesus is the Christ. To believe that Jesus is the Christ does not only mean that he is the Saviour of him that believes. To believe that Jesus is the Saviour of his people does not necessarily imply that he is the Saviour, therefore of him who thus believes. But when one is given beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, he has received the anointing of the Spirit, the revelation of the pardon of his sins by the revelation of Jesus Christ, in which revelation Christ becomes to be found in him the hope of glory whereby he is given to say, who loved me and gave himself for me: If we should take the Arminian position that salvation is for every body, and there is therefore salvation for me, we could claim no such distinction in revelation; but when we look at it from the Bible standpoint, that salvation is for the people of God we can not therefore assume an individual relation without having first received an individual application of the atonement by

the revelation of the Spirit, which revelation I understand to be the Christ, by which I learn in addition to his having saved his people to say that he also saved me, that I am one of his children, and therefore when he died for them he died for me. I could not believe that Jesus died for me, and not at the same time believe that he died for his people, and that the same power and virtue that saved one saved all, but it does seem to me that I might believe that his people are saved, and yet not believe that I am saved. The one is Jesus the Saviour of sinners, the other is Christ in the sinner saved. This is a matter of the knowledge to be had of the Lord Jesus Christ first as he relates to his people in their salvation as a whole; and second as he relates to them in the salvation of each one individually.

Jesus said. I and my Father are one, and yet in another place he said, Ye believe in God, believe also in me. To believe in God seemed to be such as did not keep their hearts from trouble, but to believe also in Jesus would afford the desired and needed consolation. In this sense I have said that one might have Jesus and not have the Christ, or might believe as in Jesus but not as in Christ. One could not pray to God for salvation if he did not unqualifiedly believe that salvation was of him, and yet such prayer with such belief does not ease the troubled heart of the convicted sinner, and not until Christ is revealed unto him as his special atoning sacrifice, and gives the desired relief in the forgiveness of sins and the revelation in him of a good hope through grace which is in Christ Jesus the Lord, and Christ is found in him the hope of glory, does he believe to the saving of the soul, and enter into rest and praise with joy in the Holy Ghost. This one thereby comes within the scope of the gospel, and is a subject

of gospel address, and to him, and to such as he only, is preached Christ crucified, the power of God and the wisdom of God.

I have not taken directly under consideration the scripture to which you refer brother Nash, but felt to write as I have, which I hope will show you at least how I understand the names, Jesus and Christ to be used in the scriptures, and as interpreted in the experience of the people of God.

P. G. L.

WHY?

"We also believe, and therefore speak," 2nd Cor. 4:13.

A man should have a good reason for his speech. If one's faith is well founded his speech cannot be gainsaid or resisted. If one's heart is right then his speech is authorized.

What reason have I for believing that Jesus Christ is the Son of God? Will it do to say so merely because others say so? Should our faith be founded on what man says, or have I seen the Lord Jesus myself? Or if I have not seen him, have I been persuaded of his gracious character by a heart belief, not standing in the wisdom of men, but in the power of God.

Paul says, we that live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. That is those that believe are always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal body. Such is the suffering—death—of those that believe in Jesus that nothing but the resurrection of Jesus could enable them to live by him.

If Christ be in one his body is dead because of sin. He is dead as crucified with Christ. Hence he has no confidence in the flesh. There is nothing good in one dead. That is a state of

corruption. Hence only a life of faith can be recognized. He that is dead with Christ shall also live with him. There is hence no comfort in one thus dead except in the resurrection state or life of Jesus. But we do have comfort in Christ and in the doctrine of Christ. By revelation we hold the doctrine precious that Jesus is manifest in the flesh. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

The great mystery beyond doubt is that God is manifest in the flesh. Jesus said he that hath seen me hath seen the Father. What peculiar faith is required to hold this mystery in a pure conscience? For he that believes that Jesus is the Christ is born of God. This faith then is of the operation of God, and overcomes the world; for it purifies the heart.

How do I know that I have the faith of Jesus, and live by that faith? He that has this faith overcomes the world. He sees and knows the corrupt nature of the world, and has no confidence in the flesh. He loves the Lord God, for faith works by love and he that loveth is born of God. Loves what? He loves not the world, neither the things that are in the world, but he loves the Father, and the Son, and he holds and loves this faith in a pure conscience. He loves the brethren. He has no confidence in an arm of flesh. He seeks those things that are above where Christ sits on the right hand of God. The revelation of Jesus Christ to one and in him enables that soul to believe in Jesus, and confess him unto salvation.

Now why do I believe these precious things? There was a time that I did not believe them. Do I believe them just because I read them in the Bible? When this faith is wrought in me by the Spirit of God then reading them in the Bible is very comforting and

strengthening. But he that believes has the witness in himself. Reading the scriptures understandingly, and hearingly, and hearing preaching stir up the pure mind by way of remembrance. But it is because God hath spoken to us we believe. So faith cometh by hearing; and hearing comes by the word of God.

P. D. G.

CORRECTION.

"She received not correction." Zeph. 3:1. One of the omen's of evil, a sure sign that folly is bound up in the transgressor, is that he receives not correction. An obedient ear is a precious jewel. Blessed are they that hear hearkening to the voice of the Lord. Such will obey the voice of the Lord. They hear his voice, and gladly do his will, for they love his word. No surer evidence need be sought that one loves the Lord than that he obeys him, receiving correction from him.

Those that receive not correction trust not in the Lord nor do they draw nigh unto him. They do not seek to please the Lord, because their own ways seem right to them. But when a man hates his own way, and his own life, then he desires instruction from the Lord, and delights to hearken to his voice.

P. D. G.

REST IN LOVE.

"He will rest in his love, he will joy over thee with singing," Zeph. 3:17.

In many of the prophecies of the Bible fierce denunciations are uttered against Israel in the opening of these prophetic books; but at the close of the books there are precious promises to the afflicted and meek. In the Lord's dealings with his people he first calls to mind their sinful condition, that they may know their folly and vileness. It is necessary for man to know his corrupt nature, and learn the justice of

God in his condemnation. Hence the natural is first, the law by which is the knowledge of sin being the first covenant, and under this man is taught his corrupt and unclean condition. Not until man is humbled will he own the righteous dominion of the Lord God. But when he is taught this great truth then he is poor in spirit, and prepared to hear the gospel. Such receive the Lord Jesus who is meek and lowly in spirit, and receives all such distressed and helpless ones. For the gospel, the best wine, comes last. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. It appears very wonderful to those that have felt the reign of sin unto death. It is here that the Lord appears to those who are weary and heavy laden as the glorious rest to his people for the rest is glorious. The Lord will rest in his love. The warfare is accomplished then, for the iniquity is pardoned; wars cease and peace is proclaimed on the holy foundation of the righteous triumph of Jesus. He has desired this. It is his soul's delight and here the Lord rests in his love, and it is an everlasting rest in the finished triumph of Jesus. He rejoices over his people and in them rests in his love, and in his love his people rest. He rejoices over thee in singing. It is an individual, personal love, a particular redemption, "Having loved thee with an everlasting love, therefore with loving kindness have I drawn thee." In this joy no stranger intermeddles. It is the peculiar joy of singing. It is the Lord's song sung in the land of Judah. When you make melody in your heart to the Lord it is the joyful answer of your heart to the song that the Lord sings—the new song. It is the highest form of joy known. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusts in thee.

P. D. G.

Elder P. D. Gold, Dear Friend:—Enclosed find P. O. order for \$2. Please send Zion's Landmark to some afflicted member in memory of my husband, C. S. McDaniel. As years roll on and I think of the pleasure his paper gave to him, I feel that I would be glad for other afflicted ones to have the same enjoyment, through his influence. My health continues good, though of course the wearing out of the body is beginning to be felt, and my prayer is that I may be found ready and waiting when the summons comes.

And now wishing you a happy new year, and that your paper may still prosper, and continue to carry words of cheer to other Christian hearts, I remain

Your sincere friend,

S. Y. M'DANIEL.

Remarks:—Some of our subscribers perhaps remember brother C. S. McDaniel, who published the Landmark before it came into my hands, while Elder L. I. Boddenheimer was its editor.

He became a paralytic—very helpless indeed. While living in Alexandria, Va., his boyhood home I think he married a very kind and pleasant woman who loved him, and desired to wait on him in his helpless condition and support him. This she did very kindly and handsomely. Since his death she contributes to some subscriber to the Landmark too poor to pay for it, as her letter expresses. Such devotion is very touching as well as uncommon.

P. D. G.

Reidsville, N. C. Jan. 15, 1905,

Dear Brother Gold:—I notice in my article for the Landmark for January 15, in the second column, line 29, the word "so" should be "no" and in line 34 the word "letter" should be "delta." As it is printed it does not convey my idea. I am sick with deep cold and cough.

Yours in hope,

L. H. HARDY.

OBITUARIES

MRS. POLLY CASSELL.

It is with a sad heart I attempt to write the obituary of my old dear old grandmother, Mrs. Polly Cassell, wife of Capt. John Cassell, who preceded her to the grave 24 years and six months to a day. Her maiden name was Gilbert. She was born Aug. 2, 1802, died Sept. 2, 1903, making her stay on earth 101 years, one month and nineteen days. She was taken sick the 27th of August at noon, and died the 22nd of September, after midnight. Her sufferings were great. It seemed almost more than she could bear. She begged the Lord to take her from the time she was taken until she was gone. She became perfectly helpless—told us all what she wanted to be buried in—what she wanted done with part of her clothes.

She raised five children, two sons and three daughters. All are gone except her daughter she lived with at the time of her death, and had for twenty-five years, ever since my dear old grandfather died, who was born May 10, 1796, and died March 21, 1879, making his stay 82 years, one month and nineteen days. They were two precious old souls to me. His disease was cancer. His sufferings were great. Neither of them ever made a profession of religion, but the Lord can change in the twinkling of an eye. They were strong believers in the doctrine held by the Primitive Baptists. Grandmother had a dream she talked much about. She asked her grandson, a Primitive Baptist if he would be willing to take it for a hope.

I never knew how good she was until she was gone. I being left at 18 months old without any mother, they took me, and being as father and mother to me I felt when I went to her bed and she was gone, that I could not live without her. But I am here yet for some cause. The Lord will not put more on us than we can bear. I feel that if I could meet the two good old people, and my mother, and the rest of my relatives who

are gone before, in a better land than this, I would not care to stay here longer. My grandmother leaves one daughter, two sons-in-law, 17 grandchildren, and five great-grandchildren, besides some that are not in this country.

Her funeral, by the request of the family was preached by Elders Elijah Barnard and John Winchish. After this she was laid to rest in the family place of sepulture in the presence of a large gathering of people in Patrick county, Va. She never lived outside of this county. I think after her death she had the prettiest face for an old person I ever saw.

GRAND DAUGHTER.

CHARLES W. STOCKTON.

An account appeared soon after the death of this estimable man in one of our county papers, written by a friend, but by request of his faithful and devoted wife we feel it is our duty to have something published in memory of him in Zion's Landmark, which he was so fond of reading, though his eyesight was very bad. Yet we will have to ask to be pardoned for such a long delay. It is never a pleasant task to write an obituary notice of our loved ones, but we can truthfully say a good man is gone.

The subject of this notice was born near Snow Creek, Franklin Co., Va., March 23, 1814, died July 20, 1903 near where he was born. He was married to Miss Mary Hammond Barrow, near Barrows Mill, Henry County, Virginia, where he resided until 1871. He then moved to Giles Co., Va., and remained for two years. Then he moved to Washington Co., Va., and remained till the death of his wife which occurred in 1880. He then moved to Snow Creek. In March, 1882 he was again married to Miss Elizabeth M. Wingfield, who survives him. Of his first marriage were born five children. Two preceded him to the grave. Three are living, Mrs. Sarah V. Woolwine, of Martinsville, C. Stockton, of Bedford, and Mrs. W. M. Williams, of West Va. Of the last marriage there was no children.

Brother Stockton joined the Old School Baptist church in 1890, and was baptized by Elder John C. Hall, a man that he thought was the greatest preacher he ever heard. Brother Stockton was a faithful member up to his death, always attended his meetings when he was well enough. I often think of his pleasant face and how he enjoyed the preaching of the gospel, but we can see this good old brother in Israel no more in this world, but we hope to meet him in that better world which is prepared for the people of God. His kind and honest life won many friends and his good name will be cherished by them. His faith was strong in the doctrine of salvation by grace, and that all of the heirs of promise would be safely housed in heaven. And while we could see that the outer man was giving way the inner man grew stronger and stronger in the Lord. His doors were ever open for his friends and how glad he was for his brethren and sisters to come and see him. May God in his tender mercy remember his faithful and loving companion in her declining years and enable her to be submissive and trust to the mercies of him who hath and will do all things well. The widow says she wants the Baptists to still visit her home and not stay away because Brother Stockton is gone.

Services were held at the old family burying ground by Elders. W. S. Minter and Z. T. Turner in the presence of a large congregation of people who had gathered to pay the last tribute of respect to this beloved man, and after the service the body was laid in its mother dust to await the resurrection morn.

Eld. P. D. Gold,

Dear Bro. in Christ:—I send for publication in the Landmark a brief sketch handed to me to read to the congregation in the funeral of Mr. Hardy Hutchin's wife, who was laid to rest in the cemetery at North View church, Dec. 25, 1904, after a funeral service held by Bro. Monsees and myself.

This was a very sad bereavement indeed. They were permitted to live together only 12 months, lacking four days, and most all of her married life was in affliction, but all that could be done by her dear husband and relatives and friends was done for her relief, but all failed. God's time had come to take her. The Lord giveth and the Lord hath taken away and blessed be the name of the Lord. May God bless her dear husband in his sad and lonesome hours, and comfort him with the thought of the sweetness of her eternal rest, and prepare his soul to meet her in heaven, is my prayer for Christ sake, Amen.

J. J. JOYNER.

MARY JESSIE HUTCHINS

Mary Jessie Hutchins was born Oct. 19, 1882, was married to Hardie F. Hutchins Dec. 27, 1903, died Dec. 23, 1904, making her stay on earth 22 years, two months and four days. She was an humble and obedient child, always obeying her parents. She was a loving wife and bore her sickness with the greatest of patience. She told her husband in about a month after they were married that she felt like she would not be with him long. At that time she seemed as well as usual. She told him her troubles and experience, and when she felt that she got deliverance from her sins. She told him she felt she ought to join the Primitive Baptist church, but she felt she was not worthy to be with God's people.

She told him she didn't dread death, that all she minded was leaving him. She told her husband about a month before she died that she had known all the time she had to leave him, but she tried to keep from talking about it as much as possible because she hated to see him grieve after her. It seemed the nearer the time came for her to go the worse she hated it because she had not offered to the church. She said she felt she had not done her duty. She called her husband to the bed about a week before she died and talked to him about half an hour without shedding a tear. She told him where she wanted to be buried, and

told him not to grieve after her. She told him it seemed hard to leave him so young, but she trusted in the Lord, and if it was his will she was willing to submit to it. She told him had always been good to her, and she was satisfied with the way he had treated her. She was conscious to the last moment. She told him she was satisfied from what he had told her she would meet him in heaven. She said that was all the consolation she had in leaving him.

UNION MEETING

The next session of the Smithfield union is appointed to be held, if the Lord will, with the church at Mt. Gilead (near Clayton, N. C., Saturday and fifth Sunday in January. Brethren, sisters and ministers specially are invited to attend.

J. A. BATTEN Union Clerk.

Elder G. M. Corbitt's postoffice is changed from Greenville, N. C. to Winterville, N. C., Route 3. Brother S. Yates' postoffice is Mineral Springs, Texas. He writes me that many cases of Bright's disease and other maladies have been cured by these waters.

APPOINTMENTS

W. T. BROADWAY.

Liberty Hill Feb. 1.
 Jones' Hill, 2.
 Howard's Chapel, 3.
 Brother Deaton's, near Mt. Gilead, 4.
 Sister Dennis' 5.
 Big Creek, 6.
 White Oak Spring, 7.
 Suggs' Creek, 8.
 Rock Hill, 9.
 Center Falls, 10.
 Randleman, 11.
 New Shepherd, 12.
 Brother John Sniders', 13.
 High Point, 14.
 Abbott's Creek, 15.
 Saint's Delight, 16.
 Senterville, 17.
 Mount Vernon, 18 and 18.
 Lexington, 20.

Sandy Grove, 21.
 Workman's S. H., 22.
 Old Union, 23.
 Rock Hill, 24.
 Tom's Creek, 25 and 26.
 Conveyance needed.

H. M. WILLIAMS.

Bunker Hill Feb. 1.
 Saint's Delight, 2.
 Mt. Vernon, 3.
 No Creek, 4.
 Pine, 5.
 Salisbury, 6.
 Flat Creek, 7.
 Mountain Creek, 8.
 Albemarle, at night.
 Bear Creek, 9.
 Clark's Grove, 10.
 Sandy Creek, 5th Sunday.
 Rock Hill Thursday.
 Mt. Tabor, Friday.

Will some brother from Cason's Old Field meet him at Morven on Monday after 2nd Sunday in January.

E. E. LUNDY.

Sandy Grove—Tuesday and Wednesday after 1st Sunday in February.
 Davis Shore—Monday night after 2nd Sunday in February.
 Hunting Quarter—Wednesday.
 Jones' Bay—Monday night after 3rd Sunday.
 Rose Bay—Thursday after 4th Sunday.
 North Lake—Monday after 1st Sunday in March.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA!

(Pri^{nc}ip^{al} **PRIMITIVE OR OLD SCHOOL BAPTIST**)

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

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

PRICE \$1.50 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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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 the new names.

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All brethren and friends are requested to act as agents.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE CHIEF CORNER STONE— THE SURE FOUNDATION.

(No. 2.)

It appears from the teaching of the scriptures that it has ever been the mind of the devil to oppose Christ and to lead man by his temptations to walk contrary to the commandments of God. Thus he is proven to be a murderer from the beginning, for to disobey the law is sin, and the wages of sin is death. Therefore to disobey the law of God is sure death.

It appears to have been the mind of the devil to separate the man and the woman or to get possession of the human race by getting possession of the mother. We shall see how far he was from accomplishing his purpose and thwarting the purpose of God.

He came to the woman in all the subtlety of his nature, with such cunning and craftiness as the beasts of the field were incapable of using, and the first thing he did was to accuse God of injustice in withholding from man the use of the tree of knowledge of good and evil. Why come to the woman? First, she is the weaker of the two, and, secondly, to get possession of her, or to enslave her was to enslave all her children.

A father may be a free man, but his children will be in the bondage of the woman of whom they were born.

If he could succeed in making a complete separation of the man and the woman, the command to multiply and

replenish the earth would be null and void, and the covenant of grace which was given us in Christ Jesus before the world began would also be null and void. With these things before him Satan came to the woman with his crafty temptation and caught her sleeping as to his purpose in the temptation. He made things look very beautiful, and with the view of this beauty the woman was charmed into obedience to his cunning scheme. At once she believes. Believes what? Your eyes shall be opened and ye shall be as gods (Elo-heem, God) knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. 3:6.

I do not remember that the tree of the knowledge of good and evil is again mentioned in the Bible.

There is a question, was the purpose of God in the man thwarted in any sense of that word? If it was not then it was fulfilled, for there could be no carelessness nor middle ground.

A brother once said to me, "I believe that man was made able to stand, but liable to fall." I answered him, Then you believe that when God made man he made a creature who was able to make null and void his foreknowledge of the course of men and also his cov-

enant to save his people from the curse of the violated law. The language of Christ, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit" applies in this case as much so as it does in the death of Christ and the salvation of his people thereby, for one was the figure of the other, and as such must represent him.

Now we see the robe of righteousness contrasted with the works of man.

"And the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons." 7th verse.

This is human righteousness in full bloom. What is more rotten than fig leaves? Paul would not be found clothed in his own righteousness which is of the law. Why? Simply because it is of the law and could not in any sense rise above its source, and by the deeds of the law shall no flesh be justified. For this cause this figleaf apron righteousness will not do. As soon as the burning heat of the sun is upon it it fades away and the person who has tried to hide behind it is exposed and naked in all his filthiness.

God had something better in store for Adam and Eve but he does not give it to them till he had shown them the full fruit of their believing the word of Satan. "Unto Adam also and unto his wife did the Lord God (Jehovah, Lord) make coats of skin and clothed them." 21st verse.

These coats of skin could not be obtained without the shedding of blood and therefore represented the righteousness of Christ which he imputes to his people through his death on the cross and the righteousness of faith spoken of by Paul. The aprons of figleaves they made for themselves, but the Lord made the coats of skin. All that man does for himself must come to naught

but the work of God is from everlasting to everlasting.

Who was affected by this temptation and fall, the tree of the knowledge of good and evil or the Tree of Life? The curse is put on the tree of the knowledge of good and evil. "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." 14th verse. He is cursed above every thing, and is the chief mover, in every evil thing. He is the continual enemy and tormentor of the man he proposed to benefit and led into trouble. But that which is spiritual is withheld from him. He must eat dust. He came to the outward or earthly man to begin his work and the Lord confines him there all the days of his life. "Dust shalt thou eat."

How good this is to the child of God! Satan cannot reach, in any sense, the high and holy thing which the Lord gives us in the newbirth nor can he touch the blessed inheritance given to us in the glorious new covenant. No, he must eat dust.

Now we shall see the Chief Corner Stone, the Sure Foundation brought out in a blessed promise, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." 15th.

Here Christ is spoken of as the seed of the woman who should bruise the head of satan. To bruise the head is to kill or destroy. "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 the fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

This is the effect of the curse God put on satan and while he is cursed unto death he has told him that he should bruise the heel of Christ. Thus he put the sword in the hand of satan where it should slumber for ages and until the time appointed for his own destruction.

Through the antediluvian period and from the flood to the coming of our Lord satan is often seen as the champion of wickedness, challenging the armies of the living God, holding the sword which in the end should be used to cut off his own head and make an end of sin. "Thou shalt bruise his heel." Yet eating dust. The heel, the lowest part. When the appointed time had come Jesus the Christ must die. He could not die before even though the enmity of his own people was so great against him. The Sanhedrim met in session and they sent to bring in Jesus to be judged of them, but their posse came back without him. They said, "Why have ye not brought him?" They answered, "Never man spake like this man." The words of his mouth were so wonderfully great, so unanswerable that they had to go back without him. Why? Because his hour had not yet come. At another time they took him to the brow of a hill to cast him down and kill him on the rocks below. Why did they not do it? Two reasons: First, his hour was not come, and second, he must not die as one lynched without law. He must die according to the law and by the word of those who had authority in judgment that he might forever set his people free from the curse of the law. Therefore the sword must sleep till the time the Lord should bid it awake and smite the shepherd.

This proves that even satan can do no more than what our Father please for he does his pleasure in the army of heaven and among the inhabitants of the earth. Satan may sift Peter as wheat, but the Lord had prayed for

him and he should be converted and then strengthen his brethren.

The Lord tells the woman of her misery and troubles through life, "Unto the woman he said, I will greatly multiply thy sorrows and thy conception: in sorrow shalt thou bring forth children; and thy desires shall be to thy husband, and he shall rule over thee." 16th verse.

Isaac Leeser, the Jew, in his translation of the Old Testament from the original Hebrew to the English, gives us this verse as follows: "Unto the woman he said, I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth children; and for thy husband shall be thy desire, but he shall rule over thee."

Thus the man and the woman had come to the place where the Lord had appointed for them to fulfill his word unto them for the development of the people of God who should be redeemed by his own precious blood.

The man eat and went down with his wife. This he did because of his love for his own body, for such was she.

This first man was of the earth earthy, but he was the figure of another who was and is the Lord from heaven. One taken out of the earth could only look to the earth for maintenance. He must return unto the ground from whence he was taken. The Lord God recognized that the man has become as one of us. Here the plural is again used. The question arises, which one? Was it not he who was to come, Jesus? He must go down in the flesh, (the heel), for the suffering of death. Man was the figure of this one, was like this one of us. His bride came forth and out of Christ. She received all the commandments in him; the church received the commandments in Christ. She was in him when life

was given to him and to her in him; the church received her life in Christ; the man was the head of the woman; Christ is the head of the church; the woman must look to the man for all she received; all the blessings of the church are given in Christ Jesus. The transgression, the man was not deceived, but went into the same transgression. The church was deceived and went into sin and death, the Lord was not deceived, but went knowingly and willingly into the sins of his people (bearing them but not committing them), bearing the reproach of his bride. But Adam could not raise his bride out of her filth into which she had plunged herself, for he was of the earth. The Lord went down to raise his bride. He came from heaven and the earth could not hold him. He must rise and to rise is to carry his bride with him. She cannot come forth of herself her desires shall be unto her husband. The Lord hedged up the way of the tree of life with the Cherubims and the flaming sword which turned every way to keep the way of the tree of life. That protection is yet there and man is shut out only as he is brought nigh by the blood of Christ in which we are wholly reconciled to God.

Here is the monument of salvation as it is manifested in the hearts of all the children of God and he is exalted above every name that is named in heaven or in the earth and is forever exalted at God's right hand a Prince and a Saviour for to give repentance to Israel and the forgiveness of sins. Yours in blessed hope,

L. H. HARDY.

Roxboro, N. C., Dec. 28, 1904.

Brother Gold, and Readers of Zion's Landmark. The Lord willing I hope to write a part of my life, and a part of what I hope the Lord has done for my soul.

When I was nineteen years old I went to a Methodist big meeting, and I went up to the altar and got religion, as I then thought, and was sprinkled and joined the church, and remained a member for four or five years, and I thought I was not fit to belong to any church and I stopped going to their church, and some of the members asked me why I stopped coming to church. I told them I was not fit to belong to the church, and I wished they would take my name off their church book. They said no, we want you to remain with us. You commence coming to church, and you will get all right. But, I did not go and I still followed after the pleasures of the world thinking I would get religion when I wanted it. So I stayed in this condition until about four years ago, when I felt to be a lost sinner. One Sunday evening I was feeling bad. I went upstairs and laid down on a bed, and my sins appeared before me, and I felt I was bound to die, and I lay there and cried and tried to beg the Lord for mercy. I seemed to get a little ease, and I got up and came down stairs, and most every day my sins were so heavy that I would seek a lonely place, and I would get down on my knees and try to pray to the Lord to forgive me for my sins. I felt like I was bound to die at times even before I got up off my knees, and at times when I would see the sun in the morning, it seemed like that would be the last day I would live, and at night when I would retire I was afraid to go to sleep. I felt like if I did go to sleep I would wake up in torment. How much I suffered no one can tell, and at times I felt if it could be the will of God I wish I had not been born, or that I was a beast of the field. Through all those troubles I never said anything about my condition to any one, not even my wife, I hope all these troubles that I have seen and

do see yet are good for my soul; for all things works together for good to those that love the Lord, and now at times I am glad I have those troubles, and feel to be a sinner: for if I felt not to be a sinner I would have no hope, for Christ said, he came not to call the righteous but sinners to repentance. Though if I am one the Lord's children I feel to be the least of all, and I fear sometimes I am deceived. If I am deceived I hope the Lord will show me what I am. I love the Primitive Baptists, and I hope the Lord will give me grace so that I may not bring shame upon the church and people I love so well: and I believe if I have been born of the Holy Spirit that he will supply me with grace. Though what troubles me I fear I have not been born again. Oh, when shall my sorrows subside? Oh, when shall my suffering cease? Oh, when to the bosom of Christ be conveyed? To the regions of glory and peace? I was made to love the Primitive Baptists about two years before I joined them, and I believe it was the power of God that made me to love them, and I believe the Primitive Baptists preach the true doctrine, and they are the only ones that preach salvation by grace. By grace ye are saved through faith, not of yourselves: for it is the gift of God. I desire that salvation by grace that loves the infant and the adult alike. I am as helpless to obtain religion as an infant is to walk. If I am one of the Lord's chosen ones it was nothing good that I have done to receive a hope, but was a gift from God: for when I was born a natural birth I was dead in trespasses and in sin. So how can a dead person ask for anything? A child has to be born into this natural world before it can cry for anything. So we have to be born of that Holy Spirit before we can cry to the Lord for mercy; and if the Lord has prepared a place in heaven

for me there is no power in all the world to keep one away. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. A man and my self sometime ago were talking about foreign missions. I asked him if he believed if they did not send men to the so-called heathen lands to preach that some would be lost that would be saved if they heard the gospel preached, and he said yes. I asked him who preached to the three Hebrew children. Shadrack, Mesach and Abednego? They were in Baylon under a king who set up and commanded his people to worship idols, and the three Hebrews would not bow down to the golden image? I said who taught them, and he admitted it was the Lord. So I wish and hope to trust that God that taught the three Hebrew children; and that saved the thief on the cross, and caused the children of Israel to cross the Red Sea. I hope I have been made to see that it is not the works or choice of man that saves him, but it is the grace of God and that it is what the Primitive Baptists preach, salvation by grace; and I loved the Primitive Baptists before I joined the church. Sometimes I would go to hear them preach, and the preacher would tell my feelings, and I would be burdened with troubles so that I would be bound to shed tears, and there seemed to be a love in my heart for the Primitive Baptists. My dear wife was of the Primitive Baptist faith from a child up, and had a hope for 12 years before she joined the church on Saturday before the second Sunday in September, 1903. When the door of the church was open for reception of members she went before the church and was received, and was baptized Sunday, and I hope the Lord prepared me to go with my dear wife into the water. So on Sunday morning at

the water when an invitation was given for members I offered to the church, and was received. My heart's desire was to live with them, though I did not feel worthy to be received, and my dear wife and myself went into the water and were baptized by our dearly beloved pastor, Brother W. A. Simpkins.

I hope it was grace that brought us thus far, and I hope grace will lead us home. Brother Gold, do as you think best with this. If the Lord will, pray for me and mine. I am your brother, I hope in Christ.

H. J. ROGERS.

Dear Brother Gold:—Being deprived of attending church to-day by afflictions and the cold high winds, I picked up the Landmark for January 1, 1905, when my eyes rested upon your article "Scraps," and my mind was carried back for 20 years or more to the year 1884 when the Contentnea Association met at Moore's meeting house, and Brother A. J. Moore resigned as clerk of the association, and how the burden fell upon me: though it was the second association that I had attended after I had become a member of the church, and though I kept it to myself and pondered over it like one of old in my mind, why was it so, or where did these impressions come from. Surely it was not of self, for of the 900 members composing the association I was the most ignorant and the least fit. For of that large number there surely were some that were better qualified both spiritually and naturally and had been members of the church longer than I had (about two years); that the Lord would not or had not put this burden upon me, that he knew my imperfections and ignorance: but the burden remained and grew more weighty: and that I had better prepare an abstract and get all

things ready. In June or July, 1885, the union was held with the church at Mewborn's. Brother John Moore said that Brother A. J. Moore would have everything all right at the association when he returned the books, which gave my mind some relief to think all will be right, but this relief only lasted for a few days. When the burden returned with more force. There seemed to be something saying the books will be posted correctly, but there will be no abstract, so you better prepare one, and I could find no ease of mind until I complied with the impression. When the association met it seemed every one's mind was centered upon me. I have tried in my weakness and ignorant way to do my best to serve, and every year I find some of the old faces missing, they have crossed over Jordan, and gone on home, and their seats being filled with young soldiers. I have served under four moderators. Elder John R. Rowe, the faithful and able servant of God was the first that occupied the moderator's chair. Elders B. C. Pitt and John W. Gardner, and last but in no wise least that faithful, humble and honorable servant and highly beloved Elder W. B. Williams, who has been a servant in the Master's vineyard probably longer than any other minister belonging to the association. Of this number Elders Rowe and Pitt have been called home to be ever with their Redeemer. I see from your "Scraps" that brother Leach has served longer than I have. I do not know how it is with him, but I feel my time is about closed in that capacity; and the mantle must soon fall upon another that is more worthy and capable to fill the place with more satisfaction to the brethren.

I know the Lord never makes a mistake, and he is able to choose and qualify whom he will but the great burden

with me is did he choose me, am I his or did I run of self without tidings or message? I know I have had to undergo many trials and troubles, but I hope the Lord has kept me and will continue to do so and to lead me to the end.

Yours unworthily,
LEVI J. H. MEWBORN.

January 8, 1905.

Remarks: I consider Brother Mewborn a faithful and very capable clerk. What better evidence is needful that the Lord has called him to that labor than the impression that seized his mind when Elder Moore resigned, and the faithful manner in which he has conducted the work of the association?

P. D. G.

Dear Brother Gold:—I have a great desire to write to the Landmark, though feeling my unworthiness. I am very nervous to attempt, but having a great desire to tell some of my trials and troubles I will try, if the Lord will enable me. I well remember when I was but a small girl I would have sad feelings come over me, and would think at some future day I would be a Christian. I went to church nearly every Saturday and Sunday, for my mother and father were both members of the Primitive Baptist church, although I thought but little about the church, but had a strong belief in my heart that the old Baptists were right. They all looked like they enjoyed themselves to me, and I enjoyed hearing them talk, but it was not on my mind but little, for I enjoyed the amusements of the world. I would join with others in dancing and enjoyed it. One day when I was about 15 years of age it came clearly on my mind to try to pray. I knew not why I felt this way, but I could not get rid of that feeling. My mother sent me in the cook room to make a fire in the

stove, but I did not make a fire. I got on my knees behind the stove and tried with all my might to ask the Lord to have mercy on me. All I could say was oh Lord, be merciful unto me a poor, vile sinner. Just then I heard mother coming. I arose for I did not want any one to know what I was doing. I tried to keep all of my feelings hid, and would go on all right for sometimes a week, and then my troubles would come harder than ever before. One night I had a dream. I dreamed that I was alone at home, and I saw a black negro coming. I thought it was the devil, and he would surely get me, for I had been such a great sinner. I was scared in an inch of my life. I cried for help, but no help came. Just as he was about to get me it seemed that a voice spoke to me saying, cry unto the Lord, one who is able to help you. I then fell on my knees and cried, oh Lord, have mercy on me, and the old bad man fell to the ground. He reached for me, but he could not get me. This made me rejoice when I awoke, but I soon thought it was all a dream, and was in more trouble than ever before. I went to church at the Methodist revivals and when the preacher would say come and shake hands all that want to be prayed for, I could not keep my seat, for I did desire the prayers of any one. I wanted to ask some one to pray for me, though I dare not do this, for I did not want any one to know the trouble I was in. I thought I was too young. I went on in this way with a heart full of trouble all the time. I got so I could not enjoy being with young people. I only wanted to be with good old Baptists and hear them talk about Jesus, and tell how they had been brought along. I had been going to church all of my life, but I think I know the first sermon I ever heard preached. It was

preached by Elder J. S. Woodard at Lower Black Creek. The text was this, "A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed." I never will forget that day, for that was preaching to me. I would roll on my bed at night, and try to beg the Lord for mercy; but it seemed that my prayers did not reach higher than my head. One night I dreamed of being out in an open field, and two angels came up to me and knelt down to pray. I thought I wanted to pray too, and the next thing I knew I was praying with them, and they arose and began to fly, for they had snowy white wings. I wanted to fly with them, and when I found myself I was flying too, but I could not keep up with them, neither could I fly as high as they could; but it was a good time with me. No one knows how good I felt when I awoke. I felt sure the Lord must be dealing with me or I would not have such dreams. I now found my burden lighter. I could rejoice more, and felt more of the love of Jesus resting in my bosom; but I was soon down again rolling and trying to pray, for I did not know whether the Lord ever knew me or not. I wanted some stronger evidence. I had not seen great lights shine around me as I had heard others tell, and thought mine must be all imagination, though I had a desire to join the church, but thought that would never do, for I had not anything to tell, and they would not receive me. These words would come into my mind, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," and that would help me up some. I awoke one morning with a song on my mind that I had never heard sung, and did not ever remember seeing it, though I took my song book and turned to it,

Come humble souls, ye mourners
Come, and wipe away your tears,
Adieu to all your sad complaints,
Your sorrows and your fears.

I then thought I was bound to offer to the church. It seemed that I would die if I did not, but did not think they would have me. I went on in this way full of trouble. One night I went to bed begging, for I felt that I could not live in this way. It would roll through my mind, I can but perish if I go, I am resolved to try. For if I stay away I know I must forever die. While trying to pray I dropped to sleep. As I say a sleep, I do not know whether I was asleep or not. It seemed that I went away and was in a great field where there was nothing but little green blades, not as long as corn blades, but larger than grass blades. I was one of these blades. It seemed that this was a field of happiness. It sounded rest, peace and happiness. I awoke or came to my self, and these words were in my mind, why sleepest thou in the green fields, arise ye up and go, and I said Lord, go where? And it was in my mind to go to the church. Arise and be baptized, and wash away your sins. I tell you I felt good. I wanted to sing I felt that I would offer to the church the first opportunity. I went to preaching at Contentnea, and Elder William Woodard preached, and I enjoyed it better than I ever had before. It seemed that he took his text on me, and told me my feelings far better than I could tell them. I wanted to offer to the church, but thought they would not have me, so I went home with a broken heart. I dreamed that Brother Woodard baptized me, and I was dressed in white and when he raised me up out of the water there was a hand reaching down from heaven saying, now you are washed whiter than snow, and I thought that was a happy time with

me. I awoke and I did feel good. The next third Saturday in May, 1894 I offered to the church and was received and baptized on Sunday by Brother William Woodard, and that day I will never forget. It was a happy day with me. I thought my troubles were all gone. I went home rejoicing. Though I have had many doubts and fears since then. I am such a vile sinner that I fear sometimes that it was not of the Lord, for if it was I could do better. I have lost two little children about the age of three years old, and I felt that the Lord did not care anything for me. I did hate to give them up so bad. The last that died, when she was dying, said I want to stay with mama, and do hope that it will some day be with me. I hope the blessed Lord will take me to it where we will part no more. Dear Brother Gold, pray for me that I may be led by the Holy Spirit. I have written more than I thought I would.

I am your humble sister, I hope,
MARY L. LAMM.

Route No. 3,

Wellsville, Kan., Jan. 1, 1905.

Elder P. D. Gold, Dear Brother:—In compliance with the request of my brothers and sisters, and many brethren and sisters I will try to give an account of my trip to the state of Virginia. I left my home on August 9th, and after bidding my dear little family good-bye at Wellsville, boarded the train for Kansas City, where I boarded the train for Memphis, Tenn., changed cars and after being seated met and formed the acquaintance of J. M. Brammer and wife, of Aurora, Tex. They were also on a visit to Virginia. We had a pleasant conversation, as they were both Baptists, and continued with me to Christiansburg, where they got off. I went on to Roanoke city, arriving there about noon Thursday, and took a cab to my brother George's. They

were much surprised to see me, as I had not informed them that I was coming. I spent a pleasant night with them, and next morning boarded the train for Boon's Mill. Here I met Mr. Berkely Price, and was conveyed to my wife's sister's where I was well entertained for dinner. After dinner my brother-in-law, Mr. Kinsey, conveyed me to my sister's, sister O. J. Jamison's where I was received with gladness. After spending the night with them her husband and I started up the mountain to Salem church, being a little late. Elder Cole was commencing services when we went in. I soon made myself known to Deacon W. B. Gray, who was much surprised to see me. He conducted me to the stand, and I never will forget the manifestation of pleasure and delight that seemed to envelope the countenances of the dear brethren and sisters when it was made known that I, the son of their lamented pastor, Elder J. C. Hall, was present. Elder Cole at once gave way, and I in weakness tried to speak to the brethren and sisters. While I was speaking Elder A. D. Short came in, and when I quit he got up, expressed himself as well pleased, and I was given the hand of fellowship by all present, went with Brother W. B. Gray for dinner, then visited with Brother and Sister Howry in the afternoon. Elder Short and I both spoke for a short time at Brother Gray's at night. I was much in the dark. Brother Short preached well, I thought. Next morning we went back to the church house. Brother Short and I having stoped at Dr. Canaday's for an hour's visit with his wife, who is a cripple, and can not walk, but Brother Canaday is faithful in his duties to her and conveyed her to meeting both days. At the church I met Elders E. S. Blankenship, Cole Sumner and Deacon L. T. Webster, and about three thousand people. It

was arranged that Elder Blankenship and I should do the preaching, and Elder Cole to close the services. Elder Blankenship preached quite well, but I know that I was a disappointment to the brethren. Elder Cole spoke well, the services being a funeral of a sister whose name I have forgotten. After preaching we engaged in the communion services with 140 communicants around the table. Surely this was a blessed privilege, and a glorious meeting. After meeting we returned to my brother-in-law's, ate supper and went to Mr. Charley Akers'. Sister Cora Akers lives there, and informed us that some neighbors had gathered in the yard and wanted to hear me preach. They came in and Brother Blankenship and I held short services, but I was still in the dark. I went home with my sister, and stayed until Tuesday. She and her husband then went with me to my sister's, Mrs. Cora Nashe's. I stayed with them until Friday, tried to preach to a small crowd there Thursday night, and felt the darkness begin to raise, and from that time on I was given light and spoke with unusual liberty. I was conveyed by Mr. Nashe, my brother-in-law, to Brother Blankenship's, stopping on the way to visit Brother Lewis Jamison for a short time. After spending the night with this kind family Brother Blankenship took me on his buggy to Belle View church where we met a good sized congregation and had a good meeting, went with Sister Searcy for dinner. Brother and Sister Tinnell accompanying us. We enjoyed being with such good brethren and sisters, who showed us so much kindness, went to Esquire Poage's for the night. His wife is an excellent Baptist, and a kind entertainer. We enjoyed our visit with them very much. Brother and Sister Canaday and daughter also spent the night there, and I think we had a pro-

fitable season, conversing on different portions of the scriptures. Sunday morning we went back to the church house, and met a large concourse of people who gave us strict attention. I spoke for a while I hope with some liberty. Brother Blankenship also preached well and acceptably. We then observed the ordinances of the Lord's supper and feet washing. I was much comforted and I was truly glad to find this church so ready to follow the Lord in his precepts and examples, and felt to rejoice and praise the Lord for his mercy and blessings to me. I very much regretted that I could not go to see Sister Bell, wife of the late George Bell, deceased. She was on her bed of affliction, and could not come out to meeting. I hope that she will be blessed of the Lord to forgive me, and that she will be reconciled to his will. Mr. Sparks, a kind friend, conveyed me to Brother C. M. Turner's for dinner. He said I did not fill the bill, as I did not resemble my father. I was received and treated kindly by Brother Turner and his wife, but had to leave them soon and go to Roanoke city, where I met a good sized congregation, and tried to preach to them, but had begun to feel the effects of my labors and travel so much that I fear that I did not preach to their satisfaction, yet they all gave me the hand of fellowship: spent the night with my brother and Monday with Brother J. H. Jamison, my nephew: Monday night with Brother George; Tuesday morning I went to Wertz where I was met by Brother T. T. Webster, and conveyed to Brother B. F. Boards for dinner and then to Black Rock church where I met Elders Peter Corn, Z. T. Turner and C. T. Ross, myself, Elders Corn and Turner all spoke for a short time. We then extended the hand of fellowship to all the church and each other amidst much

love and good feeling. I went home with Brother Webster, and spent the night with his kind family. Wednesday night at Mr. Kinsey's. Thursday I went to Ferrum where I was met by my half sister, Sister Balsona Jamison, arrived at her home about noon and received a hearty welcome by her husband and children. Saturday we went to Pig River church, where I met Elders West, and Joe Turner. We had a pleasant and good meeting. I returned home with my sister for the night. Sunday morning we went back to the church. The congregation could not get in the house, so we went to the stand where I tried to preach and felt that I was greatly blessed with light and liberty, and I never saw better attention given any one than was made me, and I felt while preaching that the Lord had opened the way, and it was no trouble for me to speak. It was raining, yet those that could not get in the house stood in the rain by the windows and gave me good attention. Mr. John Souder went with me back to my sister's, and we spent some time in happy converse together: next day Mr. Jamison and sister and I started on our way to Little Creek church. They stopped over night with his brother, and I went to Brother Lewis Jamison's. Saturday we went to the water and after prayer by the writer Brother Jamison was baptized by Elder Blankenship.

Then we went to the meeting house and I tried to preach to the congregation. After services I went to the graves of my dear father, mother and brother. This was a sad time in my life, as I stood by their silent tombs. Oh what fond memories, and yet how sad: they could not speak to me, or I to them: yet I must call them blessed. I would like to say more but space forbids. We went to Mr. Ed. Willis's for given me. It seemed that all eyes were

unmovedly fixed upon me. Elder West also spoke with liberty and to the cause. Here I bade my sister and family farewell, and in company with Brethren Custer, Conner, and W. B. Gray went to a Mr. Helms for dinner. They were not Baptists but treated us very kindly. I went with Brother Gray home. Next morning his wife, he and I, started to Floyd, and arrived at the beautiful home of Elder P. G. Lester about 1 o'clock. We were most cordially welcomed by the elder and his estimable wife who spared no pains to make us comfortable. After spending a pleasant night here we went to Mr. Giles Peterman's to see my only living aunt, Mrs. Susan Graham. I regretted that we could only stay a few hours, as this was one of the most pleasant families I ever visited: went home with Brother Gray and next morning bade this dear brother and wife farewell, and his son went with me to Mr. Nashes's. Next day we went to Mr. J. W. Jamison's and, in the afternoon went to a school house where an appointment had been the night. Several came in and I felt to have the presence of the Lord while preaching to them. Sunday morning we went to the church again, and I felt to have the power of the Spirit while preaching and believe that while I could look out upon the grave of my dear father that I was preaching the same doctrine that he preached so ably when he was alive. Brother Blankenship preached well for a short time, and then the church members and friends sang a song and bade me farewell.

Mr. Levi Montgomery then took me on his buggy to the place where I was raised and spent my boyhood days. I will not attempt to describe my feelings, or the things that passel through my mind as I viewed the old house and surroundings: for I cannot do it. After getting dinner, and looking around

over the place awhile we went to a school house where I tried and hope that I was blessed to preach the truth. The house was full of people, mostly my old school and playmates: went with Mr. Charles Montgomery for supper, and he conveyed me to another school house where I felt to be blessed for a short time in preaching the truth. Brother Webster also spoke very well, and this finished my appointments in Franklin county. I was about as completely worn out as I ever have been, and after telling Brethren Blankenship, Webster and others farewell, I went to Mr. Kinsey's where I got a much needed rest. Tuesday morning I went to Roanoke city where I had an opportunity for night meeting. There was a very nice congregation out, and I felt to be blessed to preach with good liberty, and several expressed themselves as being comforted. They gave me the hand of fellowship, and bade me farewell, as this was my last appointment in Virginia: spent the night with my brother and Wednesday Brother O. K. Akers. Thursday I told my brother's family good-bye, and was joined at the depot by my sister, C. J. Jamison, and we started to Bluefield, W. Va., arriving there about 8 o'clock at night, and were met at the depot by my two brothers and sisters. It certainly was a great pleasure to see them all once more in this life. I spent eleven days in Bluefield visiting my brothers and sisters, all of them were so glad to see me, and treated me so kindly, it was a pleasure to be with them. While there I tried to preach three times. I met here Elder G. A. Reid, editor of the Pilgrim's Guide. I enjoyed his company very much, and was well treated by him and his kind interesting family, having spent one day at his house and preached there one night. I found that there were about fifteen Baptists at this town, and think that they should constitute

themselves into a church, as others told me that they would join as soon as a church was organized there. I also met here the widow of the late Deacon E. E. Bell, of Belle View church. She was very kind to me, and I consider her a lovely Baptist. In closing this narrative I wish to say that at all the churches I attended I met many good brethren and sisters, but space forbids me mentioning their names; but I never will forget their kindness to me, and many of their faces will live in memory as long as life lasts. On September 19th I had to part with my brothers and sisters, and started on my long journey home. I had to stop over twenty-three hours on the road which worried me very much; but I arrived safely home on September 22, about 1 o'clock a. m. and found my family well, and of course glad to see me. I feel that I can not feel thankful enough to the good Lord for his mercy to me, and his goodness in keeping my family well, and permitting me to make this trip, and seeing by folks and native land again. I was gone from the 9th of August until the 22nd of September, tried to preach 21 times, and feel that this was the most enjoyable time of my life. Let us praise the Lord for his goodness and mercy.

WM. L. HALL.

Editors of the Landmark, Brethren:—The time has come for me to renew my subscription to the Landmark. While doing so I will write a few thoughts as I believe the way we truly worship God is with the mind and heart. For the Lord said in his new covenant he would put his laws in the hearts of his people, and write them in their minds. Then it is their duty to work out what the Lord works within. We are no required to do that we do not know, but as it is said in the scriptures, as you have received Christ Jesus

the Lord so walk ye in him. He that is born of the Spirit has the witness within him, the Spirit of God bearing witness with his spirit that he is a child of God. Now let such follow the impression of their mind, and search the written witness, the scriptures, and see if they bear testimony to the same things.

I have read Elder Simpkins' communication in the Landmark, and do approve of his remarks to young preachers. How careful the churches should be before they send out their young ministers off from home, but first try them thoroughly at home. I believe we ought to encourage and exhort our members to their duty. If they have impressions to do certain things in the way of worship to do them, and the church to hear them, and be faithful with them, and keep them in their proper place. For I believe the church is the judge in such cases. When we have members occupying places in our churches that they cannot fill you may know we have not been faithful with them.

I know the Lord is not dependent on man, nor the wisdom of man as to who shall do his bidding, but he takes whom he pleases, and his will shall be done.

J. M. HOWELL.

Lawrence, N. C.

Robersonville, N. C., Jan. 29, 1904.
Elder P. D. Gold,

Dear Brother:—I enclose a letter written by Elder Samuel Moore, in 1883, which was about the time he began to speak in the name of the Lord. I would be glad that you would publish it in the Landmark. Its tone is so much like him and his manner of preaching that all of us who knew him loved so well, that it may answer as a reminder of him, though dead, yet speaking. May it be in our hearts to pray the Lord of heaven to raise up

more laborers to fill his place in the vineyard.

G. D. ROBERSON.

Bethel, Pitt Co., N. C.,

June 9, 1883.

Eld. G. D. Roberson,

Very Dear Brother:—I am again seated for the purpose of writing you a few thoughts upon the following scripture: Eph. 2:10.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This scripture has been so much on my mind all this week that I have concluded to tell you about it.

In the 1st place it is a wonderful subject, it contains all the mystery of God's foreknowledge and predestinating love. This same apostle to Timothy uses this language: "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Now then the words created in my mind seem to go before the saving spoken of in Timothy, for this reason, something must have existed before it could have been saved. Now I understand the us in Timothy to be the same as we in Eph., for we are his workmanship created in Christ Jesus. Then it is evident that God's children had an existence in the mind of God before he prepared the remedy to save them. Arminians object to the idea of being saved before the world began, and the reason is just this, it is because they know nothing of salvation by grace. Now to illustrate my view more clearly I will talk a little about Adam. The Bible informs us that God made of one blood all nations, and we have no account of God's ever making but one man. Then it is as clear as the

noon day sun that the whole Adamic race was created in Adam the first.

To understand that the church was created in Christ, and now because of this creation Paul could see by revelation that God had saved them in the person of his son even before the world began. Now let us consider a natural birth. In the first place there must be a conception, and in the second place a quickening, and in the third place a birth. Just so with the church; there had to be a conception before a quickening, and after the quickening then comes the birth or new creature. Hence we have it in the scripture, ye must be born again or you cannot see the kingdom of God. Now the words, ye must be born again teach me that we have already been born once. The first birth is a fleshly birth, and is Adam multiplied, and is corrupt as the apostle declares, and is not subject to God's law, neither indeed can be. We have all gone out of the way, there is none that doeth good. Now in this condition there is none that seeketh after God.

It is said in the New Testament somewhere, Because ye were sons God hath sent forth the spirit of his son into your heart crying Abba, Father, but this was not to make them sons but because you were sons already, created then unto good works which God before ordained that we should walk in them. Hence to my mind it is plain that none ever walk in good works but those that are born again, and I am persuaded in my mind but very few of them as they should. It does seem to me that I ought to be a better man than I am when considered the profession that I have made, and the plainness of the scripture, in teaching me my duty. I will ask a question here as to what are the good works spoken of in the subject? I believe that they are christian duties, and none of them ought to be omitted, neither do I believe that we are bound to walk in them, whether we will or

not; but I do believe that it is ours to work out that that God works in, and I also believe that if we be willing and obedient that God will give us grace to perform every work that he requires of us. Well, except you deny yourself daily and take up your cross and follow Jesus ye cannot be his disciples. To deny self is hard work indeed, though when God is pleased to give us grace to deny ourselves it is easy, for he has taught us in his word that his yoke is easy and his burden is light. My precious brother, I have written these lines almost in total darkness. Since I began this letter I have had a tremendous battle with that old man I told you about: he has told me to my face that this letter is all vain glory, and that I am puffed up by fleshly desire thereby deceiving myself and you. Now if I know myself it is to be in subjection to my heavenly Master in spite of the suggestions of satan, therefore I do hope and trust that if this letter is not written in the right spirit that you may be able to detect it; and now let me beg you, yea I beseech you, that if there is anything in this letter that is not in accordance with truth that you receive it not, and that you rebuke as sharp as you think I deserve. I know that I have not done anything like justice to the subject. But a hint to the wise is sufficient. I only intended to write a few thoughts on the subject when I began. My dear brother pray for me when it goes well with you, for I do feel that I have been cast in outer darkness. Have you a word of sympathy for such a one? I must close this scribble, for it is already too long. I have written it by piece-meals, and when I was very nervous. Hope you will excuse bad writing, spelling and mistakes generally. My love to you and family. As ever your humble servant and brother in hope.

SAMUEL MOORE.

Tarboro, N. C., November, 1904.

Dear Brother Gold:—I come again seeking admittance through the pages of Zion's Landmark to address some little ones of God's heritage

I have hoped that an impression to write would never be my lot again, notwithstanding my willingness to comfort and edify, but I do fear so much that I maye take the Lord's name in vain, that is my impressions might be of a carnal character, and I feel like I had rather die than to run and not be sent. In the outset I wish to say to my readers, when I write upon certain scriptures, it is not because I deem myself an expounder of the word—far from it, nor do I mean to usurp the place of ministerial labors, but however, certain passagese appear to my mind with so much sweetness at intervals that a desire springs up from some source, to communicate with the people of God concerning them.

In the 6th chap. of Matthew's gospel at the end of our Lord's example of prayer we find this expression, "For thine is the kingdom, power and glory, and without any contravention at all, we can say it ascribes all honor, praise and adoration to him as King of King: forever.

He is here impressing upon the pure minds of his disciples the true way of worshipping God acceptibly. I and my Father are one says our Saviour. Whosoever receiveth the Son receiveth the Father also. They are immutably the same. How wonderfully and divinely sweet and precious are the teachings of Jesus in Holy writ, and we do well to take heed thereto.

Inevitably there are but two kingdoms that are of any specific importance to the human race namely: The kingdom of light and the kingdom of darkness. The former is of a celestial character while the latter is of a terrestrial. The one of heaven beginning here, and with the ending of our pilgrimage on earth, will most assuredly last with a perfect divine and blissful happiness throughout eternity.

And the one of darkness commencing

here with sin, and will also at the second coming of Christ to the world, be visible; and all for whom it is prepared, embracing all wicked and evil dress, in with the burning of this universe hear that awful sentence from the Throne of Glory, "Depart from me all ye workers of iniquity into a lake of fire and brimstone prepared for the devil and his angels."

Every regenerated person has felt a foretaste of the distinguishing qualities of both kingdoms. They know something about the low, dismal region of sin and death which sickened them so long; and they too have realized something of the goodness and mercy of a crucified but now arisen Redeemer in delivering them from a land of darkness into one of light, life, joy and peace in the Holy Ghost. "We should therefore never neglect so great a salvation," but rather be found bowing humbly to him (as co-worker with the Father in the beginning) who so graciously provided such a holy intercession, that we might be saved through his blood. Also we have the pleasure of being a member of the church militant below, and the promise of an inheritance with the church triumphant above. "Wherefore holy brethren partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus," as he alone is worthy of double honor, love and praise for the unspeakable gift of himself to a dying world. He had power to lay down his life and he had power to take it again. This locomotive was not of man's invention at all or relative to the world whatever, but was of divine origin, a higher, holier way than poor finite minds has attained unto, or ever will conceive to save fallen sinners. Now that Jesus hath become the surety for our salvation by paying the debt for our sins in his own body on the tree, thus abolishing death and bringing life and immortality to light through the gospel, all things were given into his hand and he will rule until every enemy of truth is utterly annihilated.

I wish to say that he especially reigns in

this kingdom of light or gospel kingdom, as the sun and shield of the inhabitants thereof. Oh! the power of God! "The heavens declare his glory and the firmament sheweth his handiwork." Day unto day uttereth speech and night unto night sheweth knowledge." We see his unerring hand displayed in prophecy from Gen. to Mat., also in the fulfillment of these things, from Matthew though Revelation.

This world and all therein will so pass away, but the word of the Lord endureth forever.

He does not mean simply to possess the kingdom for a little season and then fall away. Our God sits on no such precarious throne, but "Thy thorne, O God, is forever and ever and thy scepter is one of righteous and peace." Well does the Psalmist break forth in accents of sweet sublimity, "The Lord God is a sun and a shield: He will give grace and glory; no good thing will he withhold from them that walk uprightly, O Lord of hosts, blessed is the man that trusteth in thee."

O, to trust in God, to feel meek and lowly in heart; and amid our sorest trials to be submissive and reconciled to his blessed will.

But it seems instead of our manifesting that sublime, peacefulness of soothing reconciliation and humble submission (which alone comes from him) our minds are darkened by a feeling sense of our sinfulness pollution of heart, and we like David are ready to cry out in our distress, "O Lord, hast thou clean gone forever." "Turn us again, O Lord of hosts, cause thy face to shine; and we shall be saved." We learn, however from such remorseful experience that he has not ceased to be gracious toward us at all, but is just wisely teaching us our entire dependence upon him for support, health and comfort. You know dear ones, wisdom is not to be found in the house of mirth but rather in one of mourning.

This is the way, walk ye in it, is not over a bed of roses, but hedges and thorns most-

ly obstruct our way. Darkness is just as essential in our travels as light. "I will give you the treasurer of darkness and hidden riches of secret places," says our Creator. If we are often in the valley of Baca (weeping), it is there we receive strength, it is there the Lord trieth us as silver is tried, it is there we learn of the meek and lowly Son of God. Why if we had never learned of the kingdom of sin and gloom we would not know how to show forth his praises in calling us out from thence.

Dear ones, it was just as necessary for our Saviour to show forth his power in drinking the cup of crucifixion even to the very dregs as it was for him to be transfigured in glory upon the mount.

No sorrow be it ever excruciating lasts always. The dear Lord has ever been the successful Deliverer of his people in all ages and in all countries and will still by his power and for his own glory, deliver them from all their sorrows.

All through the scriptures and even up to the present day we find the sweet truth, "That the Lord's portion is his people. Jacob is the lot of his inheritance. So cheer up kind friends. "Seeing we are encompassed about with such a great cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and run the race with patience, ever looking unto Jesus, the author and finisher of our faith."

And when we hear the command: Forward, march! from the captain of our salvation, we should not draw back as sluggards, but be up and doing, remembering he that putteth his hand to the plough and looketh back is not fit for the kingdom, and that all the best soldiers are put in the foremost of the battle, and like David when he went to meet Goliath, we should accept no armor save that we have proved, taking those shields for our defense we will ever be found going forth in the strength of Israel's God, mighty conqueror over all our enemies.

No flesh can glory in the presence of God:

The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. And in him always should we boast when a victory is obtained hearing in mind continually that the kingdom is his, the power is his and the glory is his. Amen!

ANNIE CRISP.

We, the Primitive Baptist church of Christ at Buffalo, Carter Co., Tenn., of the Washington Association, being in conference Saturday before the 2nd Sunday in January, 1905, send greeting and Christian salutation to Primitive Baptists and all lovers of truth and order wherever these presents may come.

This is to certify that the Primitive Baptist church of Christ at Spoon Creek, Patrick Co., Va. has officially acknowledged her illegality touching Elder John Trent's case, and has given Brother Trent a letter in full fellowship with them, as being joined to us, the church at Buffalo of the Washington Association, and we the Primitive Baptist church at Buffalo do hereby officially and most heartily forgive our sister church at Spoon Creek for all of her official errors, and we do most sincerely hope that our brethren everywhere will manifest the same spirit towards them, for we all need forgiveness and forbearance every day we live; and we, the church at Buffalo do hereby take pleasure in recommending Elder John Trent to our brethren everywhere as being an able dispenser of truth, and also as being in good standing and fellowship with us here; and we do hereby officially authorize the publication of this our proceedings.

This done and signed by order of the church while in conference, this January 27, 1905.

W. C. GARLAND, Asst. Mod.

C. P. BLEVINS, Church Clerk.

MARRIED.

January 25. Mr. Walter Cherry and Miss Jennie Moore Allsbrook, at Scotland Neck, N. C., by P. D. Gold, who married the bride's parents about thirty-seven years ago.

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.

JOB AND HIS THREE FRIENDS.

The contention between Job and his three friends furnishes food for reflection—subject matter for consideration. There was much argument between them. Their arguments brought out and manifested their differences so that the more they talked the more they differed. God said to them in the close of their contention, that they had not spoken the truth as his servant Job had: so it is evident that they were wrong.

Job was a proletarian and they were not. Can I prove this? Job said the number of his months was with the Lord, and his days were appointed or fixed as those of an hireling. He declared that God is everywhere, and created all things, and giveth not any account of his matters, and our breath is in his hands. He declared that he was vile, his breath corrupt, and that he had no power. He held that his prayer could not change the mind of the Lord, and that no thought of the heart can be withholden from God. Such principles as these avow and affirm the majestic sovereignty of God, and the nothingness of the creature.

His friends came to him with the avowed purpose of comforting him. But when they saw his condition they were so astonished at the man's downfall that they concluded he must have committed some great sin, or else he would not be suffering so. Their position was that if a man does right he will not suffer, and of course he can do right. When they behold Job overwhelmed, instead of pitying him, they said that the Lord never cast down an innocent man, never afflicted a righteous one: therefore his casting down was proof of his wickedness. They prescribed for him that he should repent of his sin, and pray to the Lord, and the Lord would hear him, and restore him to his uprighteousness and excellent standing.

This was pouring contempt on Job, for he knew that his calamity was not caused by any wickedness of his, and he knew that God does all his pleasure and does not give any account or explanation of his way of proceeding, and he knew that no prayer of his could change the mind of the Lord; and that the true fear of the Lord is not founded on any notion that, though I have sinned yet I can repent and pray to the Lord and change his mind, and thus avert punishment. It is the case of the clay in the hand of the potter to be disposed of as the potter pleases, and that God has mercy not because the sinner prays to him, but because God will have mercy on whom he will have mercy, or because it is his nature to have mercy, and therefore he so controls and operates the sinner as to cause the sinner to know what he did not know before, and therefore he instructs the creature, and grants him an understanding altogether different, greater, higher, deeper, than he ever knew before; and then he worships, loves and praises God as he never did before. So that this subject of divine and gracious

dealing is shown that the Lord saves us, and calls us with a holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ Jesus before the world began: and that if God should deal with us according to our works and notions of things there could be no salvation.

In this contention of Job and his friends the matter is settled that man cannot approach to God in his own right or strength, and that all carnal reasonings are false. He must have a surety, a mediator, through and by whom he is brought to God. His mouth must be stopped, his proud nature must be abased, and the pity and mercy of the Lord cause his salvation.

Why did Job so contend for this principle? Why was it he could not fellowship the position of his three friends? Why should he with such unyielding persistency affirm his conviction, or hold on to his integrity? The world calls it selfishness and stubbornness, and declares that we are contrary and conceited, because we will not unite with them in their manner of worship: and they think their way is as good as ours is. But we are a different manner of people, and cannot worship as they do. We cannot eat our own bread, and wear our own apparel. Our works are all filthy; our garments are moth-eaten. We cannot fellowship our own works, nor the works of any other creature. But God is our Lord. The Lord is our judge, our law-giver, our king, he will save us. The life of faith excludes all works of the flesh, cuts us off from all our parts, and rejoices alone in the Lord.

P. D. G.

Brother F. M. Janney requests my view of this matter, What do the strangers that were with the Israelites represent?

There were strangers with Israel in Egypt, in the wilderness, in the land of Canaan, and Peter addresses the strangers scattered abroad every where.

There was provision made for the stranger in Israel. A stranger could eat the passover, but he must be circumcised. Strangers could gather gleanings of the harvest field as in the case of Ruth, but they were such strangers as were loving Israel.

Are not all of God's people strangers on earth? What is a stranger? He is one that is not born in the country where he is sojourning. He is of a different race or stock. He is not at home in this country. He will not do any thing to molest the people he sojourns with, if he is imbued with noble principles, but will submit to the powers that be which are ordained of God. He does not invest his money or treasures in the country he is sojourning in, but his treasure is laid up in the country in which he is born. His kindred are there, his home is there, his affections are there, and he desires to be at home.

His conduct is peculiar, not wicked. He is unlike the people he dwells among. Lot is vexed with the filthy conversation of the Sodonites from day to day. He does not bow down to their idols. His language is peculiar and pure. He does not look like he is at home. The people can tell from his manner he is not at home. All Israel are to remember him, for they once were strangers in Egypt, and were afflicted. We are to be careful to entertain strangers, for some have thereby entertained angels unawares.

These strangers are strange to themselves. They cannot understand their own case, and often feel they are afraid they are not what they profess to be and enquire much after the true way, the way out of that country into the better land that is the heavenly, for they are seeking a city that has founda-

tions whose builder and maker is God. Still they are safely guided, for the wayfaring man though a fool shall not err therein, because the Lord is the way, the wisdom, the truth, and the life.

These strangers have no confidence in themselves, nor in man, and are often doing things which are foolish in the eyes of the world. They are for signs and wonders in the earth. They will lay down their lives for their faith. They love their brethren. But they are very lonely in the world. So few believe like they do that they feel that they are in a solitary way. It is here and there a traveler, and when their elder brother calls them home they gladly leave the shores of time, and sorrow and sighing flee away. In anticipation of this glory they feel at times they are no more foreigners and strangers, but fellow citizens of the household of faith. Then they sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

P. D. G.

Brother W. A. Gourley requests my view of Acts 19:15-16, "And the evil spirit said, Jesus I know and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them, and prevailed against them, so that they fled out of the house naked and wounded."

1st. God wrought special miracles by the hand of Paul, and the fame of it was spread abroad. So that others thought they would perform miracles. There were seven sons of one Sceva, a Jew, that attempted to perform miracles. They attempted to call over such as had evil spirits the name of Jesus saying, we adjure you by Jesus whom Paul preached.

2nd. But it is not on the faith of another that one can perform a miracle even if he fears God. These vagabond

Jews adjured the evil spirit by Jesus whom Paul preached. No doubt these men were wicked. What power had they over an evil spirit? None at all.

The evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? They feared the Lord Jesus in some way. However it is not the fear of wisdom. It is that fear that has torment. The evil spirit knew Jesus and Paul, yet it had not the love of the Lord. It seems that devils or evil spirits know the Lord and his people in a sense that they do not know the wicked, nor have they any fear of the wicked, nor any dread of them. This evil spirit said who are ye, as much as to say, you have no power over me.

3rd. The evil spirit prompting the man possessed of this evil spirit he sprang upon these seven sons of Sceva, and overcame them, and prevailed against them so that they fled out of that house naked and wounded.

Evil spirits cannot stand before the Lord, nor resist his word, nor have they power over men of faith. They know the Lord, but wicked men have not the fear of God in them, and are presumptuous and self-willed. While devils believe and tremble, evil men will attempt in the name of the Lord to do wonderful works. How many false teachers and pretenders there are in the world that make a great show of religion.

4th. Men possessed of evil spirits are deranged or crazy, and often have uncommon physical strength, so that men must confine them in order to prevent their harming themselves or others. No man has the natural power of restoring the reason of such. But when Jesus commands the evil spirit to come out he instantly obeys and the man is at once given a sound mind. When men are sick they become weak, but when they are crazy they become much stronger than usual.

5th. When men are led by a spirit of error they become puffed up with vain imaginations, and consider themselves very wise and possessed of much might; so that they can do many great things: but when the Lord Jesus casts out the unclean spirit at once such are humbled, meek and lowly in heart, and set down at the feet of Jesus, and hear his words, nor will they harm any one.

P. D. G.

LIKENESS OF MEN.

It is commonly claimed that man is possessed of most wonderful powers, and to be a man is a great honor. The strangest thing to me about man is his capacity for wickedness in its diverse forms, the effrontery of man, his impudence, his cunning and perseverance in doing wrong, the quickness with which he may be discouraged in doing right, his selfishness, his readiness to believe falsehoods.

If it is so great an honor to be a man in his wicked, fallen state why was Jesus made of no reputation when he took a body of flesh, or was found in the likeness of sinful flesh? He honored the law that man had transgressed. He glorified his Father in doing his will on earth. He will be glorified in his people when they are made like unto him. "But he made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men," Phil. 1:7.

The great desire of the Apostle Paul was not to be found in the righteousness of man which is but dung and dross. Then where is the glory of that righteousness of man, and where is the honor of man, or the great capacity of man for doing good, or his power to ingratiate himself into the favor of God by his own works?

Paul's great and blessed purpose or aim was to be found in the Lord Jesus,

and to be found in the righteousness of the Lord Jesus which is the righteousness of faith, and not of works of man.

In the flesh or Adam man there dwells no good thing, therefore forgetting the things which are behind, and pressing toward those which are before, he presses toward the mark for the prize of the high calling of God which is in Christ Jesus, desiring to be like him, and found unto praise and honor and glory at his appearing in being like Jesus, and hence being satisfied. The highest knowledge is to know Jesus, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death.

Man must be taught that according to nature he knows nothing as he ought to know, that his wisdom is foolishness with God, that without Jesus he can do nothing—that all his righteousness is as filthy rags.

If man is so good in the flesh or as a natural, Adamic man why should his mind perish, all his powers fail, and his body become food for worms? God loved his people, even when they were dead in trespasses and in sins, and therefore he gave his only begotten son—yea he so loved man that he gave his well beloved son—that whosoever believeth in him should not perish, but have everlasting life: but this love was not because of what man was, or because of what man could make himself, but because of what he should be in Christ Jesus.

Then the true mark of a child of God is the desire to be like Jesus, to follow him, to know him, and in him to be found perfect before God.

Because Jesus so humbled himself even unto the death of the cross, the shameful death for the guilty, therefore God has 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.
P. D. G.

“And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people,” Eze 14:9.

We are not to cast our pearls before swine, nor give that which is holy to the dogs. The service of God is holy, nor can it be trifled with. In the days of Ezekiel the Elders of Israel set up their idols in their hearts, and put the stumbling block of their iniquity before their faces. Should the Lord be enquired of by such people? Every one that comes to enquire before the Lord in such a way the Lord will answer according to the multitude of his idols. Now if a prophet be controlled by such men he also shall be destroyed from the midst of God's people. If such a prophet be deceived when he hath spoken the Lord has deceived that prophet. If a man is contrary to the Lord the Lord will be contrary to him. If there is a lie in the right hand of the prophet he will be given up to a strong delusion to his own destruction. The Lord is not mocked. His judgments are always wise and righteous. Ahab sold himself to commit iniquity. The Lord sent a lying spirit to be in the mouth of all Ahab's prophets, and they enticed him to go up to battle that he might fall.

The man that is humble, that fears God, that is sincere and truly desires to serve the Lord; that man will be led forth by the Lord in the right way of peace and truth. God will hear his prayer, and grant the desire of his heart. But the one that draws near with the mouth, or by pretense, when the heart is far from God will be led

forth with the workers of iniquity, and will be led into temptation.

When quoting or considering the scripture we should notice the context or surrounding scriptures, and consider the subject matter treated, and what was the object of the speaker or writer in the matter under consideration; then we can better arrive at the proper conclusion concerning the matter. Fair and honest searchings after truth will be rewarded with proper information, but hypocritical professions or mere pretensions to serve God will be a snare to the man who resorts to them. God is not mocked; for whatsoever a man sows that shall he also reap.

P. D. G.

OBITUARIES

EXELINE QUINLEY.

Sister Exeline Quinley, the daughter of John and Sarah Lawrence, was born in 1826, in Edgecombe Co., N. C. In 1847 she went to Tennessee and was married there to David M. Quinley, Feb. 13, 1849. To them were born four children, two daughters and two sons. The eldest and the youngest survive her. In December, 1882 her husband died in Tennessee. In March, 1859, she returned to her old home and resided there until her death, Jan. 27, 1905, being about 79 years of age.

A good many years ago she united with the Primitive Baptist church at Conetoe, I think, and was a member of this church until her departure.

The writer has known her about thirty years, having often met her. While I feel incapable of doing justice to her character, yet that does not excuse me from an impression or desire to dwell somewhat upon the character of this worthy sister. She was a widow indeed, desolate and continued in prayer. She was firm and solid in her principles, clear in her views of duty, and unflinching in discharging her obligations. Such was her courage that she maintained resolutely her views, and did not excuse

herself from her obligations to her church, children and neighbors.

I heard her pastor say that she went to her meetings and was punctual to attend every meeting when able under all circumstances, and that she did not carry her farm there, but went there singing or conversing on religious subjects. He said if all Baptists were as prompt to their obligations and as faithfully as Sister Quinley what a pleasure it would be to live among them.

She loved the Lord, his doctrine and his people, and loved honesty and truth, and had no fellowship for wickedness, but pitied poor, erring mortals. She desired the will of God done. She was humble and was conscious that she was a sinner.

Her troubles were great, and the difficulties she met, the trials she endured, and her courage and patience in the mall were wonderful. Her energy and industry were remarkable, and her good judgment. Indeed if she was wanting in any lovely and noble trait as mother, neighbor, or church member, I do not know what it was. She was an old fashioned Baptist, courageous herself, but forbearing, uncompromising in her opposition to wrong, and contending for the right, but ready to forgive the erring, and glad to see repentance manifested. She walked out most wonderfully what God wrought within her, but all her trust was in Jesus crucified and risen. How she loved to hear his name preached, and how she loved those that preached it, and ministered to them of her substance, and encouraged them with good words. She loved to entertain her brethren, and was given to hospitality.

In her last days she suffered much. About three days before she died she became easy and free from pain. Two days before her death she prayed a wonderful prayer. While she desired the Lord's will to be done, she longed to depart, and told her people when she was gone not to shed a tear for her, nor to doubt but that she was in heaven. That she had not a doubt herself about her salvation. A little before

her departure she folded her hands and closed her eyes herself and fell asleep without a struggle.

Her pastor, Elder George D. Roberson, and myself, spoke to the people at the burial of this precious woman whose stainless character we love to think of.

P. D. GOLD.

DEACON C. J. TERRY.

Brother Terry was born on September 21, 1850, and died on December 28, 1904.

On February 22, 1882, he was married to Miss Mollie Walker by whom he had three children, all daughters. Both wife and three daughters survive him to mourn their irreparable loss.

He professed a hope in Christ early in life and in September, 1872, was received into the fellowship of the church at Wolf Island and baptized by Elder L. I. Bodenhammer. This profession he held sacred and unviolated until the day of his death. About eighteen years ago he moved his membership to Lickfork church and was a fast friend of Elder James S. Dameron in his ministry in that church. His grandfather-in-law, John W. Harris, was one of the deacons there and was a deacon who set examples worthy to be followed by the younger ones who should come after him. It was his mind that no church had a right to expect the services of a minister as pastor and not pay of their natural substance for that service. Therefore, in the days of the service of Elder John Stadler he established a rule in the church to take up a contribution twice a year for the benefit of their pastor. At the death of Deacon John Harris his mantle seemed to fall fully on Brother Terry. Brother Harris doubtless felt this was so and spoke to him about the matter in April before his death. The following summer the church called him to fill that important office. All who knew him feel that the Lord had fully prepared him for the work. He took up the care of his pastor and worked with the brethren and the congregation to raise funds for his

support. He, like his predecessor, did not care if some did say, "He's acting like the Arminians." He had his convictions of right and the courage to carry out those convictions. He was a bright scriptorian, for the Bible was his daily companion and he remembered well. He had a good knowledge of church discipline and strove to keep things in proper order. Thus he was a very great help to his pastor. His convictions were deep and clear and his expressions rich with heavenly food. As a man, citizen, neighbor I have never heard one word against him by white nor colored. All who knew him loved him and believed his word. As a husband and father he loved his wife and daughters and showed this by trying to relieve them of every burden which lay in his power. His mind was set on their care and he labored honestly with his hands for their support and comfort. This was mostly on his mind when he began to see and feel the power of his afflictions. "Who will make your fires?" he said to his wife. "Take care of my wife and daughters," he said to his brother-in-law. As for himself he seemed to forget. As for his future he said he had a blessed hope that he would rest with Jesus. This was far better than this world with all of its perishing riches. He valued his church meetings, especially Saturday meetings very highly, and was fond of reading his Bible to his family and to engage in prayer with them.

The last meeting he attended was on Saturday before the first Sunday in June, 1904, at Lickfork. Brother T. W. Walker preached in that meeting. He said to me, "Brother Walker has a good gift and ought to be encouraged. I wanted to go again on Sunday, but was not able."

His disease was principally in his blood and skin but it affected his mind so it was thought best for him to go to the hospital at Morganton. This appeared to benefit him for a while but he soon began to drop back and soon passed from the shores of time to live with Jesus whom he delighted

to serve. He used the office well and purchased to himself a good degree and great boldness in the faith.

His remains were brought to Reidsville and on the 29th of December they were taken to the Primitive Baptist meeting house where a large congregation of sorrowing relations and friends were gathered and the funeral services were conducted by this writer by reading a part of the 15th chapter of 1st Cor. and a part of the 4th chapter of 1st. Thess. and singing hymns 571 and 520 in Durand and Lester's Hymn and Tune Book, by prayer and some remarks on "I have fought a good fight," etc. After which he was laid to rest in the Reidsville cemetery where he rests quietly till the Lord shall awake him to a realization of that blessed hope in which he so faithfully lived here on the earth. The Lord bless his bereaved family and all of us who feel so keenly this bereavement that we altogether may say, "He was his and he took him. Blessed be his holy named father."

L. H. HARDY.

PATSY YOUNG.

The subject of this notice departed this life the 25th of April, 1904. She was not far from 82 years old. She united with the Primitive Baptist church at Sandy Grove, Johnston County, N. C., Saturday before the third Sunday in July, 1873. She was twice married, first to Furrle Wilson, to whom were born two children, a son and a daughter, Mr. Samson and Mary Wilson, who is dead. By the second marriage 8 children, four sons and four daughters, all living. One son, Benj. F. Young, who is a member and deacon of Bethel church. Her children all married but two, James M. Young and Miss Nancy E. Young. She left thirty-six grandchildren living.

Sister Young lived a most consistent and devoted and worthy member—always filling her seat when able. She was much afflicted for some years before the Lord saw fit to remove her from time to that upper and better kingdom prepared for all that love him and his people. All who knew

Sister Young and the poor writer of this sketch has been very intimately acquainted with her, having lived near her for many years, and can truthfully say I never knew a more pious Christian hearted woman, one who lived out her religion by a well ordered life, which I believe was ordered by the Lord. Her walk and life are well worthy of being remembered by her dear children and by us all. May we who knew her so well be blessed of the Lord to lead the same peaceable and quiet life in all godliness and honesty.

I will say in conclusion to her children weep not nor sorrow for her as others without hope. May you all be blessed with the same good hope and precious faith through the abounding grace and mercy of God to meet her in that glorious and heavenly Jerusalem above where sickness, sorrow, pain and death will all be done away. May it be the happy lot cast of the Lord, of the poor writer and all who may read this, to meet around the throne of God to sing his praises forever and ever. Amen!

J. E. ADAMS.

APPOINTMENTS

G. D. ROBERSON.

McRay's, Tuesday after third Sunday in February.

Arbor, Wednesday.

Country Line, Thursday.

Pleasant Grove Friday.

Reidsville, Saturday and 4th Sunday.

He will need conveyance.

W. T. BROADWAY.

Abbott's Creek Feb. 15.

Saint's Delight, 16.

Senterville, 17.

Mount Vernon, 18 and 18.

Lexington, 20.

Sandy Grove, 21.

Workman's S. H., 22.

Old Union, 23.

Rock Hill, 24.

Tom's Creek, 25 and 26.

Conveyance needed.

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Zion's Landmark.

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

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

PRICE \$1.50 PER 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 of the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, 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.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE CHIEF CORNER STONE—
THE SURE FOUNDATION.

(No. 3.)

The Lord does not always prevail over the wicked by taking them out of the way. Satan, the great adversary of all righteousness, is only bound to a certain limit, to which he must come but cannot pass over it. "Thus far shalt thou come, but no further, and here shall thy proud waves be staid."

What can be more punishment to one than to see the one whom he most hates prevailing and increasing while himself is humiliated to death and everlasting punishment?

This is seen in the two first born on the earth. However, I want to call special attention to the fact that the sword, from the very first, is placed in the hands of the wicked or the seed of Satan. "I came not to send peace on the earth, but a sword," said our Lord Jesus. The sword is a weapon of death and is used by those of murderous spirit, but with the Lord is peace and he is righteousness to his people.

"And Adam called his wife's name Eve because she was the mother of all living," Gen. 3.20. All living, Cain as well as Abel. The wicked and the righteous, the white, black, and of all the colors between them. They are all living, human beings, with a natural language of their own, and capable of learning the language of others. God has a people among all of them and for this peo-

ple one great and everlasting sacrifice is made and by it they are made one in their ever living Head and their faith points them to that great sacrifice and there their hopes are built.

Cain's wife was a living person, and therefore she was a daughter of Eve or his (Cain's) sister just as was the wife of Seth, for "all living" of every description and of every grade came from her and her husband, and therefore they all have one common head or beginning. Why God was pleased to make them different vessels of the same lump of clay I do not know. It was his right to do this for the purpose of his own glory. He has so fixed it that the Ethiopian cannot change his skin now those who have learned to do evil can learn to do well.

God had been pleased to endow Abel with faith to look forward and see the great bleeding sacrifice that should be offered to him without spot or blemish. At the same time he had put the sword in the hand of the wicked and given it his commandment. "Awake, O sword, against my shepherd, against the man that is my fellow" saith the Lord of hosts, smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones."

Here we have another view of the tree of life, and of the tree of the knowledge of good and evil.

Cain brings of the fruit of the ground and makes an offering. We

do not dare to say that he brought the chaffy and such as he could not use, for there was no such intimation left. By this we learn that the very best of the works of man are rejected. The Lord said, "if thou doest well." No one can do well without faith in Jesus Christ. God will not accept any without this faith, nor will he recognize their works. In Cain's offering there was no fountain opened, no body slain, no blood spilt, and therefore no figure but that which is seen in the fig leaf apron which had faded from his parents.

The righteousness of the Scribes and Pharisees was as good as human works, fastings, sacrifices, prayers and boasting could get it. Paul in speaking of his own life while a pharasee, said, "As touching the righteousness of the law I was blameless." How much better could one be than blameless? but when the faith of Christ was revealed to him he counted all of that righteousness to be but filthy rags. Thus all are made to see and feel who have the eyes of their understanding open by the holy Spirit of God.

Abel's offering was different. There was a sacrifice of life, a breaking of the body, the spilling of blood in it. The offering was a lamb of the flocks; a male of the first year and without blemish.

God had accepted Abel through the great offering to whom his offering was now pointing by the sure needle, Faith, by which he was now offering this wonderful sacrifice, a sacrifice to save a sinner, a blotting out of sin, a purging of iniquity is seen in this faith.

Abel is a priest. He slays the sacrifice and comes before the holy place with blood. Life had been laid down by the priest, the life of the sacrifice, to spill this blood, to make this acceptable sacrifice, wholly approved by the Great Eternal God. By this faith he

sees the great monument, Jesus. Not of Jesus, but Jesus himself.

Great men and great causes among men have monuments raised up to their memory and days are dedicated to their unveiling. Thus men worship men and their works. But Jesus is the ever living monument in the minds and hearts of his people and they remember him because his blessings are continuously with them and in them. Abel saw this chief corner stone, this sure foundation who was and is laid in Zion. This stone so well tried by all the powers of hell and all the mustered hosts of Satan.

Abel sees him by faith and slays a lamb as pointing to him. Abel's works were righteous and approved of God and he received witness that he was righteous, God testifying of his gift, and he, being dead, yet speaketh. Abel is dead as a mortal man and his sepulcher is with us until this day, but in that glorious faith, in his official position in the house of the Lord he is a live and speaketh to us. That is by faith.

As soon as this was manifested Satan's anger was kindled against the works of righteousness which prevailed and the sword is seen and Abel is slain by his wicked brother.

The Lord came not to send peace on the earth but a sword. That sword was directed against him and slew him. It is directed against his people and they suffer, but, like their dear Lord, they must suffer all things for his sake and not use the sword for their own defense.

With Goliath's sword David cut off the giant's head, but he did it for the salvation of Israel. David was a keeper of sheep and not of the armies which were challenged and threatened, but those armies were his, they been given to him by the Lord and he had been

anointed as their leader. This they did not know.

Christ is the keeper of his father's sheep and of his hands will he require them. He came to see how they did and he heard their cry as they were so oppressed by the Egyptian. The hand of Satan was upon them. The Lord had raised him up for this time and purpose. He stretched out his hand against the Lord's anointed, and he died, but in dying he bruised the head of Satan according to the first promise of the Saviour of his people. Thus Satan's head is cut off with his own sword and Israel is set free.

Israel could not come forth out of Egypt until they had slain the passover lamb. For the six hundred thousand men and their families there were many lambs slain and yet they were all one passover lamb for the house of Israel. From then till the day of the great Antetype, Jesus was offered, each year and at each slaying this same passover lamb is seen. It was all one offering by the one statute forever to all their generations. Our Jesus is the one offering and God will accept of no other. Our prayers, our works, all that we do and say which God accepts is in Jesus Christ for he will not receive any but by him.

In all this the wicked are working out their own destruction. Every word they utter against the Lord's people is stored up against them. "Thy brother's blood crieth from the ground against thee." Psalms 109:6-16 will show the word of the Lord against the wicked as represented by Judas Iscariot. The sword which had been a long time slumbering awoke against the shepherd of the sheep. He was slain and the sheep were free. He arose a triumphant conqueror over death and all the powers of darkness and slew the enemies of his people. Thus he led captivity captive and gave gifts unto men.

Thus while Cain triumphed in the flesh over Abel and lived yet Abel triumphed in the end for he liveth forever. The glory of the wicked is in this world and they work vengeance against the righteous, but their inheritance shall be given to the moth and rust, while thieves shall steal it, so they wag their heads at the righteous their houses shall be left unto them desolate and become dunghills: but the inheritance of the righteous is from everlasting to everlasting. The moth and rust cannot corrupt it nor the thieves break through and steal it. No, it is founded upon a rock and joined to our Lord by the chief corner stone.

The Lord is glorious in all his works. Praise his holy name forever, all ye saints of his, for his name is in the heavens and his hand is mighty in all the earth.

He will speedily avenge his own elect

In hope and love I am yours to live and to die in this glorious faith,

L. H. HARDY.

Raleigh, N. C.

Dear Brother Gold:—I desire to write some of the dealings of the Lord with me, hoping to find relief in mind and to comfort some who have been dealt with in a similar way. I know (or think I do) that if I am a child of grace that some others can bear witness with me in what I hope to write I wish to write in such a way as to honor God, for he is the only one worthy of honor, and to comfort his people, for they are the only people that can be comforted, because they are the only people that mourn. Blessed are they that mourn, for they shall be comforted. So we see no one can mourn until the blessing is given him.

I have thought much of late of the words of Jesus to his disciples on the mount, and it is in connection with the first few verses that I want to write

One of the first evidences a child of God has is to feel the exceeding sinfulness of his nature. None but a quickened sinner ever begs for mercy. We are told that it is appointed unto men once to die but after this the judgment. Now this is a death to sin, and the moment one is spoken to by the Lord he dies, for his word is sharper than a two edged sword, and the sword of his justice kills and judgment follows. Condemnation follows. One realizes he is guilty before God, and justly so. Now just so in like manner Christ was once offered to bear the sins of many. Now this many are those who have been slain, for the slain of the Lord shall be many. They are those who feel and know they are under the sentence of death and judgment. This is the first appearance of Christ unto them: condemning sin in their flesh, and they are looking for Christ continually to destroy them from the face of the earth, and forever banish them from his presence; but instead he appears in mercy, in the forgiveness of their sins, and they realize they are without sin. Their sins have been put away by the sacrifice of Jesus, and they are now crucified and risen with him, and their affection placed upon things above where Christ sitteth on the right hand of God. Now all this is the life of Jesus made manifest in the sinner, in his mortal flesh the spirit is dwelling and when Jesus was born and grew up as a man apparently he appears as no other man in one sense, for his visage (appearance) was more marred than any man. I must think this was caused by the waves and billows of God's wrath passing over him, the just one suffering for the unjust. All our sins were upon this spotless lamb of God, and hence because of this Jesus appears first in death, next in condemnation and next in justification. He rises from the grave declaring his power

over death, over the grave, over hell and all the power of the enemy.

Now we are risen, as I have before said with Jesus, and it would seem as Jesus is our spiritual husband that through the riches of his grace we would feel rich instead of poor, but Jesus said the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.

So this brings us now to receive his words with the comforting assurance that Jesus is in us and is our life. Blessed are the poor in spirit, for theirs is the kingdom of God. What a wonderful expression, a person in possession of the Kingdom of God, and yet poor and the feeling of this poverty, the evidence given whereby one is to believe this is me, I the sinner, the very one who died, the one who was justly condemned just a little while ago, the one whose sins were forgiven, the one who saw Jesus as his risen Redeemer and yet poor. What a wonder this is, that one so blessed should feel this poverty of spirit. The next thing we know we are mourning, which is another one of the characteristics of grace, for none ever mourn but those who feel their loneliness as the poor dove who has lost his mate. But listen, they shall be comforted. David said, "Thou didst hide thy face and I was troubled," and so it is today. When we cannot hear the voice of our shepherd we mourn because of this. Now if we had never felt his presence we would not desire it again, so mourning is an evidence that God has blessed the one who mourns. Blessed are they that mourn. Blessed are the meek, for they shall inherit the earth.

This is another of the brightest evidences of Christianity. I am glad that God has identified his people in this way for there is nothing more commendable than a meek and quiet spirit, and in the sight of God it is of great

price. This meek one hungers after righteousness, which is another bright assurance of their acceptance with God. "Blessed are they that do hunger and thirst: after righteousness, for they shall be filled." "He hath filled the hungry with good things." So it is good to hunger, and every one that hungers is blessed with this spiritual appetite, "but the rich he hath sent empty away." "These things are hid from the wise and prudent, and revealed unto babes," and "even so Father, for so it seemeth good in thy sight." This is the only reason given, and none can ask for another, for we cannot say unto Jehovah "What doest thou?"

"Blessed are the poor in heart." I am glad it does not read blessed are the pure in thought, word or deed, for for then I would know it did not include me, but as it reads I have hope that it includes me, for I feel in my heart a pure desire to praise and worship God with, to love the brethren with and to do right toward my fellow man with. So I feel that God has blessed me as David when he asked the Lord to create within him a clean heart and renew within him a right spirit. So David said, "Bless the Lord, O my soul and all that is within me bless his holy name, and all this comes from this pure heart, the hidden man of the heart, which is Jesus in this heart. We see God; we don't see self: we see God in all his glorious attributes, and rejoice in hope of his glory beyond the grave.

In love and affection,

W. A. SIMPKINS.

Coats, N. C., Nov. 14, 1904.

Elder P. D. Gold,

Dear Brother:—I send you Sister Azaba Lee's letter containing her experience for publication, believing it will be a comfort to others to read the dealings of the Lord with another of his blessed saints. I met her some time

back and had a pleasant talk with her. I don't think I ever met any one that manifested the humble, lamb-like spirit any more than she did. I felt rejoiced when I heard she had joined the church, for I believe she was ripe unto harvest.

Yours in hope,

J. T. COATS.

Fuquay Springs, N. C.

Elder J. T. Coats,

Dear Brother:—Could I only know that I am worthy of using such a form of words as I have above the joy my heart would hold could not be told. But my hope is so weak I can scarcely claim one at all, and I often ask myself this question, have I a hope or was it Satan that has caused me to profess one. If I had only experienced what I have heard others express or read of it seems I would almost know I am born again. But what I have experienced is so scattered, or in other words, tangled I fear I know not what I am talking about when explaining it. But as I attempt to tell you that I hope you will pardon my ignorance in doing so.

But I hope God will guide my pen in so trying to gather it together.

Well, as far back as I can recollect of having any thoughts of my soul's future welfare my belief was that every body that united with the church needed some hope of having passed from death unto life before they should take such a serious step as walking as perfectly and orderly as I thought all Christians should. And I never once thought of attempting to, and I did not believe uniting with the church saved any one, unless they were first born of the holy Spirit. As for myself uniting with the church without a hope I thought I would be only a hypocrite, and I had no desire to be one if I knew it. And before I would have been had I known it I would have suffered punishment. But O how great would my surprise

have been had I been told that if I ever united with the church that I would have gone forward with such a mite of hope as I did go with. And doubtless you will think strange if you think as I have and do until yet of what I have experienced, for I have never heard nor read of anything of the same. But ever since I can remember of giving salvation of the soul a thought I desired a hope in Christ. Yet I thought as I was young and I might say, unsettled, I thought probably there would be a time in the future when I would be given one or lived in hope of receiving one any way. But I thought so strange of myself, for I had never known of any one waiting for an experience of grace to appear and would think well, if I get troubled about my soul's welfare I will certainly be aware of what my trouble is. I waited and waited until I began to get impatient, and began to try to help self, for my desire became greater. So some nine or ten years ago I concluded to try to pray for a hope, and often when going to or from the pasture driving cattle, and when I would be rambling in some piece of woods, branch or silent path, I always did enjoy a silent walk alone, I would at these times drop down or either walk along, and ask God for forgiveness of sin, to change me from a hard hearted sinner to a poor humble Christian, etc, and I would think I don't feel like a condemned sinner, but surely I am, for I have never felt like a sinner, and so how could I doubt but that I am one, yet I knew that I did wrong things, but I had never experienced any great trouble over it, although I would feel sorry for them like I supposed every body else did.

So I went on this way, sometimes my desire for salvation being greater than at others, and some times I thought but little about it.

Until the fall of 1900 my mother

died and I became very much troubled. It seemed to be the loss of her and my disobedience and speaking so many unkind words to her in times past I felt like I could have given her up so much better, and would not have been troubled near so bad had I always been kind and obedient to her. And then I began to beg God to forgive me for my disobedience and sinfulness, for I felt like I had sinned and that greatly, in not doing my duty by my parents, and yet my desire to be a Christian became greater and greater until I began to beg God to help and was so anxious to be helped I felt like I wanted to exclaim loudly like speaking to some one afar off, just as if God did not hear me, although I was aware that he knew all I did and said, and even my thoughts. I can't even express how much I desired for my prayers to be heard. I would ask him over and over for help just like a child begging for something to eat when hungry. It seemed like I wanted to clench my teeth together. I just wanted my prayer to be answered so much. Yet I did not want any one to see me in the act of praying, and more I would not let any one see me either, if I could help it. And often when it was growing dark I would go in another room of our home where there was not any of the family, so I could pray secretly, and if I heard footsteps of any one coming I would rise immediately and pretend to be in there doing something else, to keep them from seeing me, as if I was ashamed, but I could not tell why I did so, for I knew it was no harm to pray. And every night when I would retire I would ask God to help me. If any one was present I would wait until after I lay down on my bed and then would repeat my desires to God silently. I would not let any one know what I was doing.

Well, I kept on every day praying, for I felt like it had never been ans-

wered, and would sometimes think it a heartless task, but I would not give up, as I did desire what I was asking for so much. And in that time while praying I would ask God to so punish me in this world for doing as I had done by my parents that I might gain eternal rest when I left it. And when I was praying for punishment on this earth it would seem to me now if I don't intend what I am praying for it may be placed on me for doing so. And I would think to myself I do surely dread suffering, but I am willing to suffer on earth for a home in heaven. So as time passed on I continued to pray, but I knew not what to think of myself, only that all this was caused by mother's death. Although I yet carried a cheerful face and to make somebody laugh was my delight, and always enjoyed extra good health, I would often think where can I go and discover one that is as free from every ill even to the headache as I am, and would think I am thankful for good health, but I know no more about bad health than a person does the light when he has never seen it, but I would feel serious at times when I was praying to our Father in heaven to answer my desires.

So this continued until 1903, in June I began to linger and grow weaker day by day. And previous to this time I thought if I were to be taken sick I would almost be sure I was going to die, because I heard my sister tell her dream just about the time mother died that I thought was a sign that I would be the next taken from the family, but when I began to grow weaker each day I thought no more about dying. I continued to weaken until I became helpless as a young infant with gastritis and some form of fever. I feared not, neither took any trouble at all about myself. I just thought of lying there and bearing all my sufferings until I could get better. I was attended

by three physicians and all the kind attention two brothers and two sisters could give me, and one of my physicians told me my relief would come so slow it could only be compared with a stalk of corn growing, yet that did not discourage me a particle, and I did not even give death a thought, but was just as certain of getting well as I was of anything in my life, yet so low others expecting me to die. And I could hear of others dying with the fever yet their death held no terror with me, not even as it would had I been well. I was conscious all the while, knew everything passing around me and every one that went in my room as well as I ever did, and I felt like I was in peace with everybody, even those that had wronged me while well that I disliked. My mind dwelt mostly on what I was going to do when I got well, and trying to plan how could I be placed by human hands to bear my sufferings until I could sit up. O the suffering I bore for eleven long weeks, while I could not sit up, could not be told by tongue, not even dwelling on what I have endured since. My body is yet very weak, but if I were lain on the roughest pile of wood that could be found and were placed on it, it don't seem like it would hurt my flesh like the two feather beds I lay on did while confined. In about seven or eight weeks I began to take salvation of the soul into consideration. I remember one night telling my nephew I might call on him after awhile to get up. He did not make me any answer and I did not say why. But I wanted to ask him to pray for me, but dreaded to mention it. In a day or two I gathered courage enough to ask him. He said he would and told me to pray also. I did, but it was the same, it seemed like it was not heard. My strength had begun to return, and sure enough it was like a

stalk of corn, and a poor stalk too, for it had to be compared by the week to tell I had even a particle more. One day I thought of music and I asked sister to go and make some on the organ and I had not thought of music nor the organ since I became so ill. I had no piece I was partial to. So she went in and played the piece the Orphan Child. While she played and sang I began to shed tears but they seemed to be tears of joy, for the first time I ever felt like rejoicing in God's power. I felt like he had blessed me with his mighty power in bringing me through that far in such a terrible spell of sickness. I really felt like shouting praises unto him for being so merciful to me, but took it all silent, yet I was still helpless and suffering, and then and there every event and everybody, everything that passed seemed years ago, and a great event, like a period of sleep or dream, I can't really express how, had separated the time between the present and the past. But time passed on and this feeling passed off. My strength came gradually until I became able to walk, after three months' confinement, and yet still afflicted with severe stomach trouble. But all the coming winter I tried one remedy then another. It seemed like there was help in something could I only get the right kind, and I thought I would get the right kind after awhile if I kept trying, yet I received no help. The next spring I called on a Mr. Dagin for treatment. He proposed using a stomach pump. After using that awhile I began to grow weaker until I gave up in despair of relief from his treatment, yet I still kept in some hope of relief, but I came to the place where I considered if I were only fit to meet God I would prefer death to the life I was living. So I decided I would try to make another effort for help, still of late had began to ask God for help again. And I told my people

I would start, if I could not get help at a mineral spring or hospital I knew not where to seek. So I told my father I had decided to go to Fuquay Springs, and I had been so blessed with a father that would get or do anything I asked for. He started with me just when I said I would start, yet I told them all I did not feel like I was able to ride two miles, much less nine, and I lived nine from the depot, and before I started I could not sit up over an hour, and hardly that, but I told them I would start and see what I could do, and I rode six miles before I had to give up, and I was so weak I could not even stand up all the while my sister was helping to dress me. So I kept on doing little by little, doing more than I felt like was possible to do. But God did so give me strength to get to the Fuquay depot, and after arriving at my place of abode and resting awhile I walked to the spring, a distance of about three hundred yards, the longest distance I had walked in some time, and yet I could not tell my disease had improved any. I knew I was some stronger, instead of weaker, as worrying mostly produces weakness instead of strength I was somewhat puzzled at the difference. In some over three weeks' time I went down to the spring one Monday morning as usual while my strength yet admitted, and there I met you. You seemed to bear one of the most pleasant faces I had seen since I left home. Although you were a stranger it seemed like I ought to know you, but cannot tell that I ever saw you before to take any notice of. And Bro. Coats, if you remember, you spoke to me of my burial of the water, and I told you I did not feel fit for that. Now little did I think I would ever go forward feeling so unfit for that purpose as I did. But next day as I was at the spring as usual there appeared pain in my stomach which was an unusual

symptom, but I never thought very much about it, only that it would pass off after awhile. The time came when I should return to dinner and as I went on up the hill to the place I was staying it just appeared to me that there was some change taking place, and I knew not what. I was either going to die or get better. I yet thought if I were only prepared, and if it were not for suffering death I would prefer it to the life I was living, for my pleasures were but few, and I have had to control my appetite every minute when I am awake, for twelve months or over, and do until this day. So hungry I would be glad to eat the scraps from the table with the dogs and cats, if I could only satisfy my craving appetite. Well I arrived at last and I met the lady of the house, and I told her there was some change taking place. I was either going to die or get better, and began to confess and cry, and I right there told her what my guilt was. Presently I went in and lay down on the lounge, right there I was made willing to go to the church, and willing I was too, for it seemed like I wanted to go right then and not wait, and the thought appeared to me, what evidence could I give, only I had a desire to go to the church, and that would not be any. And all at once to go home and go to the Reedy Prong appeared in my mind and then return to the Spring, as I had not stayed as long as I had planned out to give the water a chance to act on my system. For the doctor had told me anything that would benefit me would be such a great while in relieving me that I would lose all confidence in it, so I thought too. I decided I would write home and learn if my father was willing for me to do that way, or keep me here the time I had a desire to stay, as I then was willing to do just as they said. But before I received the advice I just wanted to go home so much that I sent

news on home that I was going any way. And the weather had become cooler and my system was so weak I was very uncomfortable away from home. I then decided to go home and stay. I bid Fuquay farewell and started for home. Arrived home Saturday before the third Sunday in September. After I started home my mind was on getting home and seeing all the loved ones there. So going to the church somewhat faded in my mind, but on the following day after my father, brother and sister returned from the Association at Mingo I heard one of them say that there is preaching at the Reedy Prong tomorrow. It appeared in my mind all at once on going if my strength is no weaker than today, yet thought nothing particular of offering to the church. Monday morning while my father was preparing to go I told him I believed I would go also. Some time then I began to feel quite serious about what I thought I must do, or either suffer consequences.

My feeling as near as I can illustrate it was like going to some dentist to have a tooth drawn, and willing to have the tooth out, but mourned the trouble of drawing it out, only I felt a great deal worse, for it is but little I dread having a tooth extracted. And then I felt like I must suffer and was being driven by some mysterious power, and it was fear that carried me there too. And I yet felt like they would not receive me either, but my fear was so great it carried me to try, and there I knew not what to tell either. But after services the door of the church was opened and I went forward and there tried to tell a little of what I have experienced in some form, and was received and baptized the following day at Smith's Mill and then went on to Hickory Grove, and heard some more excellent sermons. And sure there was food for the thirst soul. And for a few

days I enjoyed the most perfect peace I have ever enjoyed since my condition became so weak. But Satan has had me some times since then, and I feel like I am yet in his hands and not in God's, and deceiving the people and self also. But O my desire for God's love shed in me. But O if I could only know I was loved and saved by him what a happy mortal I would be, for I would give this world, health, body and all for his love, for then I would fear nothing, for I would be safe from all that seek to devour.

Brother Coats, I am still able to travel some, yet quite weak and hungry both in soul and body, can only look to God for food for both, and unless he sees fit I must perish. But O my desire and prayer is, thy will be done and not mine, only save me and receive me in heaven. When I am free from this suffering, sinful body of mine. And Brother Coats, another thing, I feel really afraid to pray for fear I will pray for something that is not his will, only to save me and receive my spirit home when it leaves this body of mine, and am so willing for his will to be done and not mine.

O, I am so thankful to our Father who is in heaven that I am some better and hope to be of some use to the dear loved ones that have been so kind to me. But not my will, but his be done. But Satan will tempt us to always wish we were better than we are not spiritually. He never tempts us to wish ourselves better in that respect.

Well, it seems I dread to give up writing, and I would like to see you and your wife, and probably may stop over to see you all on my return home, but can't tell yet, for I have not decided when I will go, but if I live and it is God's will it will be some time between now and Christmas. This water here at the spring seems to agree with me

very well, as I drank some over three gallons yesterday.

I will stop at last with love to you all, and pray for an unworthy sister, if one at all.

AZUBA LEE.

Maquay Springs, N. C.

CALVINISM.

We live in a day when, to the religious world in general, the term "Calvinist" is expressive of all that is most narrow, harsh, and forbidding in religion. Filled with his dreams of the universal fatherhood of God, and showing himself to be wise far beyond what is written, the modern professor looks upon the doctrines of electing grace and particular redemption as a kind of monstrosity; a phase in the progressive development of religious belief, which while forming an important part in the evolutionary educational process of our forefathers, has now, happily, been left behind, and is in these days of riper knowledge and more perfect wisdom only held by a few of those persons who ever cling to the antiquated forms, customs and ceremonies of bygone days.

Such may be the opinion of the professing world in general, who may unsparingly condemn what they are pleased to regard in their superior wisdom as dangerous doctrines, but one thing will ever remain a fact—that Calvinism, or at least the doctrine which forms the integral part of Calvinism, has been at all times and periods in church history, the moulding influence on Christendom, and its chief renovating power when sunk in darkness or ignorance, superstition or infidelity. It has, moreover, been the same force which has actuated most of the notable characters which have appeared in the world of true religion.

A glance through the annals of history will at once confirm these state-

ments. It was the doctrines which were subsequently systemized under the name of Calvinism that in the hands of the celebrated Augustine, Bishop of Hippo, helped to overthrow the free-will, creature-faith teaching of Pelagius, and formed so powerful a factor in the building up of the early church, and in particular of the African branch over which Augustine presided, and which showed with a lustre never equaled since in scarcely any branch. It was, too, the principles of Calvinism which influenced all the reformers prior to the Reformation. On this doctrinal basis Wycliff, Huss, John of Goch, John Wessel and Savonarola, together with the Waldenses of Piedmont, and others in the great family of reform, attempted to carry out their labors. The same principles also tinged in a more or less degree the leading minds of the middle ages. It is sufficient to mention the names of Bede, Alcuin, Claude of Turin, Anselm, Thomas Aquinas, Robert Grosseteste, or Greathead, and Thomas Bradwardine, all of whom were followers in a certain measure of Augustine and the doctrines which he advocated in his battle against Pelagianism, and which were afterwards reformulated under the name of Calvinism. It was these same doctrines also which effected the Reformation, and raised Europe from the gross darkness into which it had been sunk by the corruptions of the Roman hierarchy. It was Calvinism, also, which helped to raise England from the blight of infidelity which rested on her in the eighteenth century and formed, in the person of George Whitefield so great a renovating power, not only throughout this country, but also in America.

It has, too, been Calvinism, or Calvinistic principles which has raised up nations and communities above the level of these around them. We have in-

stances of this among the Waldenses, the Swiss, the Huguenots, the Hollanders, the Puritans and the Covenanters, all of whom were Calvinistic when compared with the state of those of a different faith through living side by side. In every way the superiority of these individuals was made manifest; and should any person doubt the truth of this statement, let them for a few moments, examine the standard, moral and otherwise, of the Waldenses with that of the other Italians, or that of Huguenot against their Roman Catholic countrymen; or, to come nearer home, let them examine that of the Puritans in contrast of the courtiers of Charles II., or that of Presbyterian Scotland with its covenanting worthies with England at the same period. Or again, if they wish, let them contrast where the Pilgrim Fathers settled, and where their descendants congregated, with South America, where Romanism holds sway. In all these places it was Calvinism which was the moulding influence, and which exercised so great and noteworthy an effect in both church and state.

It has been Calvinism moreover which has ever asserted itself in the cause of right, truth, freedom and religious liberty, and has furnished the most notable advocates for these things. William the Silent, Oliver Cromwell, John Knox, and John Bunyan are but a few of those men whose names will never be forgotten while history lasts, and whose memories will ever be cherished for the labors they accomplished, and who were all Calvinists.

It has been Calvinism also which has furnished the greatest number to that noble army of martyrs who gave up their lives for the sake of truth. We need only mention the Waldenses, the victims of the inquisition in Italy and Spain, the massacre of St. Bartholo-

mew, the revocation of the Edict of Nantes, the victims of Philip of Spain, and the Duke of Alva in Holland, the martyrs during the reign of Queen Mary, the victims of the High Commission and the "Bloody Assizes," the Puritans, and last but not least, the Covenanters during the depredations of the bloodthirsty Claverhouse.

It would be no hard task to swell our account to a much greater length by dwelling on the innumerable other benefits which the principles of Calvinism have conferred on men and nations; we think, however, we have brought forward sufficient evidence to show that the much despised and much reviled Calvinism has played no unworthy part in the history of religion. And now let all those who ridicule its doctrines, or who look upon them as dangerous, obsolete opinions, examine what other system has done so much for Christendom. Let them apply the Scripture test to it and, since it is by their fruits that all things shall be known, and since no corrupt tree can bring forth lastingly good fruit, let them from the abiding fruit which Calvinism has ever put forth acknowledge as to whether it can be of God or no.

We might ask, and has any other system produced like fruit?

Pemberton. B. A. W.

GOD SEEN IN HIS WORKS.

O ye who with me adore that Being by whom the heavens and the earth were made, come and reflect on his glorious works! View the wonders he hath done! Cherish a lively sense of his mercies! A knowledge of God in his works in nature and providence is necessary to secure our happiness here, and in grace, redemption, and salvation hereafter. We do well to endeavour to know God as he hath revealed himself in his Divine Word; he has also revealed himself to us throughout all na-

ture as our Creator, Preserver, and Benefactor. Jesus Christ himself, in teaching his disciples, often made use of the words of nature to lead them to reflect on heavenly and spiritual things. It is a noble employment, and well worthy of man continually to study the book of nature, and thence to learn somewhat of the immense greatness of God, and our own unworthiness, to trace out his blessings and the obligations they impose on us. How shameful for man to be inattentive to the wonders that surround him, and to be as insensible of them as the brutes are! What is the most proper use of our reason but to acknowledge the perfections of God in his works?

How pleasing to the mind are suitable meditations on the admirable works of the Most High! How charming to contemplate in the heavens and the earth, yea, through all nature, the power, wisdom, and goodness of the great Creator! What can be more delightful than to discover, in all objects that present themselves to us, traces of the providence and tender care of the Father of all beings? The mind soon tires of worldly pleasures and amusements; but there is a perpetual and ever growing pleasure in contemplating the works of the Lord. Did we behold them in God's light, were we to reflect upon them for a million years, instead of being tired, we should find new charms in the sweet employ. I often regard the happiness of the saints in heaven in the light, and ardently wish to be with them, because I am persuaded that my insatiable desire of increasing wisdom will nowhere be satisfied but in this society and in their blessed intercourse with each other. May we, as graciously enabled, endeavour to come as near to this happiness as possible while we are at a distance from it. Let us endeavour more and more to be acquainted with God in nature;

let us think on his greatness and admire his power and wisdom in all his works. This employment will not only yield happiness, but tend to enoble us also. May a perpetual view of God in his works of grace and providence penetrate us with love and veneration for so glorious a Being, increase our confidence in him, and animate us with zeal, and transport to sing his praises.

"O Thou, that art so worthy of adoration: I would continually reflect on the wonders of thy wisdom and power, which filled the whole universe! By the proper consideration thereof, under thine divine inspiration and blessing, I would be raised, as it were, from earth to heaven. Let all that is of thee within me, and all that surrounds me, tend to lead me to thee as the source of all, and to influence my mind with love and adoration. Let not the sun which shines upon me, the air which I breathe, the earth which bears me and gives me food, all one day rise as witness against me to my condemnation."—Sturm.

Macon, Ga., R. F. D. No. 3.

Jan. 11, 1905.

Dear Bro. Gold:—Enclosed please find \$1.50 for which send the Landmark to Mrs. S. F. Barfield, R. F. D. No. 3, Macon, Ga.

Mrs. S. A. Whiteside, whose subscription expires next month, is deceased. My father also died last July one year ago, and at times I feel indeed to be alone in the world. Satan with all his forces has assailed me, seemingly with intent to kill, but the mighty arm of Jehovah has been close about me, and today, though imprisoned by his afflicting hand, I feel to say:

"Now my remnant of days

Would I spend to his praise

Who hath died my poor soul to redeem,

Whether many or few,

All my years are his due,

'May they all be devoted to him.'

Though all that I do is as nothing and I can but live in the hope of a rest with the dear people of God.

Yours in much love,

J. LIZZIE BARFIELD.

Washington, Beaufort Co., N. C.

Elder P. D. Gold,

Dear Brother:—It is with fear and trembling that I take my pen this morning to write to the household of faith. I have addressed you as Elder, and what I shall write will be for the prayerful consideration of all who may read this. I received a hope in the atoning blood of Jesus, if not deceived, between 18 and 19 years of age. I was shown by the divine spirit immediately, I believe, that it was his will that I should unite with the church, but instead of obeying, I went on in sinful disobedience till he sent the rod of correction, eight long weary years, promising at different times that I would obey, but I didn't till the rod was laid so heavily upon me, this fear planted so deep in my heart that at last, afraid not to do that which I promised my God. I feel that I went into the church of God as Noah did into the ark, and the Lord shut me in, for though the waves and billows have rolled high a great many times in many ways the everlasting arm of Jehovah still is holding me up. I had been a member of the church not a year when there was a circumstance connected with my life which caused me such great distress there was no rest for me, and like Jonah, I cried unto the Lord in the great deep and he heard and answered me in a vision of the night. He showed me that I as a woman was a figure of the church of God, the elect lady and her children, and I saw the dreadful condition that church was in by reason of disobedience and he showed me that I must pray in my family,

and I plead with him, I think as earnestly as Abraham did for Sodom and Gomorrah, telling him I had a husband and he was head of his family, but that wouldn't do. He showed me my husband was only a natural man, and he required it at my hands, or of me. I suffered till I wanted to die. I felt that my name would be cast out. But I was made willing in the day of God's power.

BETTIE WHITLEY.

Robersonville, N. C., R. F. D. No. 3.
Feb. 11, 1905.

Dear Bro. Gold:—For what purpose and why I sometimes feel such a desire to want to try to write for such volumes as the highly esteemed Landmark I cannot tell. I have so far pushed it aside until now I have begun to say I know not what. I do so much fear it is not of the Spirit as I do other desires, meditations and thoughts, but I do hope so. I feel that I cannot comfort any one, but I mean to do them no harm. It is of our helplessness I much meditate upon, but O, I am so glad there is one who has, can and will help poor, mourning souls in deep distress. I often think the stronger ones should pay more attention to the little weakly ones that are in want of encouragement, but alas that will pass away into sweet meditation of a higher power than the strongest of mortals, for all are weak and helpless, so to all the sad and discouraged reflect back to the goodness of our maker and be thankful as we can for what we do have, and if we are treated evil by any one at any time, or in any way, never getting a handshake from the brethren and sisters from one meeting to another, let us feel that we deserve it all, leaving others' wrongs with them and their God. O, if it were not for my Saviour (I trust he is) what would become of poor sensitive, sinful me? I sometimes, yes, all the time I try to trust Him who is

able, believing God is a just God and will bring all things together right in the end, for He has promised good to them that love and fear Him, and is not that enough? But O! old nature is hard to battle with and how many times we are over taken with darkness and suffer bitter pain of regret for our disobedience and I often feel if I am one of God's little one that I am one of the most resentful of the flock. The greater of consolation is to know we are a sinner. Oh! how many times I have felt I must be the chiefest, but blessed thought that a Saviour died for all such, I humbly desire the rays of God's little ones and patience with my little pieces if they see it in print. Brother Gold, do what you you think best with it. A little sister in Christ I hope.

ANNIE L. ROBERSON.

Polkton, N. C., Dec. 17, 1904.
Elcar P. D. Gold:

My Dear Brother in Christ:—As the snow is falling thick and fast, I am reminded in so many ways of the power of Him who rules the earth and sky in the armies of heaven above and in the earth beneath. And notwithstanding the bitter I have to contend with I am blessed to reap so bountifully of His blessings that sometimes I feel to have greater reason to thank, praise and adore His matchless name of most any one else. I am lost in words when I think of His mercy and loving kindness to one so undeserving and full of sin and unrighteousness. Surely He is and has been merciful to my unrighteousness else I would long since have been where mercy could not reach my case. How often my mind goes back to the time when my continual cry was for mercy, day and night; yes, every breath I drew was for mercy. I know I did not deserve it, and only looked for and expected justice, but

mercy was all my cry. I had no hope then and I was miserable indeed. I saw no chance for a vile wretch like me to be saved. So pure and holy a being as the God of heaven, I felt could not think of stooping so low as to have mercy on such as I felt to be. From my earliest recollection, as far back as I can remember I have thought seriously upon these things, so much so that the world has never had very many attractions for me, though I confess that at times of late my mind is more taken up with the perishable things of time than I want it to be; and because of which I never cared for the companionship of children; but instead I sought the company of grown people, and especially if they were engaged in religious conversation. In this there was something that drew me to the Primitive Baptists more than to any other people, for they talked about things that were pretty to me, even then, and soothing to my little childish heart. I can't tell when my love for them began. I have never known anything else but to love this people—nothing in all the world affords me so much joy and comfort now, as to be among them when they are filled with the love and spirit of Jesus and hear them tell of His goodness, love and mercy to us poor sinners, and when I am blessed with the spirit of humility and a hearing ear together with the blessed witness within testifying that I also have been with this same blessed Jesus and have learned to Him. I can't feel this at all times and if I could where would be the warfare? Sometimes when the clouds grow so dense and dark, and the warfare so severe I cry from the depths of my heart "O Lord why hast thou forsaken me?" and even go far enough sometimes such severe trials to fear that I have never really and truly known the Lord, and then again these sorrows and trials help to constitute the "cloud of witness-

es" which combine to make me able to "run with patience the race that is set before me," enabling me, I trust, to look to Jesus, who is the author and finisher of our faith and who will fight our battles for us, giving us the victory over our enemies. Then it is we are prepared to give glory, honor and thanks unto Him to whom all honor is due. We have nothing ourselves of which to boast—all boasting is cut off and our glorying is in the Lord. How exceedingly precious to me is even a faint knowledge of these things; and my Hope Brother Gold is precious beyond expression. It goes with me and sustains and comforts me through all the trying ordeals through which I am called to pass. It never entirely leaves me, but is sometimes wonderfully strengthened and I learn much of its worth and value as a "staff" upon which to lean as I walk through the "valley of the shadow of death." And sometimes it forms such a sure support that even though I am called to walk through this valley I "fear no evil."

Satan works in every conceivable manner to try to discourage and overthrow the children of God. He shoots many fiery darts at them, and may I say, is allowed sometimes to wound even the children of God. Of course none of the wounds he inflicts upon the saints ever hurt or harm them in the future though sometimes for the time being they are very painful, yet all the while teaching us very profitable lessons one of which is, "Watch," and another, "pray." Here a dream I had a few nights ago come in mind, which I believe I will tell you. In the dream I was traveling, walking in company with several others, in a high way or road, and after a while I saw in front of us, something like a sheep lying in the way we were traveling, as we approached him I saw that he appeared to be asleep and the thought struck me

that he was not asleep and that he was just appearing to be to get some advantage. The thought also occurred that he was not a sheep and examined him closely as I passed and saw that in shape and size he was like a large, fat, sheep, full of pretty white wool and all except his head like a sheep and that was like a snake's head. I did not stop but observed all this as I passed. After I passed I still kept watching him and he still appeared to be asleep but I know he was only seeking some advantage. So finally I saw him open his mouth and then his eyes and then he jumped up and made for me and we had a little battle, but length he went tumbling over stumps down the hill into a low flat swampy place as though he was dead. I feel that this is a token of some approaching trial, but I hope the Lord will preserve me and undertake for me lest the enemy prevail.

I was blessed to attend the Mill Branch Association the first Sunday in November which was indeed a feast to me—such as I seldom have—the providence of God revealing His purposes being so richly manifested to me in so many ways. I had hoped to meet you there; hope Sister Gold is well ere this.

Brother Gold, you remember something of the circumstances on the exclusion of my mother from the church? At our meeting the first Sunday in this month the church confessed her error in taking a crazy person's evidence against a sane minded person and reconsidered her action. You may imagine I felt glad, for I hope it was the work of the Lord and I felt to praise Him for it.

I will stop, did not intend writing so much. With love to you and sister Gold, I remain affectionately,

LOUISA A. EDWARDS.

Pierce, Ala.

Elder P. D. Gold:

Dear Brother in the Lord as I hope:—Enclosed please send \$1.50 to renew my subscription to the Land Mark, bad health and hard times is the reason I have been behind with my renewal. I am well pleased with the Land Mark; it serves me in line of preaching, for I am the only Primitive Baptist minister in this part of the country and seldom hear any preaching from our people. We occasionally have a minister to come here and preach but it seems so long from one to the other that I get very hungry for preaching of our kind, gospel preaching. 'Tis true we have plenty here of what is called gospel, but my brother there is no comfort in it to poor me; for it leaves the work of the Savior entirely out, and makes poor weak, sinful man the Savior.

My Dear Brother, since I first had Jesus revealed to me as my Savior, as I hope no conditional salvation suits me. But in reading the Land Mark, even the weak little ones, as they call themselves, is indeed a comfort to me. May God abundantly bless you my dear brother, and long spare you to send out the dear old Land Mark. Your poor old brother in hope of a better life.

JOHN M. CHRISTIAN.

Gideon, N. C., Jan. 6, 1905.

Elder P. D. Gold:

Dear Sir:—I have been taking the Land Mark many years and don't see how we can get on without it, for I do believe it is contending for the good old way marked out by our Savior upward of 1900 years ago. Therefore will enclose \$1.50 to renew and extend my subscription another year

Wishing you and yours a happy and prosperous new year I am very respectfully,
J. G. H. MITCHELL.

Bethel N. C., Feb. 8, 1905.

Elder P. D. Gold:

Dear Brother:—Enclosed you will find \$1.50 for the Land Mark for the year 1905.

O how I did miss our dear beloved Pastor Elder Samuel Moore at our unick meeing. I know the Lord is able to fill his place, but he was so faithful and true to us. I feel that our loss is his gain and I want to be resigned to the Lord's will: yeshe has fallen asleep in Jesus and is resting that sweet rest that remain to the people of God.

A voice we loved is hushed. A place is vacant in our church which God alone can fill.

Can you not come some time? I will close; in God is my strength my salvation in whom will I trust. From your Sister I hope in Christ.

MAGGIE A. STATON.

Dear Brother Gold:

I am housed in consequence of high water, feeling sad and lonely wanting to go to my meeting to meet the brethren, and hear preaching. Why does such a poor down cast sinner desire to hear the gospel preached? God choosees the foolish things of this world to comfound the wise. Paul says there are not many wise, mighty or noble after the flesh. Sister Sarah Hamilton's experience proves that. What a glorious display of God's power and grace is shown in her case. It brings to my mind parts of the Romish Lady's experience. It makes my heart leap. Such a poor ignorant, helpless sinner as I am.

Oh that men would praise the Lord for his wonderful goodness to the children of men. Sister Hamilton has passed away years ago. My love for her is great, seeing she was so steadfast. I do love such Baptists, and the God that makes them such. Love to you.

J. K. P. LESTER:

Rosebud, Ga.

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 XXXVIII No. 8

WILSON, N. C., MAR. 1, 1905.

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

EDITORIAL.

"Son of man, can these bones live?"

Ezek. 37:3.

What life is there in a bone that is very dry? The question the Lord propounds to Ezekiel calls forth a wise answer. Ezekiel knows it depends altogether on the Lord whether these dry bones can live.

What Ezekiel saw could not be seen by natural eyes. The hand of the Lord was upon him, and carried him out in the Spirit in the valley, and sat him down in the midst of a valley full of bones.

These bones are the whole house of Israel—not such as have been dead some years, but the entire house of Israel; no man can discern by nature.

When the question is asked Ezekiel if these bones can live, he does not say, if man will help the Lord then they may live; or if these bone will do their part then perhaps they can live; or if Ezekiel will prophesy upon these bones then they may live. The entire matter is of the Lord whether they shall live. Nor is any man by nature any more capable of living than any of these dry bones, and not one of them had any power of living. The bones are very dry, and no two bones are to-

gether. They are scattered. This is the condition of Israel. Then talk about the power of man to live, or the power of the prophet to quicken them.

While naturally and literally men have flesh and bones, sinews and skin and can walk, yet they are as powerless to live spiritually or to raise themselves from the dead as the scattered dry bones in the valley of vision, as beheld by the prophet when he was in the Spirit of the Lord, for what he beheld while in the Spirit of the Lord is necessarily true, and cannot be false.

The confession of Israel as thus beheld, or the language of these dry bones is "Our bones are dried, and our hope is lost; we are cut off for our parts."

But there is hope in the Lord, and the hope proceeds from the Lord who commands the prophet, whom the Lord calls the son of man, and who is typical of the Lord Jesus, to prophesy upon these bones. The power of prophesy comes upon these dry bones. The word of the Lord which is sharper than any two edged sword, and which is spirit and life quickening the dead commands these bones to hear the word of the Lord. Thus saith the word of the Lord, I will cause breath to enter into you and ye shall live. First God quickens them. For Jesus said, the hour now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

Bones represent persons or beings. One understanding the nature and anatomy of man could tell from one of his bones whether it is the bone of man or not. For instance, if an anatomist should find one bone in a desert he could decide whether it is the bone of a man or some other creature. Though he would have no power to put life in that bone. But these bones prove a previous existence of these Israelites.

The life given these bones by the word of the Lord causes a noise and a

shaking among these and the bones come together, bone to his bone, no mistake. For the mind and power of the Lord caused all this. The Lord laid sinews upon these bones, and caused flesh to come on them and skin to cover them. What a wisdom and power here displayed on these dry bones.

But one says, suppose Ezekiel had not prophesied then what? Could one that believes in the power of God raise that question? Could that be a question with such an one? Are not we as the clay in the hand of the potter to be moulded or shaped as he pleases? Has not Jesus power over all flesh to give eternal life to as many as the Father gives him.

When the Lord formed man of the dust of the ground he then breathed into his nostrils the breath of life, and man became a living soul. First there was the formation, second the breathing into his nostrils the breath of life. So here after the bones were covered with flesh, strengthened with sinews, and covered with skin there was no breath in them. Bones are the strongest portion of man, the framework upon which he is built, the skeleton that holds in shape and strengthens the various parts of the man; yet in them is no life, but when one is in health his bones rejoice in his prosperity.

When Joseph said God will surely visit you and ye shall carry up my bones, he meant that the bones would include himself. When it was said, not a bone of him (Jesus) should be broken it meant not a member of him should be destroyed or lost, but that his body, his church, should be perfect and complete in him. When the whole house of Israel stood up in this valley, this low place, with flesh, sinews and skin upon them each complete then is the perfection of beauty, knowledge and activity, the best condition of life, they knew that the Lord God had caus-

ed all, or they should know the Lord.

When Ezekiel prophesied to the wind and said, come from the four winds, O breath, and breathe upon these slain that they may live, was to proclaim the name and power of the Lord. The wind represents the Holy Ghost that is every where and of unlimited power. The people of God are born of the Spirit. For as the wind bloweth: where it listeth, and thou heavest the sound thereof, so is every one that is born of the Spirit. The people of God are born of his Spirit, and the breath of life is in them. The Lord speaks and it is done. The Lord opens their graves, and causes them to come forth out of their graves, and gives them one king, even our Spiritual David, the Lord Jesus who shall rule over the house of Jacob forever and of his kingdom there shall be no end. The gospel kingdom is the production, foundation, and glory of the Holy Ghost.

In the hand of the prophets are two sticks, one representing Ephraim or the ten tribes that went off from Judah. The other stick representing Judah. These two nations had been at strife and war, but in the hand of the Lord they should become one people or nation. There should be neither Jew nor Gentile, neither bond nor free, but all one in Christ Jesus, and great should be their peace.

David should be king over them. He is the Lord Jesus. His kingdom is spiritual and his people are risen together with him. They have part in the first resurrection, and seek those things which are above where Christ sits on the right hand of God. Finally they shall come into his presence in glory. For he shall change our vile bodies and fashion them like unto his own glorious body, and shall ever be with the Lord.

P. D. G.

Brother Gold, we read that "Abraham rejoiced to see the day of Christ, and that he saw it and was glad." The question comes to me, in what way or sense did he see it? It was by faith we read. Does this have reference to the coming of Christ in the flesh. He lived years before Christ came, yet the savior said, "Before Abraham was I am."

Now I believe that though Christ existed, from all eternity as the eternal Son of God, yet the human soul of Christ did not exist before it was created and formed in his body by him who forms the soul of man within him, when that body was conceived under the overshadowing of the Holy Ghost. The point I wanted to get at is this. Can it be that Abraham in some mysterious way when he was told to offer up Isaac as a sacrifice to God, was shown that that was a type of the suffering and sacrifice of Christ for his people? When Isaac said, here is the fire and wood, but where is the sacrifice his father said that God would prepare one. Although tried until the last moment, yet his faith failed not. What a wonderful man was Abraham? He was called the father of the faithful. In what sense was he the father of the faithful? That he was more faithful than all the rest? Lord increase our faith. Faith is the gift of God as well as true spiritual repentance and hope.

Brother Gold, give me your views on what I have written. In love.

ANNIE ASTEN.

Remarks.—In what sense and when did Abraham see Christ's day?

Jesus as born of the Virgin Mary was not yet born, had not come into the world. But Christ existed as the eternal One. When the World was made, flesh and dwelt among us was long after Abraham's day. Yet as Jesus, who is called Christ is the same yesterday, today and forever, his merit reach-

ed back to the hinder sea, and saved his people from the beginning. He was with them all the days of old.

Abraham's faith embraced Jesus, who is called Christ, as faith is the evidence of things not seen, as well as the substance of things hoped for. He saw Christ's day specially when he offered up his well beloved son Isaac, in whom all the promises as his heir were centered. In Isaac the seed were to be called, and when he was offered up he stands as a type of Christ in whom all the promises of God are centered. Abraham loved Isaac which typifies God's love to his well beloved son. The release of Isaac and the ram caught by his horns in the thicket, provided to take his place, brings Christ to view who died in behalf of his people.

No doubt when Abraham received Isaac in a figure from the dead he saw the love and wisdom of God in the gift of his only begotten Son as the Redeemer, and he was glad.

Here is one of the greatest types set fourth in the Scriptures showing the love of God in the gift of Jesus, who stood a lamb as it had been slain from the foundation of the world, and when Isaac was bound and laid on the altar for sacrifice the ram, bound or caught by his horns in the thicket denoting that Jesus is the Surety, and on him is laid the guilt of all his people, reveals to the faith of Abraham the holy mount of God, in which he provides and supplies the sacrifice that shall bring up all the people of God from death, and present them complete in the resurrection of the Lord Jesus. Surely this gladdened the heart of Abraham.

He is called the father of the faithful, and all who have this faith of Abraham are called his children. The father is possessed of greater authority because of his standing. He is considered as the head. God is the fountain,

the Father of all our mercies. God called Abraham out of his own idolatrous land and made him the father of many nations, that is of all believers in God. His faith was so wonderful. He left his own country and people, going out he knew not whether, and sojourned in tents receiving not a foot of land, believing in God against all natural hope. He never faltered or doubted in all his sojourn in this strange land.

All that believe, or that have the same faith are blest with faithful Abraham, and set down with him and Isaac and Jacob, and eat bread in the kingdom of God. Abraham stands as the pattern of faith which was before the law that came by Moses, showing that faith is greater than works, the gospel before the law. For the Scripture, foreseeing that God would justify the heathen by faith, preached before hand the gospel unto Abraham, saying in thy seed shall all nations be blest. If Abraham were justified by works he hath whereof to glory before God. But Abraham believed God and it was counted to him for righteousness, and if it be of faith then it is no more by works, or not at all by works. It is of faith that it might be by grace, to the end that the promise might be sure to all the seed.

P. D. G.

The following brief of a sermon preached at Charlotte Jan. 29, 1905, by Mr. Hardin, a prominent Presbyterian preacher, gives some correct idea of the doctrines the Presbyterians hold. They tell our people they are sound in the doctrine of God our Saviour. Read the following and judge for yourselves.

P. D. G.

DR. HARDIN'S SERMON.

(Charlotte Observer.)

At the morning service of the Second Presbyterian church yesterday Rev. M. D. Hardin preached a strong sermon, his text being the words found in Acts xxvi:19,

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

In part he said:

"In his early life Paul, with all his impetuous action and energy against the church and the people of God, it would seem that he was the last man who would ever be a follower of Jesus Christ. Strange it is how just at the time when least expected the Holy Spirit comes upon a man and turns the whole current and action of his life. Such was the case in the life of St. Paul. He had placed himself at the head of the persecuting Jews, and while on one of the journeys of persecution he was overcome by the Spirit of God, and his whole life was changed. Had Paul turned a rebellious heart to this heavenly vision the whole world would be poorer, for God had a great work for him to do, and the grace of God enabled Paul to submit his will to the divine, and he obeyed the heavenly vision, and in the end he crowned his devotion to Christ with a glorious martyrdom. This all depended upon the answer he made to the heavenly call, and had he not answered as he did all would have been different.

"The experience in this instance is just what, is to a certain extent the experience of all men, and as much depends upon the answer we make to the heavenly vision. God comes in upon our selfish desires and aspirations and asks us to surrender these for Him and His work and what we are from that time on depends upon what answer we make to the heavenly vision.

"I would not degrade and secularize the Bible, for I believe its truths and miracles, and it is because I believe in and honor the word of God as I do that at some time in every one of our lives the glory of the Holy Ghost has come to us and urged and pleaded with us to make him supreme in our lives and devote ourselves to Him. How much many of us have lost because of having been disobedient to the heavenly vision.

"When Jesus appeared to Paul on the way to Damascus it was to Paul the most

inopportune time for him to surrender to Jesus. He was at the head of the persecuting party of the Jews, and to surrender at that time could mean but one thing, and that was that if he surrendered it was that he must be despised by the Jews. When the heavenly vision came to him, if ever a man might have felt he could afford to stop and consider the question put to him Paul might have done so. He knew that on one hand was the support and administration of the persecuting Jews, while on the other was suffering, scorn and ultimately death. Paul might have stopped, as Felix said to him and might have told the Holy Spirit to go away until a more convenient time, when he would call for him, but if he had done this the more convenient never would have come to him any more than it came to Felix.

"Our God never chooses a time when it is convenient to us to call unto us to give up a life of falsehood and live a life of truth. And it is impossible for us to hold the vision of God in abeyance in one hand while gathering with the other hand things inconsistent with that vision.

"There is but one time for any one to respond to the heavenly vision, and that is right at the time when he feels the spirit of God calling him to surrender his selfish life and do the will of God. When that time comes to you don't hold back, but yield to the will of God. Holding back, extenuating, compromising, means darkness in the end.

"The only way to leave an impress for good in the world is to put yourself in harmony with God, and in this way only can you get the best out of life, and give this best life to the world.

"God never gives the heavenly vision without giving a task to be performed afterwards, and only by performing this task can one keep the vision with him. A task was given Paul, and had he refused to perform it the vision would have left him, and when an old man he testified to this when he said: 'I have fought a good fight, I have finished my course, I have kept the faith, and hence-

forth there is laid up for me the crown of life." He obeyed the heavenly vision by performing the task inseparably connected with it. He gave to the world a life of service, and in the end received the crown of life. Never will the crown be received unless the life of service has been lived.

"The saddest fact in the church of God today is that God has given the heavenly vision and we have refused to obey it.

"Let us strive to live our religion and carry it into the lives of those who do not know our God.

"It is a sad tragedy to see the vision and fail to obey its dictates. If you have seen this vision and it has faded from your life, it is because you have neglected to perform the service which is always inseparably connected with the vision."

REQUEST.

We desire those of our subscribers who are behind with the Landmark to please forward what is due as speedily as they can, for we are in much need of it. Our expenses have not lessened if cotton has dropped down so much in price. I do not wish to be burdensome to any one, but if each one that is behind can spare me a little that will help me much. P. D. G.

Brother S. Yates' postoffice is Mineral Wells, not Mineral Springs, Texas. He states if any one desires to know the value of this water please write to Brother Thomas Richards at Mineral Wells, Tex.

SPECIAL NOTICE.

Hymn and Tune Book, both round and shape notes, compiled by Elders Silas H. Durand and P. G. Lester. Price 89 cents, sent postpaid. \$7.00 per dozen sent by express at cost of purchaser.

There will be sent with each book, on request, without extra cost, a neat booklet of thirty pages containing rudiments of music for use in singing schools.

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Southampton, Bucks Co., Pa.

OBITUARIES

JOSEPH DUPREE.

Angier, N. C., Feb 9, 1905.

By request of the wife of Joseph Dupree and his children I send you the following obituary:

The subject of this notice was born in Johnston County, North Carolina, May 30th, 1863, and departed this life January 15 1905, in the 67th year of his age. He was first married in 1865 to Eliza Jane Adams, sister of the writer who passed from the scenes of earthly cares and trials some years ago. To this union were born eight children, six sons and two daughters, all living and married except two-oldest daughters, Nancy Catharine, and youngest son, Henry Q. Dupree, 21 years old.

Brother Dupree was married the second time in 1901, to Sister Sally Johnson, who is still living. He united with the Primitive Baptist church at Sandy Grove, Johnston county, North Carolina, Saturday before third Sunday in June, 1872, of which church he was afterwards appointed Deacon, which office he faithfully filled with credit to his self and satisfaction to the church, until 1902, when a difficulty occurred between him and his brother, W. H. Dupree, in regard to a trival matter about their hogs, of which Joseph tried to labor with his brother according to the Scriptures but failing to gain him, brought the matter to the church and after much wrangling the church withdrew from them both, after which Joseph made application for restoration, making acknowledgments but the church or some of them would not hear, nor forgive him and he suffered a good deal and remained out as long as he lived, but never forsook the church nor the cause he dearly loved—attending the meetings when able. He had been greatly afflicted for many years with cough and lung trouble, but suffered patiently till the end came the 3d Sunday evening, 15th of January at 3 p. m. That morning he shaved himself, changed his clothes but was too feeble to atten the services at Sandy

Grove that day. He went out to his dinner and eat as usual, after dinner wrote a letter and put it in an envelope and his daughter said to him to wait till Quinton, his son came back to back the letter for him and he said he thought he would which were the last words he spoke; sitting in his chair by the fire, his daughter on one side and his wife, Sister Sally, on the other, they heard him make an unusual noise and his daughter looked towards him and saw he was giving away; went behind his chair took hold of him, putting her arms around him and his wife getting to him about the same time, he died in a minute or two without a struggle in his daughter's arms. Sister Sally, his wife, took some quilts and pillows and they laid him down and his daughter left to carry the news.

He was buried on Tuesday evening after. A great many people were there to witness the last tribute of respect to one whom they esteemed as a husband, father and friend. The writer made some remarks at the grave and read some appropriate hymns and offered prayer. Thus has passed away from earthly scenes of suffering and afflictions to that upper and better kingdom, one whom I had known well for 30 years as a member and brother beloved and while he had been evil spoken of and hard things said of him, I had unshaken and unbroken confidence, love and fellowship for him as a child of God and that he died in the precious faith of our Lord Jesus Christ. In conclusion let me say to his dear bereaved and lonely wife and weeping and sorrowing children, weep not as others without hope. May the good Lord bless you all with the like precious faith and hope is my prayer. J. E. ADAMS.

MRS. DICY JONES.

It is with sadness we chronicle the death of Mrs. Dicy Jones. She was found dead in bed Sunday morning, January 15, 1905, having fallen sweetly asleep in her Savior during the night. She resided in Greenville at the "King House" with her grand children, who deeply mourn her death.

It is given to a few to have such a parent who was both mother and grandmother. Her remains were interred by the side of her husband in the family ground near Farmville. A large crowd of relatives and friends gathered to see the last of her whom they all loved and honored. She died as she had lived, devoted to her church, the Primitive Baptist.

There was no church of her faith in her town but she went as often as possible to the country churches near by where it did her soul good to listen to the divine Word of God and mingle with His people.

She was loved by all who knew her for her sweet lovable disposition. Her's was a long, useful life filled with good deeds. It may well be said of her, "She hath done what she could."

MRS. HENRY T. KING.

Greenville, N. C. Feb. 1, 1905.

Mattie M. Hill.

By the request of my mother I shall send for publication the death of my sister Mattie M. Hill, the oldest daughter of J. L. and Mary Proctor, and wife of David T. Hill. She was born in Edgecombe county, October 14, 1874, and died October 1, 1904. She was a very good and dutiful child to her parents, and kind to her sisters and brothers. She was raised by Primitive Baptists, her mother and father, and she professed a hope, and united with the church at Lower Town Creek, second Saturday in March, 1902 and there she remained a consistent member until death. She always filled her seat when it was possible for her to do so. I have often heard her say it was the greatest pleasure on earth to go to preaching, meet the brethren and sisters, and especially Brother Crisp. She seemed to enjoy his preaching so much. She was taken sick the second week in August, and was confined to her bed six weeks, and bore her suffering with more patience than any one I ever saw. She never murmured nor complained at any thing, but suffered every thing that any mortal could on this earth. Her disease was at last pro-

nounced pneumonia. We have a hope for her that she is at rest but Oh! how we miss her; how hard it was to part with her never to see her again on earth. She leaves a husband, dear old father and mother, and five sisters and three brothers, together with many friends to mourn her loss, but we mourn not as those without hope, for I hope our loss is her eternal gain in Heaven. She told all around her bedside the day she died that she would stay awake all day and go to sleep at sunset, and I truly hope she did fall asleep in Jesus. She gave out a hymn 505, Dismiss Us With Thy Blessing Lord, the last words she ever spoke on earth, and at seven o'clock she passed from this life to eternity. She was buried the following day at Pleasant Hill church and by the request of her husband Elder W. M. Fly made a few very sympathizing remarks and read a hymn 688.

We shall sleep but not forever,

There will be a glorious dawn;

We shall meet to part, no never,

On the resurrection morn!

Written by her loving sister.

L. B. PROCTOR.

I have often stood astonished at the long suffering, long forbearing mercy and patience of God. What pains does he take with us, in order to humble, soften and meek us! And what untoward, perverse wretches we are under it! But he will stain the pride of all human glory, and exclude all boasting from us for ever; and loftiness must be humbled; and that Christ may be come all in all to us, we must become nothing; and this work pursues without intermission; "He shall set as a refiner's fire; he will regulate the heat, and mitigate the flames; will strengthen, uphold, support, and keep us night and day;" He that keepeth Israel neither slumbers nor sleeps."—W. Huntington, S. S.

APPOINTMENTS

A. G. MORTON.

Brothe Deaton's, 2nd Sunday in March and Saturday night before.

Cotton Creek, Tuesday.

White Oak Spring, Wednesday.

Suggs' Creek, Thursday.

Pleasant Hill, Friday.

Rock Hill, Saturday.

New Shepherd, third Sunday.

Old Union, Monday.

Jones' Creek, Tuesday.

Workman's School House, Wednesday.

Sandy Grove, Thursday.

Lexington, Friday night.

Abbott's Creek, Saturday.

Saint's Delight, fourth Sunday.

Seenterville Hall, Monday night.

Mt. Vernon, Tuesday.

Pine, Wednesday.

Saisbury, Thursday night.

R. B. M'KINSEY.

Moons Creek, March 26.

Country Line, March 27.

Arbor March 28.

Squires School House, March 29.

McRays, March 30.

Burkington at night.

Gilliams, April 1.

McCuticello, April, 2.

SINGING.

Consider it important to have singing taught among our people. Brother Eugene A. Stanfield is an excellent teacher of vocal music, and desires to teach classes among our people in Eastern, N. C.

His post office is Elm City, N. C., care of Brother Wm. Williams.

Elder J. E. Williams post office is changed from Sincerity, N. C., to Georgeville, Cabarrus county, N. C.

VOL. 38.

MAR. 15, 1905

NO. 9.

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 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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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 the new names.

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

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All names and postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Burlington, N. C., Feb. 16, '05.

Dear Brother Gold:

Enclosed you will find a letter written by our old and faithful brother, Elder Isaac Webb. We think to publish it in Zion's Landmark will be a comfort to all lovers of gospel truth, and especially to all those that have met him and those that have heard him preach the power of God that he learned by experience. I do feel that such gifts and light should be placed on the stand, that all that are in the house may see the light.

In my article of February 1, 1905, the language should be "Preach the word," and J. S. Harris should be "J. S. Norris." Best wishes.

J. A. BURCH.

Snake Creek, Va., Feb. 7, 1905.

Elder James A. Burch, Burlington, N. C.:

Dear Brother:—I have just been reading you communication to the Landmark, and have been stirred up to try to write to a dearly beloved fellow laborer, once in a life time. I wrote a letter to Elder W. C. Cleveland, after he was too feeble to answer it, though I did not know of his affliction until he had published that his brethren and friends had written to him, which he would answer should he ever be able. He was never able, and I felt sorry that I had not written sooner. I wished him to relate the travel and the experience of his life. I have read yours and it created an endearment. I am in my

72nd year. I joined the church at Fellowship in 1857, and felt well for some time, until this scripture came into my mind, Acts 8, 32 verse: "He was led as a sheep to the slaughter and like a lamb dumb before his shearer, So opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life it is taken from the earth."

I was confident it was spoken by the Lord if I knew anything about him. It meant to preach the crucified Jesus. One that had already come, and not as the Jews would have it; yet to come. I did not think it meant to tell that he was the son of Ruth, Jesse, Bathseba, David and Solomon, and of Mary, but the children of God. I believed their characteristics should be given that each one could respond in spirit, it is I, and thus be hunted out and fished up and brought into the fold. In the description of them is the relation of their experience, and a discerner of their thoughts and the intents of their hearts, which makes them think that somebody has told the preacher about them. My preaching if it should be called preaching, is therefore experimental preaching and I think conducive to building up the church. This feeds and folds the lambs. I did not engage in the ministry until the first Sunday in September 1865. A short time before this I was moving in good health and lively, 'til a verse of a poem seemed to be addressed to me!

"The harvest fields are waiting,
The laborers are few,
And Zion doth languish.
O shepherds where are you?"

I answered. Here I am, send me. I had been meditating on the subject for thirteen years, but had never 'til then, felt like the time had come. I was then thirty one years of age. The expression of Moses came to mind: "I am not eloquent, neither heretofore nor since thou hast spoken." But I made the effort in September 1865 and was ordained in 1868. I took the charge of two destitute churches that year, and continued as I was called on to serve as pastor of eleven churches. This prevented my being a traveling preacher. My churches were almost suffering disappointment at best and I tried to be with them. I heard a great many precious experiences. Have baptized as many as fourteen in a day. Never failed of a complete baptism in any case. I have yielded up the care of all the churches but four to younger and abler men. It seemed that I was holding over 'til God saw fit to send men more suitable to the necessities of the times as abler defenders of the cause, than I, and more vigilant and sin not mixed in all they do and say. It appears that in any text I take, I see but little beyond the experimental part. It is more my concern to encourage to duty than any other branch of gospel exercise. That obedience is better than sacrifice, and that when willing and obedient, they shall eat the good of the land, and that they will be rewarded according as their work shall be. I believe it is the duty of the living to work, and to put on the whole armor of God. And as Isaiah said: "Arise, shine, for they light is come." Christ is their light, formed in them the hope of glory. So when hope is given they should let their light shine and are thus the salt of the earth. It has an efficacious influence. The wind

blows upon the garden that the spices may flow out. The garden is the spouse or church. The wind bloweth where it listeth * * * but we cannot tell from whence it cometh nor whither it goeth. So is every one that is born of the spirit. Every one. So none know that it is of God, but it gives them a comfortable hope. Though they do know that they are translated from a condition of darkness to light and love of the brethren. So when they assemble, or are gathered together they realize that it is a heavenly place. We are often fearful because we are few, but this proves us to be the little flock, which is given the kingdom. No doubt the sons of Noah were often ashamed when their father was so much discountenanced by all the world besides. But the decisive hour came and the the Lord shut them in. So it is sometimes with us, and our hopes is so small we would almost attempt to throw it by, but it reasserts itself in the voice of Jesus saying: "Fear not it is I." Why? We are the salt of the earth; the garden of Spices; the light of the world: the perfection of beauty; the children of God; the babes, out of the mouth of whom God has perfected praise. What a wonderful high calling, But how unworthy we feel when we would undertake to feed this flock and teach this people. How often, dear brother, have you heard in the glowing relation of the experience of a good brother or sister saying that you were in their glorious visions. You could not doubt them at all. It surely must be the work of God. But why mention such as I? Well! the only way to solve it is: It is the Lord adding souls for a hire, as seals of your ministry. I am compelled to thus apply it. Cornelius saw Peter in a vision, and Saul saw Ananias, and why be astonished that it is so yet? It has become a big word by some that those coming to the church tell that they have dreamed of me in

some way that I will encourage their reception. But many that made such accusation have since joined the church and confessed this fault. Sometimes my mind runs out in prayer for people that I may yet witness the outpouring of the good Spirit among them as in days past. But considering my age and infirmities it is evident that my race is almost run. Part of my time I must use two canes, and I also have a weakness at my heart, and may be called away any moment. I witnessed the joining and baptizing, and did some joint labor in it with others of 70 precious members and my son. Smith's number was between 80 and 90, all last season. Please write. Yours in gospel ties.

ISAAC WEBB.

What a useful preacher Brother Webb has been. Who that knows him can doubt his call? P. D. G.

Elder Isaac Jones,

Dear Bro.—For some time I have wanted to write to you, and it seems my impression grows stronger. What I want to write about is that money is the root of all evil. I want to know if any one else views these things as I do. I do so often feel like I am different from any one else, and one alone in this world of sin and sorrow.

I do hope what I have got to say will not wound any one's feelings; these things trouble me, and I do hope every word I say will be in love to the brethren and to the honor and glory of God. I am often made to say,

"Where is the blessedness I knew
When first I saw the Lord?"

When is the soul refreshing view
Of Jesus and his word?"

What should be a man's motive for trying to preach? It seems to me if he loves Christ and the church, and believing that God had called him to preach he would preach the gospel and

not talk so much about money. It seems to me I have never heard so much about helping the needy as I have of late. Who are the needy? I think they are those who are not able to work nor haven't any one to work for them, nor haven't enough to eat nor to wear. It seems to me it is the ministers I hear of complaining so much. Do you believe that God will send a man to preach and then let him suffer on account of preaching? or does any one suffer on account of going to hear preaching? Brethren, I think if we suffer it will not be on account of preaching or going to hear preaching. If any one feels like going to a minister and giving him something whether he is in need or not, that is all right, and it is done, and the ery still goes on. When I hear so much of this it makes me feel cold. I fear we are going too much with the world. I think it is each and every one's duty to try and provide for his family. The only way I see, if we are able, is to work, and be economical. I feel like some times I do everything else but right, and fear I have never been changed from nature to grace, and some times I feel like my little hope is almost gone.

If you see proper you can publish this and answer through the Landmark; if not it will be all right.

I am willing to risk your judgment. Please pardon all errors and imperfections. I hope, if the Lord will, I will meet you at the Black Creek Association and hear you preach. Excuse this badly written letter in haste.

Written Sept. 8, 1904.

Remark.—I answered the above letter the best I could in the Landmark and intended to have the above letter published with it; but after my letter was published I found this letter was not sent to Brother Gold.

ISAAC JONES.

REVELATION.

Cowen, W. Va., Feb 19, 1905.

I knew a man who was possessed by the Spirit of God, not by the good work of man, but this came by the will and the grace of God.

There appeared a woman standing before me. The Lord said this is your wife. The devil appeared like unto a dog. eH had a great chain about his neck, the chain was dragging on the earth. The Lord said I will show you many things to come. He laid his hand on my head and said to the angel come and see this saint, they stood over me and felt soft like down.

The woman stood on one side of the ditch, the water was running in the ditch, the woman looked black and scorned and made a face like a duck, and walked into the running water, and passed through a gate which was across the ditch. Everything was dark and desolate on this side of the gate. Then appeared a river of water, a woman standing on the bank dressed in scarlet was baptized in the river. As she came out of the water something like gray hair raised on top of the water and turning to a flying bird white as snow lit on the woman. Christ was standing on a solid rock in the water. There was a great world of people trying to get on the rock, but they could not get there, but few. The Lord saith this woman shall bring forth a son to you and die, and leave you and your son, and the world shall be dark and desolate unto you, and at the end you shall get on the rock with me. God's people shall walk through that fire in the last day of time.

Part of this has come to pass already, fulfilled in me; by the will of God this is done. The water she passed through the gate in was from death unto life. In her dark estate was when her child was to be born and she was delivered and passed away. When she

knew she was with child she said When my child is born I must die, I cannot longer stay in this world. God gives his people the spirit to understand his work which we cannot understand with a carnal mind. Without God we cannot do anything.

I cannot prepare or express my feelings with tongue or pen. All I can do is to try to trust in the Lord. He that is saved must suffer for the Lord's sake. By suffering we understand this keeps us unspotted from the world and the untoward generation that is cast out forever.

I thank God in this day for his unspeakable gift in separating me from all fashions and worldly wisdom, and the good things of the world. Praise the Lord.

Your Brother in hope,

C. W. BLAKE.

Elder P. D. Gold,

Very Dear Brother in the Lord:—As I have been asked by some of the dear brethren and sisters to write my experience and send it to the Landmark for publication I will make the attempt through my weakness trusting the Lord will direct my mind.

I was born in Montgomery county, Va, and lived there until my mother's death. I was only seven years old when she died. I have only one brother. No one knows the need of a mother till he or she has to give her up. I think I had a good mother.

I felt like after mother died that I had no friend on earth. She would say to me if I did not be a good girl the bad man would get me. I would think of what she said and wanted to do the best I could and trust the Lord to meet her in heaven, for I believe she is there. She seemed willing to die, and called me to her bedside and kissed me good bye. I can hardly bear to think that I can never meet her on earth any

more. I have a tender feeling in my heart for her today, as if she had just passed away.

She said to me one day as I was reading in the hymn book and began to sing *The day is past and gone, if I die I want you to stay with sister Betsy.* I think she was warned of her death. But Pa moved to North Carolina and married again. His wife was kind to us as a step-mother. There is no one that knows the trouble I have seen but the one who knows all things. I never saw any pleasure in my single days as others did, but I hope it all worked out for my good.

When I was only 15 years of age I married, and I believe the Lord blessed me in marriage, and getting some one who cared for me, as I have often grieved because I had no mother and no sister to comfort me in sickness. I have a good husband who is always ready and willing to assist me.

I always had serious thoughts about death. In the year 1888, if I am not mistaken, I got in deep trouble about the salvation of my soul. I thought if I died without a change I would be eternally lost. I felt that if I was saved eternally it would be by the goodness and mercy of God, and if I was lost it would be just, God would be none the less glorified, for I felt to be one cast off, without God and without hope in the world. It seemed to me there was something going to happen, and one night I dreamed of seeing a black man standing near me, and he picked up some rocks and began throwing them at me. I saw no way to escape them, so I tried to run. I ran a little distance and rose and flew over on the other hill. I believe this black man represented the devil. I went on in deep trouble for some time, trying to beg the Lord for mercy. I could not help from trying to pray the best I could. Some time I would go to bed,

my loving husband and little children would be asleep. I would kiss them with tears in my eyes, feeling that if I went to sleep that I should never wake again. My burden seemed more than I could bear. In the spring before I was delivered I was at a party and took a part with them, and while I was dancing something seemed to shock me a!! at once. O, I was miserable. I promised the Lord if he would forgive me that time I never would dance any more. It seemed that I could not get rid of hearing the sound of that music, it tormented me. It seemed to me that my burden grew heavier than ever before, until that fall one night I went to bed and the last thing I remember I was trying to pray to the Lord to have mercy on me, a poor sinner, and whether asleep or not I am unable to say, and while in this condition I viewed the Lord and his angels with him, and I was with them. I thought they started to fly off and leave me standing there on a large rock. I looked after them and began to cry. I thought if they left me I would be cast off. And the Lord looked back and said if you will cling to me you shall be saved. It seemed that my eyes were opened and there was the most beautiful light shining around me I ever saw and my prayer was turned into praise and I was made to cry aloud, and my husband said to me, "What is the matter?" I did not tell him for some time, for I felt that if I told him it was so little he would not care to hear it, for I was satisfied he had a hope for some time, though he never had told me. There is one thing I do know, that I have been changed, but whether from nature to grace I cannot tell. Things that once were my enjoyment are not now, and what was not are a pleasure to me. If I am saved it will be by the goodness and mercy of God, for I know there is nothing

good that I can do. I thought I would never tell my feelings to any one, only what I had told to my husband, I felt so unworthy and little, thought surely if I am a Christian I would not feel as I do. I would want to be with the members of the church and hear them talk and tell their feelings, but did not want them to say anything to me, but in the year 1891 I was made willing to go to the church. On Saturday before the fourth Sunday in May the church door was opened. I went forward and was received and baptized on Sunday by Brother Wyatt. While Brother Wyatt was praying at the water I tried to ask the Lord that if I was deceived when I started in the water for my burden to be put on me, and if I was not deceived for me to feel light and happy, and when I started in the water I felt to be in praise to God for his blessings, and everything looked most beautiful. I hope I had more enjoyment since than I ever had before, though I feel my imperfections so much that I do not see how the brethren and sisters could have any confidence in me. I get so low down in feelings that I feel like I haven't a friend on earth nor in heaven. I feel that if I am a Christian I am the least of all. If I could but know I am one of the least it would be enough for me.

I have already written too much, I expect. I want to say to one and all of the dear brethren and sisters whom I have met at the different Associations as I have been blessed to visit many whose faces I shall see no more on this earth but hope to meet you all in heaven, where parting will be no more. If any of you who read this are comforted, give God all the glory, for he is worthy to be honored. I have had this written for some time, though I would never send it for publication, as I am unable to express my feelings. The half has not yet been told. John

says in his writings we know that we have passed from death unto life because we love the brethren. If we could know we loved with that love he spoke of. If I could be as well satisfied that I am right as I am the Primitive Baptists are right I would feel satisfied, but we have to have our doubts and fears. I had a dream some time after I joined the church. I thought that I and some other ladies were all on the bank of a river dressed in white. I thought we were all going to be baptized by Brother Barnard. It seemed that I dreaded it, and thought if I get strangled they would laugh at me. We started down into the water, and it was very deep and he baptized me and we came out of the water, and if I ever enjoyed myself in a dream, I was in praise to God. I commenced singing How happy are they who their Saviour obey. I thought Brother Barnard said to me, Do you want another grave dug? I said no, the one I have been buried in is sufficient. This is the end of my dream, so I must close, the more I write the more I think of.

May the Lord lead, guide and direct you all in the way of truth is the wish of one who loves you for Christ's sake I hope. Pray for your unworthy sister, if one at all.

MURPHY MOREFIELD.

Lime Rock, Stokes Co., N. C.

"The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength: and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd the stone of Israel." Gen. 49-23, 24.

The above scripture has rested upon my mind for some time with the following words in connection: Consistency, unity and harmony of the visible church—with their opposite inconsistency, division, discord. I hope and

pray that I have been prompted by the spirit of Jesus and the mind of Christ to write something upon the above scripture and words, but feeling my great weakness and inability I tremble to begin, but if Christ directs these lines I know it will be unto edifying. Our Savior commands us not to put our lights (which is His light) under a bushel, but upon a candle-stick, that it may give light to the whole house. In as much as we fail to do this we are thus short in our duty towards Him. We see from Scripture that Jacob from whose lips these words fell was the father of Israel, that he was the glorious character in which God purposed to name or call his people. By nature he was Jacob, but by grace he was Israel, the saved or elect. For "Jacob have I loved and Esau have I hated even before they were born. We see that Jacob wrestled with the Lord who appeared in the form of a man and prevailed who said his name should no more be called Jacob but Israel. We see that the Lord found him in a desert land, a waste, howling wilderness, he led him about, he instructed him. He kept him as the apple of his eye. We see him with twelve sons who represent the tribes of Israel. We see his eleven sons conspire against and sell as a slave his favorite and most beloved son, Joseph. This brought out the beautiful sonnet when he blessed Joseph on his dying bed. "The archers have sorely grieved him and shot at him and hated him." Envy, malice, strife and hatred were the arrows of the archers who were shooting at Joseph. It pains me to say that I believe such arrows are being hurled to day in the church of the living God. May God deliver us from such consequences. If the devil hate us we can bear that. If the foes of God's truth assail us, speak ill of us and persecute

us, we buckle on our harness and say; away, away to the conflict! But when friends in our own house begin to slander us; brethren that we should look to strengthen and uphold our hands, turn our foes and tread upon the younger brethren, then it is when we can realize Joseph's trial and grief when his brethren sold him to the Ishmaelites. We see Joseph stript of his coat of many colors and lashed upon the back of a camel, and carried into the land of Egypt, and there must serve under a master, one Potipher. Here he enters the room where the arrows of temptation are hurled at him; yet he held his integrity and retained his virtue. No wonder that Jacob could cry out and say: "his bow abode in strength and the arms if his hands were made strong by the hands of the mighty God of Jacob." His bow was the spirit of the Lord, which shielded him from all the fiery darts of the enemy. If we possess this bow we need fear no evil for it is mighty to save and to deliver. He is cast into prison. I sometimes think what an honor it is to be one of the Lord's prisoners as was Joseph: This spirit is recognized by the keeper of the prison, who assigns to Joseph important duties and certain privileges. The spirit is highly esteemed by the brother and baker whose dreams he so accurately interpreted. The spirit is grandly honored by the King whose dream he so correctly foretold. He is promoted to the office of governor over Egypt, ranking next to the King. Thus we see how effectually triumphant truth is at the last. "Truth crushed to the earth will rise again, the eternal years of God are hers." His bow abode in triumph. Envy, malice, contention, hatred and strife may flourish and prosper for a season but at God's own due time it must wither and fade. "For the oppression of the poor;

for the sighing of the needy; I now will arise saith the Lord and set him in safety from him that puffeth at him." Surely Joseph felt that he was oppressed by his brethren and many a sigh did he have for their ill treatment towards him. But thanks be to God the mighty God of Jacob set him in perfect safety. We shall see the kind of arrows that Joseph shot with his bow. Oh how different from those shot at him by his brethren. They were those of loving rebuke, of mercy and of pardon. The time is now come when Joseph's brethren must be pricked in their heart; they feel a keen sense of repentance and remorse burning their conscience. There is a famine in the land and they and their little ones, their sheep and their cattle must soon starve and perish for want of food. They begin to reason among themselves: "Thus this judgment sent upon us for our inhuman treatment of our brother Joseph in years gone by. They only sink down in sack-cloth and ashes. But amidst this deep sorrow there comes news from a far country that there is corn to sell in Egypt. We could recount all those visits and journeys they made to the land of Egypt. How Joseph rebuked them as being spies, how he put their money into the mouth of each one's sack, how he made himself known to them, and how by the aid of the spirit he saved them from starvation and death. Thus we see his bow abode in strength and his hands were made strong to shoot his arrows with telling effect. We marvel not that Jacob could sing in his last moments and say: "From thence is the shepherd, the stone of Israel." What a strong type and figure of Christ was Joseph. Jacob says that Joseph was a shepherd. Christ says he is the true shepherd of the sheep. Joseph saved Israel and his brethren from corporal death and starvation, Christ saved his people from eternal

death and gave them life everlasting. Joseph became the stone or Savior of Israel. Christ the stone or Savior of his people. Joseph was hated, despised, envied and persecuted by his brethren. Christ suffered all these sore trials, sorrows, temptations, persecutions and even died upon the rugged cross for the sins of his people. Joseph the humble dreamer was promoted from the debased prison to the governorship over all the land of Egypt and became the stone of Israel. Christ was the stone disallowed and rejected by the builders but has become head of the corner or chief corner stone and is now exalted at the right hand of his Father. Thus we can see many instances in which Joseph and Christ can claim close relationship. How wonderful and supremely grand is the handiwork of God. How fittingly he takes the things of nature to illustrate and demonstrate the things of the spirit. If Christ is our light we must be in darkness to comprehend that light. If Christ is our life we must be dead, dead to sin and all its pleasures before He will give it. If Christ is the bread we must be as Israel was starving, before we can crave it. If Christ is the foundation we must feel ourselves filthy in the sight of God before we can feel the necessity of washing in it. If Christ is the Physician we must be sick, sick of sin and its results to feel the need of His healing virtues. If Christ is the Redeemer we must see ourselves condemned before justice ere He rescues and saves us. Now the words: "Consistency, unity and harmony in the visible church," Consistency thou art a jewel; unity thou art a tower of strength; harmony thou art a soothing balm of Gilead. Consistency means agreement. The good book tells us "How can two walk together except they be agreed: This garden enclosed this great building in the wilderness,

this bride the lamb's wife, must be perfectly agreed, must possess glorious attributes, consistency, unity, harmony, ere she can enjoy the full fruits of the promises. Consistency is the first of preliminary requisites to unity. Consistency means much in many ways. It means peace with the brethren. It means love one another. It means being kind, loving, suffering, forbearing in pity and love one to another; forgiving one another even as God for Christ sake has forgiven us. It means bearing one another's burdens. It means to have a charitable interest and good feeling toward the brotherhood, and to all mankind. It means visiting the sick, the afflicted, the widows and the fatherless, the oppressed or distressed either in body or mind, and rendering unto them due benevolence and comforts.

When we consider consistency in its true and full sense we realize the meaning of the Psalmist when he said: "How good and how pleasant it is for brethren to dwell together in unity." And "I was glad when they said unto me let us go up into the house of the Lord" And "we dwell together in heavenly places" etc. Consistency is not only useful in the church, in the family circle, in society and in business. If we have attained unto the foregoing requisites we must inevitably merge into unity. In unity there is strength. A house divided against itself cannot stand. Christ is not divided. We have one Lord, one faith, one baptism. We have all things in common, one interest in view, one principle to actuate us and one spirit to guide us. I in you, you in me, and I in the Father. Three in one. God the Father, God the Son, and God the Holy Ghost. One body yet having many members, Christ the head. One temple yet composing many stones, Christ being the chief corner stone. We are compactly and com-

pletely joined and linked together. Why then should not brethren love and christian affection flow from breast to breast, as the river of Life issues from the Fountain Head? No preeminence one above another. No jar, no discord, no schism; all being humble, meek and lowly at heart, bearing the yoke which is easy and the burden which is light of Jesus upon them. For "to this man will I look saith the Lord, even to him that is poor and of a contrite spirit and trembleth at my word." This union is simply impregnable. All the fiery darts of satan cannot overthrow it; all the herculean efforts of the wicked one can not shake or destroy it. What a happy and beautiful type of the visible church is given us in nature by the sacred tie and mutual link of marriage; the model husband and exemplary wife. Here two lives, two hearts beat as one, bone of one bone and flesh of one flesh. What peace, what joy, what harmony, and concordance pervade the realm of their lives. Their interests are one. What affects one affects the other; what promotes the happiness of one increases the enjoyment of the other. Paul says: "Wives submit yourselves to your own husbands and obey them in all things as unto the Lord." He also says: "Husbands love your wives even as yourselves, he that loveth his wife, loveth himself; for no man ever hated his own flesh, but cherisheth and nourisheth it as Christ does the church." What man is there who has a true and loving wife that would not step between her life and death if necessary in order to resume it? For this cause shall a man forsake father and mother and cleave unto his wife. He must protect, support and cherish that life even as his own. Just so did Jesus leave the high courts of heaven and his Father for the love he had for the church or his people. He even died for them that they might escape eternal

death and have life everlasting, and ever be with the Lord. "Greater love hath no man than this that he lay down his life for his friends." Oh sublime condescension! Oh delightful magnanimity! He ever keeps his church, or his bride the lamb's wife, as the apple of his eye. Always keeping a watchful eye over it, nourishing, supporting and protecting it so long as it is obedient and stands as a unit in His love. How careful we should be then in all godly conversation, in keeping his commandments, in seeking to please him always, even as the dutiful wife does her husband. The husband is head of the wife just as Christ is head of the church. We sometimes see wives setting up their own judgments against that of their husbands, considering themselves wiser, and walking in their own ways. Paul says of these: "I suffer a woman not to teach or surp authority over the man, but to be in silence." Solomon says: "It is better to dwell in a corner of the house top, than with a brawling woman in a wide house." This represents the church a rebellious, self-willed, self righteous spirit, not willing that Jesus should reign over them, not submitting themselves to the teaching of his Holy Spirit, choosing their own righteousness instead of that of Jesus; preferring to walk after the counsel of their own hearts rather than to trust in the wisdom and power of Christ. They deny themselves of the choice privileges and sweet comforts which the good Lord has promised. Jesus walks in peace and withdraws his presence in confusion. When the church is in this condition it is cold, barren and devoid of the protecting wing of Christ. It is as Joseph's brethren in the midst of the famine; as the children of Israel in the wilderness; as the Prodigal son leaving a god father, a good home, taking a journey to a foreign land, spending his substance in riotous

living and finding himself destitute and starving. When the wife walks disorderly against her husband she soon finds herself so lonely because of the absence of his love; so destitute and frail for want of his support and protection. Just so it is with the disorderly christian or church. When Christ with holds his love, his wisdom, his guidance then it is we feel so lonely, so poor, so contrite of spirit, so helpless and so forsaken. These are some of the results of inconsistency, division and inharmony. Let us look at the mode; wife a little. She loves her husband with her whole heart, even as her own life. Her life is embalmed in his. Her greatest joy is when he is well pleased. She is submissive, willing and desiring that his judgment should predominate above hers. Honoring and laboring always, never to bring reproach upon his good name. Consistency, unity, harmony and concordance, reign supreme. Success, prosperity and domestic felicity crown their happy lives. So it is with the church or christian working in unity and love. They are willing and desire that Christ should rule and reign over them. He is their husbandman, head and king; their righteousness and redemption; their all and in all. Oh, how they desire that each day he and His Father may in their hearts dwell, and make up their abode, always obeying Him in all things. May we all hope and pray that in the sweet bye and bye, we may see that grand marriage in Heaven and in glory, and that we may be accounted worthy to be the bride or the Lamb's wife. I must close this rather long and tedious epistle feeling that I could write much more upon these glorious subjects but deeming it far too lengthy already desist continuing it. I hope the mind and spirit of Christ has guided these lines, and if it provides only just one dainty crumb of

bread to a hungry soul, to one of God's little one's I shall be amply repaid and the cause of Christ honored and glorified.

Dear Brother Gold, if you feel so disposed you may insert this in the Landmark, if not why throw it aside. Remember me in your prayers as your solitary and afflicted brother.

T. F. SMITH.

Fremont, N. C.

VARIOUS THINGS.

"Our God and Father always has a wise design in all that He doeth, and all that He suffers or commands to be done; and could His children but see His designs, they would realize the fact, that all things work together for good to them that love God."—W. M. Mitchell, Signs of the Times, March 1, 1877.

Thus wrote dear Elder William Mitchell, of Opelika, Ala., years ago.

Elder Mitchell and you dear Editor Gold remind me very much of each other in your writings. Elder Mitchell was one of the strongest advocates of the doctrine of grace in the United States, yet he was so careful to be forbearing and gentle towards those who differed with him. I have reviewed of late some of the good gentle and faithful words of Elder Mitchell that were sent out just before his death. I do not remember but very little that he ever wrote but was just as I believed it. I considered him one of the meekest men I ever read from. The following is the main part of a private letter that he wrote to me once.

Opelika, Ala., May 4 1900.

Elder J. H. Fisher, Beloved in the Lord:

Just a few minutes ago I received and read yours of May the 1st enclosing ——— to me for all of which I desire to be thankful.

But my dear brother while I do not

doubt your sincerity and honesty of heart in what you have written respecting the meekness and humility you seem to have discovered in my published writings, I must tell you I cannot feel that meekness and humility of spirit, that I do greatly desire, and when brethren speak or write to me of manifesting the meekness and gentleness of Christ, I feel like saying to them you do not know me—for I feel much of my time to have the most carnal and rebellious nature to combat with of any poor sinner that ever named the name of Christ in truth and sincerity.

It is a great mercy and grace that our God bestows upon any sinner that he should feel and know his helplessness. Otherwise the sinner will never know how precious Jesus is as a Savior.

I trust the Lord may give a spirit of prayer for each other and for all saints.

Yours in love,

W. M. MITCHELL."

Once in a letter on "Infant Salvation" he said:

"I now propose to show by the most positive and clear Scriptural testimony the only plan that can possibly save an infant of anybody else. The doctrine of salvation by sovereign grace alone, is the only system ever published to the world that gives the least hope of salvation for those who die in infancy, or for any other character. If infants are not sinners, and do not stand in the same relation to the law of God that all others do, they could not die. The sting of death is sin, and the strength of sin is the law. 1 Cor. 15. Adam embodied all his posterity, and when he transgressed the law of God all the human family sinned in that transgression. 'Wherefore as by the offense of one, death reigns by one, and judgment comes upon all men to condemnation;' Rom. 5:18. It is there-

fore appointed unto all men once to die. The fact that some infants die establish es the testimony of the Scriptures that all have sinned. How, then, can they be saved from sin? Of course not by works of their own, either good or bad. Our blessed Jesus has said 'No man can come unto the Father but by me.' There is no other name given under heaven among men whereby we must be saved. If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by their innocence, their non-accountability, or by their piety, faith or works of their parents, cannot be true.

We have already said there is but one plan of salvation, and this only plan is perfectly adapted in all of its parts to the final salvation and glorification of the little infant. Salvation is of the Lord, and therefore by grace, and meets in every particular the wants of the most needy and helpless case."

Salvation by sovereign grace was a most precious theme of his. He rejoiced to tell of the delivering hand of heaven in the bondage of sin and sinners. He believed that no power or powers could deliver poor sinners in time or eternity but the Lord's. It seems to make a poor child of God cheer up to hear that his saviour has all power in heaven and in earth. I am such a poor, crawling, dependent worm that when men begin to lay great stress on the importance of my works that it don't cheer and comfort me. I so often fear that I am not a child of God because I see such tendency and flow of corruption in my life continually. It appears to me so often that I cannot have a good thought or a prayerful mind, but so many wandering thoughts.

"When I turn my eyes within,
All is dark and vain and wild.

Filled with unbelief and sin,
Can I deem myself a child?"

This is so often my case that I can find few sweet resting places. Sometimes in my cast-down and cast off, lonely hours I find a few moments of sweet delight. The first night in Georgia in my tour last fall, I was in Atlanta, and in the morning as I awoke I thought the angel of the Lord was standing by my bed. Directly he withdrew towards the northwest corner of the room. My soul felt a gentle tender relief, and I rejoiced in the Lord.

The text came to my mind, "The angel of the Lord encampeth round about them that fear him." It was a sweet text to me then. I got in the dark, however, on the tour, and if it had not been for the memory of this sweet hour I would have returned from the Echeconnee Association. I finally passed over the darkest place and went on and enjoyed some sweet liberty on the tour. I was pleased to meet Sister R. Anna Phillips, who, like myself, and you dear editor, once lived with the Missonaries. I was glad to hear her say she was comforted by my little efforts to preach, for I thought she was a sheep and a judge of sheep food.

It is my intention to go back to the eastern portion of the United States again this year.

I print a little quarterly paper at 25 cents a year here at Graham, Texas, that gives my views on various points of doctrine that I will send to any that wants it. I have started it up to give a more definite statement of my views on various points of doctrine and practice among our people. I like your good Landmark and most of all for the reason, as Brother Faulk, in April 15, number says, because you do not let the brethren fuss in it, nor do so yourself.

God bless your Landmark, yourself and all your dear readers.

Yours in afflictions and trials.

J. H. FISHER.

Graham, Texas.

Williamston, N. C.

Dear Bro. Gold:—Enclosed you will find a letter written by my wife to Bro. M. T. Lawrence concerning the death of our two sons, which took place in April 18 and 28, of last year, 1904. The letter is so full and so rich to me I feel like I want it published in the good old Landmark, so that I can file it away and read when I am old, if I should live to get old. So will you please publish it in the Landmark and oblige your unworthy brother, if one at all.

R. L. TAYLOR.

I want to extend my hearty and sincere thanks to my neighbors and friends for their kindness to me in my troubles, especially to Brother Rod Roebuck, Fred Roebuck, James Coburn and Willie Grimes. These men did all they could for me. May the God of all grace be with us all. Amen.

R. L. T.

Mr. M. T. Lawrence,

Dear Friend:—It is on my mind to write you a few lines concerning my two boys that have gone and left me. Isaac was born February 23, 1884, departed from this world April 18, 1904. He was a good boy, one I dearly loved when they were curing tobacco Isaac helped to attend to the barns. Every night he took the Testament with him to read, and I asked him why he did not take his school books and study them? He said he had the book he wanted. I think he loved to hear singing the best of any one I ever saw. His favorite songs were, "The time is swiftly rolling on when I must faint and die. And the Prodigal Son, Afflictions though they seem severe, In mercy oft are sent."

So often has he asked me to sing this song for him, and he would help to sing, and he would get so full he would stop singing and go to crying. I think he had some thought of dying, for the day he got worse he called on the Lord to have mercy on me and his papa. How it made my heart ache to hear him ask the Lord to have mercy on us. He fought the battle of death I hope. He has won the prize. It is so hard to give him up. The doctor did all he could, but God's power is higher than man's.

The night he died, I sat by him until midnight, then his papa got up and told me to lie down and he would wait on him, so I lay down and went to sleep, not knowing he was as near gone as he was; but I did not sleep long before he called me and said Isaac is dead. They were the sharpest words I ever heard. I got up and said is my poor boy gone? I went to him and hugged him before he brought his last breath. It seemed like my heart would break. I thought it was more than I could bear, but the Lord has put still more on me. He took from me my oldest son, Gus, who was born on August 14, 1879, and departed from this sinful April 28, 1904. The day he died at night I thought he was getting better. He said he felt better, but in the evening he took a change to get worse. I asked him if he knew when Mr. Rod Roebuck came to see him the other night? He said yes and he wished he could see him again. I asked him which one he loved the best, Mr. Roebuck or his papa. He said he did not know. He kept getting worse until he died, about midnight. I stayed by him as long as I could. He got so bad off I could not stay by him any longer, but I stayed where I could see him. He talked the most when he was dying of any one I ever heard.

He called us all and I thought I

would not go to him it hurt me so bad, but when he called Isaac I could not stay away any longer. I went to him and sat down on the bed, and put my hand on his. I got up and went out, but soon was back again. I could not stay out, and could not stay in. I can't tell how I felt. He kept on calling Isaac, and along toward the last it seemed that he got with him. He said come on Isaac, and let us go; we are going to have a good time. How good it is to die in Jesus. I believe they both are at rest. Gus was a good boy. He was so good to me. He would never leave me by myself when I wanted him to stay, and when he went off he would always come back in due time. I miss him so bad, he was so good to me. It is hard to give him up.

The day he was buried I came home and sat down with my head hung down. It seemed like my heart would break to think my poor boys were gone never to be seen on earth any more. I don't know how long I sat there, but Gus went out of my mind for a few seconds. I do not know what I was studying about, but all at once I raised my head and looked down the lane to see if Gus was coming, it being about the time he generally came home when he went off, and when I thought of his death and how I had followed him to his grave that was a feeling I cannot describe—to think I was looking for him and he in his grave.. It grieves my heart. It is hard to part from them I love so well, but they have gone and left me here. I hope we will meet again.

Mr. Lawrence, pray for us, and pray for George, the only boy I have. Pray to God to bless him and keep him from all harm.

Written by their mother,
SUSAN C. TAYLOR.

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.

BEARING RECORD.

"There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit and the water and the blood, and these three agree in one," First John 5:7, 8.

I am requested to make some observations upon the above portion of divine truth, and will make such as I may have. We are to understand that the evidence of salvation as testified unto those who are saved is what John has under consideration, and that this testimony is two fold in its character, and each of these folds is three fold in its character, that one is in heaven, and is of three which are one, and the other is in earth and is of three which agree in one. A three fold cord is not easily broken, and in the mouth of two or three witnesses every word shall be established.

The salvation of the people of God is the direct and absolute result of the will of God which must have been done in earth and in heaven, and in the one as it is in the other. Jesus said I came down from heaven, not

to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Salvation is from or of heaven, and is to heaven. The work that Jesus wrought while in the earth was according to the will of God as revealed from heaven, and the work he is now doing is according to the will of God as wrought in earth. Before the world began it was the will of God that Jesus should be manifested in the earth, and should humble himself and become obedient unto death, even the death of the cross, and while he was in the world it was the will of God that he should be exalted at the right hand of his Father a prince and a Saviour, and now being thus exalted it is the will of God that he shall see of the travail of his soul and be satisfied and be glorified with the same glory that he had with his Father before the world was. The record is that God has given to his people eternal life, and that this life is in his Son. While Jesus was manifested in the world as the son of man he was nevertheless in heaven the son of man, and being at the same time the son of God, the Christ Emanuel—God with us in his son ship and Great God Head He was none the less the mighty God and everlasting Father in heaven. While Jesus was in the world he was the very embodiment of eternal life. The power of the Holy Ghost was upon him and the fullness of the Godhead bodily was in him. As this mighty prince of eternal life he wrought in obedience to the commandment of his Father from heaven and while thus engaged the benediction of heaven as of the Spirit or Holy Ghost like a dove descending upon him and the voice of his Father from heaven declaring this is my beloved son in whom I am well pleased. And

thus in effect were all his works given the divine approbation of heaven. He was himself from heaven and by his work proved that he was the Son of God and testified of his Father even as the Father wrought with him and did the work, as he declared, and he also certified that he wrought by the Spirit of God. Thus was salvation wrought by this divine three in one, the record of this work is in heaven and from heaven as by the revelation of eternal life. These three constitute the three constituent parts of that divine existence called eternal life, and these seem to me to constitute the bundle of life in which together with him in whom is eternal life, the saved of the Lord are bound.

The record that these three bear in heaven is that God—the three in one—hath given to us—the people saved from their sins—eternal life and that this life is in his son—the three in one—and this life is revealed from heaven by the Holy Spirit—the three in one—without the revelation of this record it is not at all possible for one to believe in the divine existence, nor that it is, but after such revelation in a vessel of mercy it becomes equally as impossible for such a one to fail to believe that he is and that he is the rewarder of them that diligently seek him. In the full manifestation of salvation the God-head is fully revealed as the existing and only power, essence and glory that could possibly effect salvation, and it is also revealed that in this divine trinity salvation is an essential reality and is sure to all the heirs thereof. Salvation is from heaven, and the knowledge thereof is communicated by him who speaks from heaven, and when he thus speaks to one of his creatures and declares the salvation of his people to be of him that creature believes it. And following this comes the revelation of how

sinners are saved, and this knowledge comes as by the three that bear witness in earth. The will of God is done in earth as it is done in heaven, and the same power and virtue which does it in heaven does it in earth, and the same that is done in the one is done in the other, the place, state or condition relative to each constituting the difference, the one as holy, harmless and separate from sinners and the other as being in all things made like unto his brethren.

It is only as the will of God is being done in earth that we know that there is such a state or condition as that which is called heaven, and that the work done in earth is according to the volition of the same will as that according to which the work in heaven is done. The will that is done in heaven is revealed in earth as it is done in heaven, and this revelation in earth constitutes the work that is finally and fully revealed in heaven when he shall have seen the travail of his soul and is satisfied. In this travail of soul we find the three that bear witness in earth while the three that bear record are in heaven the record is revealed in earth, and while the three which bear witness are in earth the witness is borne in heaven.

The place, state or condition in which the record and the witness are borne are indefinite—that is they are neither in the heaven nor in the earth, but the one is in heaven and the other is in earth. They are thus indefinite because the people or children to whom the record and witness appertain are partakers of both heaven and earth but do not in themselves constitute the entire embodiment of either. But there is one in whom we do find the embodiment of both in whom we have the record as in heaven and the witness as in earth. It is said that as the children are partakers of flesh and blood He also like-

wise himself took part of the same, that through death he might destroy him that has the power of death, that is the devil and deliver them who, through fear of death, were all their lifetime subject to bondage. As the children are apart from the partaking of flesh and blood, so do they appertain to heaven and to the record, and their names are written in heaven; and as they are as partakers of flesh and blood, so do they relate to earth and the witness, and their names are written in earth. In the election of grace their names are written in heaven, and in their call to the obtaining of salvation their names are written in earth.

The man Christ Jesus constitutes the heaven and the earth in which the will of God is done in the two fold character as in earth as in heaven, and in him we have the record as the existence; power and virtue of the Godhead, the divine Trinity, and in him we have the revelation or witness of these in the redeeming virtue of the blood, the cleansing virtue of the water and glorifying power of the Spirit. The children of God are redeemed by the blood of the everlasting covenant ordered in all things and sure, and they are purchased with his own blood and they are cleansed from all sin by the blood of Jesus Christ his son, and these are wrought through the eternal spirit and purge the conscience from dead works to serve the living God. They are saved according to the mercy of God by the washing of regeneration and renewing of the Holy Ghost. They are sanctified and cleansed with the washing of water by the word. Their hearts are sprinkled from an evil conscience and their bodies are washed with pure water, and this water is of the river of God which is full of water.

Each and every principle or point of the doctrine as preached to the sub-

ject of gospel address is revealed as full of inherent perfection and the redemption and glorification of the saved of the Lord as by the three that bear record in heaven in the spirit and as by the three that bear witness in earth in the flesh, and by the life of Christ which is manifest in their mortal flesh they are made to embrace the blessed assurance that as surely as Christ is in them now the hope of glory so surely shall they then be in him as swallowed up of life.

P. G. L.

TABLES-ARK.

"And I will write on the table the words that were in the first table which thou breakest, and thou shalt put them in the Ark." Deut. 10:2.

1st. Moses the man of God had been on the mount forty days and nights receiving the law which God had written on two tables of stone and delivered unto him. When he came down from the mount, and beheld the idolatrous conduct of Israel in worshipping a calf, he had in stern protest against their sin thrown down these two tables and broken them, thus showing that men had transgressed God's law, and that there was no strength in the broken law to save a rebellious nation, but could only curse them. Where and what then is his hope?

2d. The Lord commanded Moses to hew two tables of stone like unto the first, and come up into the mount, and make an ark of wood. To hew is to cut. Moses cut out or hewed out these two tables out of stone. Surely to hew is to square and shape according to rule. This would be in harmony with the holy law of God. On these tables God would write the law that was on the first tables which they broke.

3rd. Moses was also commanded to make an ark and place these two tables in the ark in the mount, "and there they be as the Lord commanded." Reut

10: 5. Then this is a place of safety and here the law remains intact and perfect. An ark is a place of safe preservation. Noah and those with him found the ark a complete defense against the flood, and nothing was lost that was committed to it; but great and wonderful deliverance was vouched to all that were in the ark of the covenant.

4th. Now Jesus in the body given him is that ark. He is according to the pattern shown in the mount—what the law requires. He is without sin, holy, harmless and undefiled, full of grace and truth. Moreover the law is written in his heart.

While man has broken that law as shown by their idolatrous worship of the golden calf, even while God was delivering the law to Moses on the mount that burned, proving the people were bent on carnal pleasure and earthly religion.

5th. But how mysterious and holy is the Lord's way. Man is vanity, and abode not in the truth, but we have everlasting righteousness in the Lord Jesus, the two tables hewn out of stone showing the holiness of God's law, and they were placed in an ark made as the law required, denoting the purity of Jesus answering every demand of God's law, wherein are hid all the treasures of wisdom and knowledge.

6th. We therefore trust and glory in the Lord Jesus, the only mediator between God and man, who has loved, kept and fulfilled the law of God in every jot and tittle, and who is our hope, made of God unto us wisdom, righteousness, sanctification and redemption, that our glorifying might be in the Lord.

Forever Jesus our ark of safety dwells in heaven, exalted on the right hand of God a prince and Saviour.

7th. By faith therefore we dwell in him, and by faith we walk, live, have hope and trust in God. How wonder-

fully faith establishes the law, and by the faith of Jesus every demand of justice is met and satisfied, and we are complete in Jesus wanting nothing. For God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things. The resurrection of Jesus is our hope. He has ascended into the heavens Lord of all, and we are in him, and our life is hid with Christ in God, and when Christ who is our life shall appear then shall we also appear with him in glory. What a place of safety is Jesus? Who shall lay any thing to the charge of God's elect? It is Christ that died for us, who is also risen, and is at the right hand of God where he ever liveth to make intercession for us. P. D. G.

Dear Brother Gold, will you excuse me for asking questions? You know I have no one to talk with about the Bible, and I am too ignorant to understand its beautiful mysteries. Jacob and Joseph have been two interesting characters to me lately, and I want to know if Joseph is not a type of Christ. It seems to me he possessed the most meek and humble spirit I ever read of except Christ when he was here on earth. The spirit which Joseph had when he met his brethren down in Egypt during the days of famine, having plenty himself, and rule over all that was in store to feed the hungry souls. He did not accept any money from any of his brethren or his father Jacob, but always had plenty. But see what trials he suffered. His brethren had nothing against him, only their father, Jacob, loved him so much, and he was a-dreamer, and would tell them what was to come upon them. They mocked him and threw him in a pit, till the Ishmaelites came along; then they sold him to be carried away into Egypt; there he was shut up in prison. But Joseph always possessed

that same humble, meek spirit which showed to the Egyptians that he was a great and noble man. God was with him everywhere. Joseph never murmured or acted harshly under any circumstances, but when his brethren went to buy corn they did not know Joseph, the one which they had so badly treated but Joseph knew them and acted so wisely. He wanted to find out about his father Jacob before he made himself known. This he did and then made himself known to his brethren and did eat with them. When Jacob found that his son Joseph was yet alive, he said, It is enough, I will go and see him before I die. His love for Joseph was exceedingly great. What glad tidings it must have been when he heard of Joseph's glory in Egypt.

Such things touch deep in my heart, and if I had the language to express my feelings it would be quite a relief. Joseph had nothing against his brethren, for he said to them, "Be not grieved because you sold me thither into Egypt, for God did send me before you to preserve life and posterity in earth by a great deliverance." God takes care of his people, and his glory will shine in them. Though the way seems dark and dreary, but enough sun shine will make the way to lead us to the land of Canaan.

Brother Gold, you know from the tone of this letter that I have not written it for publication. If you do not feel like answering privately, I would enjoy a talk from you through the Landmark. I will find it if you should write that way and not even mention my name. The Lord has wonderfully blessed you with health and strength in your old age to proclaim his word to many fainting souls, not only in the stand, but through the dear old Landmark. We humbly trust that you may be spared to us many years to come.

Yours in hope,

Remark.—The name of the writer of the above interesting article is withheld. The sentiments herein expressed are noble and according to truth. What can I add to what is written? When we write or preach we do not expect to add to the truth, but we are witnesses, each one testifying according to what is given him. Joseph is a bright and fruitful type of the Lord Jesus, as going down into the land of Egypt to be a Saviour of Israel, and many others, during the famine. His dreams provoked his brethren to envy him because they assigned to him superiority over them. Their treatment of him was intended by them to put him away and defeat the dreams, they not seeming to care what became of him. But when they saw his promotion was their salvation from the famine, and in the light of his wonderful conduct saw how wicked and base was their conduct, they were smitten with shame.

Here is a type of the Lord Jesus and our guilty selves. By nature we have no mind or desire to bow down to Jesus, and know not that our sins have called for his humiliation.

The conduct of Joseph in so shaping matters that the guilt of his brethren in selling him confronts them most unexpectedly, and helpless they are prostrate convinced, without thinking he is their friend, though at the most distressing moment of their confusion and helplessness he reveals himself unto them as their brother whom they had sold into Egypt exalts him as a type of the Lord Jesus. His words are so kind to them that, humbled with feelings mingled with wonder towards their precious brother, and full of shame against themselves, they ever after this own him as far above themselves. The best things in nature, the richest things of the wealth of the mines, the beauty of light, the humiliation of those things

most useful in earth, animals the most patient, are used to set forth the purity, patience, meekness, suffering and exaltation of Jesus.

As for Jacob what a strange character is he? The dark side is turned toward limping Jacob. His interpretations of providence are construed as destructive to him. His days are sorrowful, but of Israel what shall I say? He has power with God and men and prevails, but not until Jacob fails does he come forth in victory. The two are so near and yet so far apart. Jacob says, Joseph is not, and Simeon is not, and now you will take Benjamin away, and bring down my gray hairs with sorrow to the grave. That was all the way Jacob could see it. Could he have talked otherwise and told what he thought was the truth? Yet there was not a word of truth in it. Still Jacob was not called a liar, for God beheld no iniquity in him.

When Jacob faints then Israel speaks and says, "It is enough; Joseph, my son is yet alive: I will go and see him before I die."

When the time for Jacob to be gathered to his fathers had come he and Israel appear as one, and the doubting of Jacob, the vessel of mercy, is ended and the triumph of the incorruptible seed appears with no shackle to bind Israel to earth.

Yes, the Lord is very merciful to me, and is preserving me in my old age. For in him we live, move and have our being. What a good and safe place. Without pain or sickness I have been blest through this cold winter, and have been enabled to speak in the name of the Lord every Saturday and Sunday, and frequently at night. It is my desire to be enabled, while it is the will of God for me to remain on earth to be serving him in speaking and writing to the edification of the flock of

God which he has purchased with his own blood.

With love to you, I remain yours to serve,
P. D. G.

Rocky Mount, N. C., Feb. 11,

Dear Bro. Gold:—When I went in at the Falls today I felt somewhat disappointed at you not being there, but before Brother Woodard had finished preaching I felt like the preacher's place was well filled. Brother Gold, it is on my mind to say a few words concerning the Old Baptists being asleep—asleep to their duty. Is not money the root of evil? Does it not lead us astray? I know it is so, that we worship money and these worldly things too much. It keeps us from our meetings and from many things that it should not. What doth it profit a man to gain the whole world and lose his own soul?

All this world's goods are vanity and vexation, no lasting good from them, far from being equal to God's free grace and mercy, that we don't have to work for. Should we not try to walk in the commandments more, when he is our all? Whom do we look to in times of our distress or need? Money can't console us, but when God speaks "Peace, be still," how it calms the troubled heart. How often do I feel as the poet said,

"Afflictions though they seem severe,
Are oft in mercy sent,

They stopped the prodigal's career,

And caused him to repent."

It is said that whom the Lord loveth he chasteneth, and scourges every son he receives. I feel fearful of him, at all times looking for his judgment, for surely I deserve the rod, and I know he is just even if he should forever banish me from seeing his face again. Sometimes I think if I could control my thoughts I would do better, but Satan is then busy and I find

nothing good in what I say or do and if God does not by his free grace uphold me I know I am forever lost.

Brother Gold, I feel more than I can write, and can't write or speak just as I feel it. I am aware that very little is given me to know, but I hope and believe I love the truth for Christ's sake.

Please state in the Landmark that the next Contentnea Union is appointed to be held at the Meadow, Greene Co., N. C., on Saturday and fifth Sunday in April.

In hope of eternal life I remain, your brother,

H. L. BRAKE.

Remarks.—If we believe that God cannot lie, but that every word of truth shall stand, we would believe that the love of money is the root of all evil. Not merely a root, or one root of evil, or of some evil, but we would believe it is the root of all evil, and we would not be so greedy after it.

Money stands for selfishness, and self is the worst foe we have, the cause of all our sinning. When Satan said to Eve if she would eat that fruit she would be wise, be as gods, knowing good and evil, and that 't was good to the taste, he appealed to the lust of selfishness yet inactive or dormant in her nature. But Satan is cunning and subtle above man, and he appeared in the serpent which was more subtle than any beast of the field which the Lord God had made. Satan uses the smartest, most cunning and artful of men through which he works his mischief. When he reached and stirred the greed of lust in Eve then we see the beginning of greed for self, which is the cause of all the troubles and strife among mankind. You may look around you and consider what this love of self which takes the active form of the love of money does, and you will see the evils it causes. When

a man becomes a drunkard it is because he gratifies self and its lusts, when he is an adulterer, a liar, when he becomes angry and seeks revenge, it is self-seeking. When he attempts to defraud others the love of worldly gain is the cause of it. When he has a quarrel about property the root of the evil is the love of money. When two Baptists get into strife it is about money supposing that gain is godliness. When a Baptist imbibes or acts upon the idea he will neglect his meetings or other duties in order to make money this root of all evil is controlling him.

You may examine all the fusses, and rascality and every other form of wickedness and you will find the love of gain or selfishness is at the bottom of it. Money is the standard by which values are expressed. Therefore Paul sets it down that the love of money is the root of all evil. We suppose that gain is godliness.

Look around you at the money hunters, agents, preachers, professional, every sort of mankind seeking money. How little we love each other, how little we love truth, how hollow and shallow is our love of God when money changers take charge of the temple or heart of man. He will think all day, talk all day, act all day for money, every one turned his own way, seeking gain of this world. How few thoughts of God we have in our hearts. How few seek first, or above all, as of most importance, the kingdom of God and his righteousness. Who has ever answered this question, what shall it profit a man to gain the whole world and lose his own soul. We cannot serve God Mammon or worldly riches. Most people, it seems to me, serve mammon. But what can money do to save your soul? Nothing. But while you are controlled by the love of money you will never truly seek the salvation of your

soul. Money cannot do a thing to redeem you from hell, it cannot save your natural life even. The love of it can embitter your natural life and plunge you into many foolish and hurtful lusts which drown men in destruction and perdition. O thou man of God, flee these things.

I have seen Baptists, for the sake of a few dollars have a great fuss and perhaps get turned out of the church. They will talk as though it is principle they are after, but alas the principal thing they are after is the money. The man that owes a debt and will not pay it as guilty of loving money as as the creditor who wants his money. The debtor should surrender his property to pay his debt if necessary. But how much nobler a creditor shows himself to be when he frankly forgives a debt rather than oppress a poor debtor.

If we love the Lord truly, and love each other as brethren, then there is no trouble. For we do not wish to wrong those we love.

Yes, Brother Brake, the Baptists are asleep, if not even in a worse condition than that. P. D. G.

UNION MEETINGS.

The next Skewarky Union is appointed to be held Friday, Saturday and the Fifth Sunday in April with the church at Smithwick's Creek, N. C.:

The next session of the Toisnot Union is appointed to be held with the church at Elm City (Toisnot) Saturday and the Fifth Sunday in April.

The next Contentnea Union is appointed to be held with the church at the Meadow Saturday and the Fifth Sunday in April.

The next Black Creek Union is appointed to be held with the church at Lower Black Creek Saturday and the Fifth Sunday in April.

The Mill Branch Union meets with the church at Black Creek.

OBITUARIES

ANNIE HADDOCK.

By request of her mother I send for publication a notice of the death of Annie, daughter of Sister Mary Haddock, who departed this life January 17, 1905. She was taken with consumption some time before her death and though young in years was a great sufferer for the time she lived afterwards. She sent for me to visit her and desired me to preach for her, and as I could not do so at that time I called to see her. She stated her feelings to me, and said like all, or most young persons, she loved to attend parties and when her mother would object to it she would not like it.

In September she went to Spring Green to preaching and Brother Charles Meads preached and she enjoyed the preaching very much, but felt like she was the meanest one in the house. She related a dream she had and said she seemed to be at a house that had two rooms, one of which was very dark and the other was light and everything in it was very white and full of people who all had on white robes. She was standing to herself and a man who had white hair and long white beard came to her and asked what she was doing there. She said I came here, and he reached out his hand and said come and follow me, for you are one of my little ones. And he carried her in that room and she had on white too, like the others and she was happy. She said she thought the man was the Saviour. She also related a dream in reference to her baptism. She dreamed I baptized her in the water at Butler's Bridge and it was very plain to her. It seemed she could see the people on the bank and the horses tied and the water looked so pretty, and she felt so good. She had a great desire to be baptized but was never able, she was so very weak, but I believe she has entered the rest that remains for the people of God. I went to see her several times and found though suffering yet trusting in him who had so lovingly appeared to her. Brother Robertson also went and preached for her.

She was buried in the cemetery at Spring Green and I spoke at her burial.

Such cases as this it seems to me should be a warning to the young and especially those to whom the Saviour has appeared in his beauty and loveliness, to obey and follow him while they have the privilege to do so.

To the beloved ones we extend our heartfelt sympathies.

M. T. LAWRENCE.

Hamilton, N. C., Feb. 8, 1905.

CALVIN O'BRIENT.

Alton, Va., February 16, 1905.

Dear Brother Gold:

It is with sad heart I attempt to write you I guess you have heard ere this my dear papa, Calvin O'Brien, passed over the river of death last Saturday, a little after 11 o'clock—sick a few hours. Mother said he grunted, she went to him, he didn't breathe again. He went so easy. He was as well the day before apparently as he had been in some time. In the afternoon the Landmark came, he read Brother Hall's piece, when she came in he said I read all of it, that was the only piece he read in it. He seemed well as usual until 2 o'clock the next morning. If we could all have been with him. It was such a shock to us. I know the Lord has done right. It is hard to give him up. I don't doubt but he is enjoying the realms of the blest. When I think of the sweet hymns he would sit and sing it seems I can almost hear his voice. One was "While Sorrows Encompass Me Round," No. 582, in the old hymn book. I know we ought not to grieve for him. Pray for us all that we may live right and follow his examples. I know he loved to go to church, and have the brethren to visit him. I can't see much for the tears.

I am so far from the churches, I get so hungry to hear preaching, some times so low down in the valley, all is so dark I am made to wonder what I am—afraid I am deceived in the whole matter. If any of the dear household of faith should see this, if I

know my heart I do love all of them. We have free delivery, our office is changed from Woodburn, N. C., to Alton, Va., R. F. D. No. 1. In christian love,

ELLA P. DIXON.

REMARKS.

Sister Dixon's father was a man of noble character, a lover of the truth and a useful citizen. For years he had been a member at Eno near Durham, N. C., but owing to an unfortunate trouble he ceased to be a member. But the lovers of truth generally felt that he is one of the Lord's people. He attended preaching as closely as any member and helped in what was needful, was humble, truthful, honest and orderly and consistent in his conduct. P. D. G.

ROBERT M'KENY.

Mr. Robert McKeny was born December 20th, 1804 and died November 4th, 1904. His pain was severe for 19 days, but he bore it with much patience. All was done for him that loving wife, children, doctor and other friends could do. He was beloved by all that knew him, and was a good man in his family.

He had been twice married. His second wife was my niece, Mary J. Roberson. He leaves nine living children and seven grandchildren.

He joined the Baptist church in 1891, and was a faithful member until his death. He was a model man in his deportment to all, and lived out his religion. We feel his steps were ordered by the Lord.

I will say to his wife and children, weep not as those that have no hope, for we believe he is in peace, and may you all so live that you may be prepared to go when called where there is no more sorrow, but joy.

He was buried at 'Rose Bay, at the old family burying ground, followed by a large concourse of relatives and friends.

Written at the request of the surviving widow by her aunt.

MARY J. M'KENY.

APPOINTMENTS

E. E. LUNDAY.

Chestnut Grove—Tuesday after First Sunday in April.

Coleman—Wednesday.

Crab Creek—Thursday.

Cross Roads—Friday.

Meadow Creek—Saturday.

Crooked Creek—Second Sunday.

Mt. Lebanon—Monday.

Mt. Zion—Tuesday.

Little Vine—Wednesday.

Harmony—Thursday.

Good Hope—Saturday and Third Sunday.

Flour Gap—Wednesday

Zion Hill—Thursday.

Stuarts Creek—Friday.

Sandy Creek—Fourth Sunday.

Mt. Lebanon—Monday after the 5th Sunday.

Hancocks—Tuesday.

Red Banks—Wednesday.

Galways—Thursday.

Blounts Creek—Friday.

Sandy Grove—Saturday and First Sunday in May.

Bethel—Monday.

Newport—Wednesday.

Hunting Quarter—Tuesday after Second Sunday.

Will some one meet me at Mt. Airy Monday night after the First Sunday in April, also some one meet me at Liberty on Saturday before the fourth Sunday. If Bro. Johnson desires he can arrange an appointment for me on Monday after the Fourth Sunday in April.

J. A. MONSEES.

Tom's Creek—Friday before third Sunday in April.

Rock Hill—Saturday and Third Sunday

Mount Tabor—Monday.

Brush Creek—Tuesday.

Sugg's Creek—Thursday.

White Oak Springs—Friday.

Big Creek—Saturday and Fourth Sunday.

Mourtain Creek—Monday.

Albermarle—Monday night.
 Freedom—Tuesday.
 Bear Creek—Wednesday.
 Liberty Hill—Thursday.
 Jones Hill—Friday.
 Meadow Creek—Saturday.
 Clark's Grove—Fifth Sunday.
 Watson—Monday, May 1.
 Union Grove—Tuesday.
 High Hill—Wednesday.
 Liberty—Thursday.
 Lawyer Springs—Friday.
 Thence to the Bear Creek Association.
 Jerusalem—Tuesday after the first Sunday in May.
 Howard's Chapel—Wednesday.
 Flat Creek—Thursday.
 Salisbury—Friday.
 Pine—Saturday and second Sunday.
 High Point—Wednesday night after the Second Sunday in May.
 Greensboro—Thursday.
 Wolf Island—Friday.
 Reidsville—Friday night.
 Thence to Mayo Association.
 Goo Will Tuesday.
 Sardis—Wednesday.
 Buffalo—Thursday.
 North View—Saturday and fourth Sunday in May.
 Conveyance needed when off the railroad.

A. M. DENNY AND L. H. HARDY.

Wednesday before the the Fourth Sunday in March. Hillsdale.
 Thursday, Sardis. At night Sharp's Institute.
 Friday, Pleasantville.
 Saturday and Fourth Sunday, Reidsville.
 Monday, Wolf Island.
 Tuesday, Dan River.
 Wednesday, Lick Fork.

Some one from Hillsdale will meet Elder Denny at Summerfield on Wednesday morning and convey him down to the meeting house.

L. H. WARDY.

W. T. BROADWAY.

Tom's Creek, March 25 and 26.

Old Union, March 27.
 New Shepard, March 28.
 High Point, March 29.
 Greensboro, at night, March 30.
 Burlington, March 31.
 McRays, April 1.
 Harmony, April 2.
 Mt. Lebanon, April 3.
 Flat River, April 4.
 Roxboro, April 5.
 Storie's Creek, April 6.
 Shiloh, April 7.
 Surl, April 8.
 Camp Creek, April 9.
 Dutchville, April 10.
 Ross, April 11.
 Eno, April 12.
 Durham, at night, April 12.
 Whitfield School House, April 13.
 A. Whitfield's April 14.
 Will Brother Whitfield meet him at Whitfield's School House.
 Big Meadow, April 15 and 16.
 Read Cross School House, April 17.
 Brush Creek, April 18.
 Center Falls, April 20.
 Rock Hill, April 22 and 23.
 Pleasant Hill, April 24.
 Sugg Creek, April 25.
 White Oak Springs, April 26.
 Big Creek, April 27.
 Flat Creek, April 29 and 30.
 Mountain Creek, May 1.
 Albermarle at night.
 Freedom, May 2.
 Liberty Hill, May 3.
 Jones Hill, May 4.
 Walton, May 5.
 Thence to Bear Creek Association.

As there was no Eastern Union meeting held at Beulah, Hyde county in January, the next Eastern Union will be held at the same place, Beaulan, Hyde county, commencing on Friday and Saturday before the Fifth Sunday in April, 1905. Ministers are invited to attend.

C. F. BENSON, Union Clerk.

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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.

PRICE \$1.50 PER 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, 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 postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE KNOWLEDGE OF GOD.

Dear Bro. Gold:—It has been in my mind for some days to pen a few thoughts on the above sentence. David said in the 139th Psalm with reference to God's perfect knowledge of himself, that "such knowledge is too wonderful for me; it is high. I cannot attain unto it." How wonderful to contemplate a being who, before anything was, knew all things, and so perfect was his knowledge that, notwithstanding the changes through which all created matter would pass, and the many acts of his creatures that draw the breath of life, not one thing has or ever will be a surprise to him.

Think, if you please, of the confusion in the earth, the many changes of the mind and manners of men, the means to which they resort to hinder the work and purpose of God, and then remember that God has perfect knowledge of all their thoughts and words, and has devised means to overthrow all that he does not see fit to cause to work to the praise of his own glorious name. The evil intentions of men have many times been turned by him to his praise and the good of his humble poor, and nothing is more wonderful to the humble soul than that God takes knowledge of him and knows all of his thoughts and intentions, whether evil or good.

He knows how his people, when quickened by his spirit, hate sin. He

knew this before the world began; then, of course before man had an existence, for he had no existence before the world was made; but God, the Father from all eternity saw Christ Jesus, and in him all the members of his body, when as yet there was none of them—Psalms 139-16. We can know that that is present with us, but our God knew us when we did not exist. Knew our names and wrote them in the Lamb's book of life, upon his heart and arm (His affection and power.) He knew what our needs would be when we had come into being. For being created of the dust of the ground, we are therefore very weak; made subject to vanity, and so we have sinned and far separated ourselves from God by wicked works. God knowing all this has graciously made provision for us in His Son; and knowing the weakness of our nature and the many temptations to which we are subjected in this life, hath made Him a present help in time of need; and knowing the despondency and gloom produced by the company of two armies, He has provided and sent the Holy Comforter to take of the things of Jesus and show them to us.

Well did the Apostle say, "O, the depth of the riches, both of the wisdom and knowledge of God." This perfect knowledge of God is of untold value to us poor sinners. Think of our hopeless condition as lost sinners, had

not God foreseen the evil and provided against it in Jesus Christ. What would the people have done in time of famine, had not Joseph prepared for them during the years of plenty? But God saw the coming need and prepared for it, else they must have died of hunger. So He saw the need of those chosen in Christ Jesus before He created them; and made a full and glorious provision in Him for them. So when the day of their need comes there is fulness of grace in Him to meet the demand of every poor soul. And so perfect does His knowledge remain that not a groan or sigh come from the heart of His children, not withstanding their number is ten thousand times ten thousand and thousands of thousands, but what He hears, and so tender are His feelings for them, that He feels the pain and sorrow they endure; and though all of the vast multitude cry at once, He is not confused, but His perfect knowledge comprehends the needs of each, and He will supply them according to His riches in Jesus Christ. Is this not wonderful to contemplate? And is it not as glorious as it is wonderful?

When we find that we are such miserable sinners, we are troubled because of His knowledge of the fact; but when we hate sin and desire holiness, and wish to walk with His son Jesus Christ, we are glad that He knows the humble desire of our hearts, and pities our weakness and forgives our sin. How sweet to remember that He is perfectly aware of all our burdens and the cause of them, and that He makes Jesus our great burden-bearer, and that He will never leave nor forsake us.

Blessed be God for His unspeakable gift.

J. T. ROWE,
Roland Park, Md.

LOVE.

"For wheresoever the carcase is there will the eagles be gathered together." Mat. 24:28.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

What is Christian love? The commandment is, "Love as brethren." Then brotherly love must be christian love. What are we to understand by the word, "Brethren?" Surely the children of the same father and mother.

Those to whom the Lord spake in the commandment to love are the sons of God and are the children of the "free woman," the Holy City which John saw coming down from God out of Heaven. We are told in one place that she is the mother of us all; that is, of all those to whom the apostle was writing and to all of like precious faith and of the same heavenly calling. They are the people who are told to love as brethren. On doing this they show that they are not of the world but that they have been called out of the world. Also that God has chosen them and ordained them that they should go and bring forth fruit and that their fruit should remain. This fruit is love for love begets love. We love Him because He first loved us.

God does not love us and bless us according to the good we do nor that He sees we will do. He loves us and has ever loved us because we are His and He blesses us for His own mercies' sake and because of His many loving kindnesses.

But because this is true should those thus loved and blessed be any the less careful to maintain good works? Surely love is the fulfillings of the law and therefore it is the very power that leads us to do good works. Is not Jesus, the Christ the most important of all things to the Christian? Wherever the carcase is there will the eagles be gathered

together. This being true our works are the things by which our love is made manifest.

The Lord said to Peter, "Lovest thou me more than these?" (Bread and fishes?) Peter said, "Yes, Lord, thou knowest that I love thee." How was this to be manifested? The word of the Lord is, "Follow me," or "Feed my lambs, my sheep." Thus Peter was to manifest by feeding the lambs and sheep of the Lord and by following Him that he loved Him more than the things of the world which only satisfy the carnal lusts of the flesh.

The gathering must be one way or the other. There can be no middle ground

"No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt 6:24, Luke 16:13. The word, "mammon" means, "wealth." The Lord makes no distinction but uses the emphatic word, "cannot."

"Love not the world, neither the things (that are) in the world. If any man love the world, the love of the Father is not in him." 1st John 2:15. This is conclusive. If God is my master I will follow Him and obey Him. What is it to obey Him? is it not to love the brethren and to walk in that love? If the wealth of the world is above this in our minds what is the evidence? is not the wealth of the world the carcase? and are we not gathering thereto? If this is the leading of our minds then where is the evidence that we love God since this is not His commandment, and He has said, "If ye love me keep my commandments."

"By this shall all men know that ye are my disciples, if ye have love one to another." Remember it is not love one for another but one to another.

We see one in our congregation who

shows by some outward sign that he loves the truth, we speak to him about it and he tells us that he loves the doctrine and the brethren. What would be the strongest evidence he could give you in confirmation of what he has said? of course every one will say, "Go to the church, make an open profession of the name of Christ, be baptized and thus show your love for the brethren by bringing it to them so they can partake of it with you." This is love to the brethren and one of the evidences that you love them. Then it is that by which all men shall know that you are one of the disciples of Christ. This is charity. Charity is love manifested and not love kept all to ourselves. What good does it do the church for you to love her and keep it buried deep down in your poor heart which you see to be so vile? Very poor companionship any way for these precious things of the Lord to be stored away with such rubbish as there is in our sinful hearts. We do not do that. If you love the Lord it is because He first loved you, and if you love the brethren it is because you are born of God, for the world don't know the church nor where she is. You, being born of God, are enabled to see the church in her beautiful garments of righteousness and praise and you feel very unworthy to have a name there, but that is no excuse at all for the dear Lord who gave himself for you is your worthiness. You dare not say that He is not worthy, and, therefore, you are worthy of the confidence and fellowship of the brethren. Make your love known for them by going to them.

This love should be without dissimulation. That is, sincere and without hypocrisy. To profess to love the church and then be given over to the world with its alluements and amusements is very hypocrisy.

I could never understand how it was

that one could leave his worldly business, meet with the church and enjoy the preaching and company of the brethren so well before they became members of the church and so soon thereafter their business get so urgent that they could not go and seemed to care so little for the things of the Spirit of God and so much for the things of this world. Have they not gone back to the service of mammon?

It was when Jeshurun waxed fat that he kicked, and it is so yet. The Lord has given all the sweet privileges of His kingdom to the poor. He has chosen the poor of this world rich in faith and heirs of the kingdom. Blessed inheritance.

Why will His people strive to serve mammon, lay up for themselves treasures on the earth where moth and rust corrupt and thieves break through and steal and labor for the things which perish.

"The love of money is the root of all evil." 1st Tim. 6:10.

If we love the brethren will we not be kind to them? The apostle asks a question. If one having this world's goods seeth his brother have need and giveth not those things which are needed how dwelleth the love of God in him? He does not attempt to give an answer and so I will leave it just so.

The dear Lord bless us all to turn from the world, forsake not the assembling of ourselves together, show to the world by turning from the world with its alluring pleasures that we have been chosen out of the world and separated from it by the calling of the grace of God and born again, not of corruptible seed but of incorruptible by the word of God that we may ever abide in Him to the praise of His glorious grace so that we shall not turn away from His people but love them, even when they hate us, and evil entreat us, and hate us, even as the Lord

both loved us, and given Himself for us, that He might redeem us unto Himself a peculiar people zealous of good works, is the prayer of this poor one in a comfortable hope through Jesus Christ our Lord. Amen.

L. H. HARDY,

Reidsville, N. C., Jan. 31, 1904.

JONAS WEBB.

Jonas Webb, the beloved son of D. S. and Mary Ellen Webb, died at half past six o'clock p. m., November 25, 1904, at the age of 15 years, eleven months and two days. His weight was 149 pounds, was a well developed and charming young man. He was a good dictator and planned our work so I could go to our meetings. He was now my main dependance for manual labor and did the greater part at home. We worked together till noon, and after noon I went to help a neighbor hew some sills, a quarter of a mile from home. Jonas worked about the house until near 3 o'clock. Then he took his axe and went to cut a load of wood. He also took the gun in order that he might kill some partridges that used about the new ground. When he came to the place to cut down the saplings, he stepped to one side to place his gun out of the way; and as he went to set his gun over a large hickory log, suddenly his feet slipped and he fell. The gun struck the log and fired into his left side, missing his dear heart, but passed through his lungs. Mrs. John Murray came along and he sent her after Esquire John and Will Lovel; and while she was gone Mr's. John Carpenter and a girl came along. Jonas requested Mrs. Carpenter to stay with him till Mr. Lovel should come. She said to him, "How long have you been here alone?" He said to her, "I have not been here alone; Jesus has been here with me all the time." The girl ran to our house, told his mother, and Clarence, our sev-

en year old boy ran to me. I heard the lamentation of my wife, and her words, "Oh my darling child!" And just then my little boy called me. I ran to where Jonas was; and, O! my words can never express my feelings, to see my loving son lying, with his breast on the ground, and four of his friends sitting by him, and his breath and blood coming out from the hole in his side. And I said, "O Lord, how come this Jonas?" He said, "O Lord, dear papa; I have met a sad accident!" Then he told me how it did happen; and then he said; "I now must die so young and leave you, dear papa, with all the hardship of life to battle through." And I said, "God bless my dying child!" Then he said to me. "God bless you, my dear papa." He then said, "I want you to have Mr. Pierce Branscome to preach my funeral, dear papa," and repeated his request several times. Then he said, "Do you reckon I'll go to heaven, dear papa?" I answered, "I hope so." He asked me the second time and I said, "I trust you will." He asked me the third time, and I said, "In the name of God, I hope you will." He then prayed the humblest and sweetest prayer that I ever listened to, and closed by saying, "In thy mercy, Lord, bless me and take me to heaven." He then said, "I reckon he will; for I see God, I see God, I see God; and here is Maude, and here is Johnny Lovel." Maude was his little sister that died two and a half years before Jonas was born, and John Lovel, was a young man that died last spring. Jonas said, "I thought they were dead, but I only dreamed that, for they are not dead." He spoke of all his brothers and sisters, and then asked about his dear loving mother. I told him that she had started to him, that I passed by her and she was prostrated on the ground, and that Mrs. Carpenter was going to help her to the house. He then said,

"Take me to her; take me to the house." We brought him and laid him on our bed. He lay as if he would never speak again. And his mother said, "O, Jonas, my dear dying child, can you speak one word to me?" And he said, to her, "O, dear mother, please do not grieve for me, for if you could see as I do you would not." Our house was soon filled with our friends, and Jonas spoke to every one, and called them by name. He sent after his dear school teacher (Wm. Bowren,) and he laughed. I asked, "Why do you laugh, Jonas?" He answered, "Because I see my dear school teacher." His mind was bright until five minutes of his death. He had said this will be sad news to my dear brothers and sisters calling over their names, and added, "And you, dear pappas, will feel lonesome when ever you come to this place where I was shot." I said to him, "Yes, I'll come here and weep and mourn." He said, "Please, dear papa, do not sorrow for me, and tell all to not grieve one moment for me, for if they could see and know they would not." Four days later I went to the place where he had lain and knelt down by his blood and wept aloud in the deepest sorrow. All at once I heard a voice and saw the light. The words were, "Why lament and weep? for the brighter the light the darker the shadow, and Jonas is in the light to which you have turned your back." Then I saw and felt the light, and did bless God, saying, "He is thine and not mine. Blessed art thou, O, my God; for as Maude met Jonas in thee even so shall they meet me."

Now Jonas told me to let the people know that he had not carelessly shot himself, for he had always been careful with his gun; and accidentally he had fallen and was shot; and that he now felt satisfied with the providence of God. He talked calmly and showed

no sign of alarm. Yet he said we had no idea how hard his pains were. Still he never cried out but once, and that was the last. He cried out "Oh," and died.

Jesus said, "Blessed are pure in heart for they shall see God." How precious are the words of Jonas, our dear loving son, "I see God." Three times he spoke it and his face shined with a beauty with which I never saw anything to compare with. I can only say, "God is our refuge and strength, a very present help in trouble." Death is the last trouble, and God was with our dying Jonas in death and for evermore.

Winton, Va.

D. S. WEBB.

(Elder D. Smith Webb is the gifted son of Elder Isaac Webb, so well known among our people as an able preacher and pastor. Elder D. Smith Webb is much gifted both in preaching and in public prayer, and has no compromise to offer those who oppose the truth. The fruits of his labors in the ministry prove him to be a man of God.

The family has our deepest sympathy in this time of deep sorrow. But no words can heal their sore and troubled hearts. The coming of this sad news brought from the fountain of our heart and almost uncontrollable flood of tears. Our tears have subsided, but still we feel daily to pray for them, that a spirit of reconciliation and peace may be given from the fountain of life and light to abide with them continually.—Editor.)—From the Messenger of Truth.

Elder P. D. Gold, Dear Brother, I Hope in Christ:—With much weakness and dependent upon the Almighty, I will write this morning, as it has been bearing on my mind for some time, but feeling my unworthiness so great to address it, I want to say to my God who shall be with me in the afflict-

ed hours, I enjoyed your company when you were here in spirit, as the day you came was a gloomy one to me, and when I met you and heard you talk it was a great comfort. I had felt a strong desire to meet you, and be in your company long before you came. What a pleasure it is to have the commandment from above and enjoy it. I greatly appreciated the book (a Treatise of Joshua) that you sent me. It is good reading, I enjoy its richness in the spirit. I have met with many temptations here of late, but I want to praise my God for his mercies, who hath given us life and blessed us naturally, and how much more to be thankful and praise him, who hath given us life eternal, and show us the true path, and decorated walk of salvation. It is good and true true and his love quenches the poor and needy.. Last Sunday morning was a day of rejoicing with me, the Saviour's love was present, and I felt to praise him aloud for his goodness and mercies he had shown me, and feeling that I was acquainted with such a dear Redeemer. I looked back just twelve months ago from that day, and felt how sweet was the memory still, as Jesus appeared to me in his glory and relieved my poor afflicted heart, and everything it seemed was in praise to him, so it was last Sunday I felt to be thankful for our high calling, to think how he had blessed me in the past year, and kept me from the snares and traps that are set before us; but many a time I was so low down in the valley I thought I could not live in such a state, and doubts and fears so often arise, and my continued prayer would be then to him who hath redeemed me. Oh, my God, when will I rejoice in thy salvation? But when the gloom has disappeared and my heart filled with joy it seemed I would be carried away on his wings of love. Oh that I could express it as I have felt

it in thy name, but how poor and weak we are with out his glorious presence. It takes the power of God to bring us low at the feet of Jesus, and his power to lift us up in his love.

I heard a good sermon preached on Sunday morning it greatly relieved me and I was rejoicing in it. During the evening I went with some friends of mine to hear an Arminian preach I listened to it attentively, but it was contrary to what I enjoyed in the morning. That night I tried to throw it all aside and enjoy as before, but in vain. I could not. Oh how my mind was tangled; I was in misery, but I dreamed that night of hearing the same good sermon over, and shaking hands with the dear saint at Flat River, when I awoke I was rejoicing, I felt like I wanted to tell to all my glorious dream. What a beauty there is in his love. How pure and sweet is the water that flows from the living fountain, springing from eternal love. How beautiful are the inhabitants of Zion dwelling about in heavenly places. Bright and fair is the church of the living God to those who have felt their redeemer as it contains peace and love. What a blessing it is to have a foretaste of the heavens here in our mournful life. Everything that come to our need is a blessing from the Almighty. We are brought to many disappointments but it is all for our good. The Lord's ways are not like ours, and we ought never to complain. We are chastised and tried for our disobedience, and think how can we live in such a state, but when the love of Jesus appears in our hearts it takes away all doubts and fears, and we rejoice in the Lord Jesus who redeemed his sheep by his blood. We are helpless here, have not the power to do as we would, but we cry out to our heavenly Father to be with us in time of storm, and he shows us his power by his works, he is good, true

and feeds his children with bread from the everlasting store. They get hungry for his food, but will never perish.

Brother Gold, I often think of the Eno Association last August, how I enjoyed that meeting on Sunday. On Saturday I was cast down and wondered if there was any such being like me. Sunday morning when I walked to the stand and saw many dear ones sitting together, it seemed they all had the precious love and spirit of Jesus dwelling in their hearts. I rejoiced when Brother Booker began to sing his song, but when he came to those words; "Afflictions though may come over me but I will never forget my Jesus." It sounded so sweet to me I almost wept aloud, and when you began to preach I received every word as you spoke. The power of the Lord was there; I saw the way so plain for the weary to be at rest, at that moment I did not care how soon I was banished from this world to dwell with Christ in the beautiful mansion. How great is that love and the presence of Jesus in his glory, but how much greater it will be to the saints when they all meet in his glory and be at rest forever.

I have written the above as I have felt it. I hope the Lord will bless you to come to Flat River again, and to our home too. Oh that I could always live obedient and uprightly, but the Lord God gives his people what they need and we must give to him the glory.

Yours affectionately,
M. ALICE BLALOCK.

Roseville, N. C.

"Come thou fount of every blessing,
Tune my heart to sing thy grace."

The poet must have known something of the fullness of God, for He is indeed the giver of every good and perfect gift and He alone can come to a poor sinner for He is the only true and

living God; and he who sees His fullness and glory desires to praise Him, but seeing his own weakness and sin realize that his heart is out of tune, and therefore the prayer: 'Tune my heart to sing thy praise.

How often we have desired to join in His praise, and could not even though others right in our midst were full of His love and praise; and our hearts were so humbled and we cried to Him in our low estate to restore unto us the joys of his salvation, that we might indeed praise Him for his graces.

"Streams of mercy never ceasing,

Call for songs of loudest praise."

Yes, as we look back over the past, we see that His mercy has been one constant stream and how fitting it is that we should continually bless and praise His holy name. So we ask again to "Tune our hearts to sing His praise," for we now see how true it is that without Him we can do nothing—no not even to praise Him for the mercy we daily receive. His untiring love and forbearance call for the loudest praise. This does not consist in loud praise and false pretense, but in perfect devotion in walk and conversation, which is impossible to us without the presence of His gracious spirit, which makes our heart merry and sets our tongues at liberty, and then our souls go away in songs of praise, and our feet delight to walk the path that the lowly Jesus trod.

"Teach me some melodious sonnet,

Sung by flaming tongues above."

This acknowledges our ignorance and shows our feeling of dependence upon our God. To teach us to sing the glory of His blessed name, and when the Lord enables us for a moment to get away from self and fleshly desires Jesus is in our souls and we sing as do the flaming tongues above. God is glorified and His will is now done in earth as it is in heaven.

"Praise the mount! O fix me on it,

Mount of God's unchanging love."

Is not this a mount indeed to be thus raised up from the dust and ashes by God's almighty and loving hand? Praise the mount for it is Christ in you, the hope of glory. Peter, James and John found it god to be here and wished to stay in this lovely place. Yes, they wanted to be fixed on it, for it is the mount of God's unchanging love. He who has loved thee poor sinner will love thee to the end.

"Here I raise my Ebenezer

Hither by thy help I'm come."

It is in this mount of God's love that we can raise a song of praise and nowhere else, because we realize that it is alone by the good pleasure of Jesus our Lord that we have come to this mount of His love and His name is now glorious, and having done such great and glorious things for us, as saith the Apostle, He hath delivered, He doth deliver and in Him we trust that He will yet deliver us. Hence the saying:

"And I hope by thy good pleasure,

Safely to arrive at home."

Though many storms and tempests arise, Jesus will be with you always even to the end. His power is over all flesh. He has conquered all the powers of darkness, and has said, "Upon this rock I will build my church and the gates of hell shall not prevail against it. He says, because I live, ye shall live also. Then whatever may oppose, his children shall arrive safely at home.

"Jesus sought me when a stranger,

Wandering from the fold of God."

Oh, what a wonder, yes wonder of wonders, that the perfectly holy God should love vile and imperfect man, a stranger to his grace wandering from his fold, saying we will not have the man Christ Jesus to reign over us; and yet he the God of heaven and earth comes as a man saying the son of man

is come to seek and to save that which was lost, and because of His everlasting love, His cleansing blood is applied and ye are no more strangers and foreigners but fellow citizens with the household of faith, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. For

"He to save me soul from danger
Interposed His precious blood."

Which blood cleanseth from all sin, and as there is nothing in our hands to bring and the Father is pleased with nothing else. How glad we are and ought to be that Jesus died for us. Bless His holy name.

"O to grace how great a debtor,
Daily I'm constrained to be."

With what force this expression strikes the child of God who realizes his many shortcomings. O how far short he does come, cannot give thanks and praise equal to the many mercies he daily receives from the good hand of God. He feels that he owes himself and his all to the meek and lowly Jesus who has done such great things for him. He died and rose again for him that he may have eternal life and sustains life by giving himself to the poor sinner as his bread, water and raiment. Could his mind be always on the goodness and mercy of his Saviour and his tongue always speaking his praise he could never make equal returns for the great love wherewith the Lord has loved him. He would still feel to be a debtor, unable to pay and therefore would pray in all his prayers.

"Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee."

O that the grace, love and truth of our God would fetter our hearts and bind them closer to the dear Saviour, keep them from wandering away on foolish, and unprofitable things as they often do to our own shame and the dishonor of the blessed cause. Let Jesus

and His wonderful love be our theme while in this world we stay. Lord unto whom shall we go? thou hast the words of eternal life. With the mind I myself serve the law of God, but with my flesh the law of sin hence the feelings of exclamation.

"Prone to wander Lord I feel it,
Prone to leave the God I love."

This is awful in the mind of the child of grace that he should in any way or for any cause be inclined to stray from such a loving Father of mercy. The thought often makes him sigh and say, "Oh wretched man that I am." Yes, in this tabernacle we groan, being burdened, but there is hope for such a miserable sinner. All men in their nature are prone to wander from God, but all men do not feel it. Then to feel it is a sure evidence of life and life is the gift of God, and the life that God gives to the sinner is eternal life. It is Christ in you the hope of glory. Do you see yourself separated from God by wicked works? Do you see Him just and holy in your condemnation? Do you see that if you are saved it is purely His mercy? Then blessed are your eyes for they see. Do you hear the sentence of death in yourself because of sin? Do you hear the kind words of Jesus speaking to you saying, "Come unto me all ye that labor and are heavy laden? Then blessed are your ears for they hear.

And oh what a comfort to know that God knoweth all things. Then as well as knowing your proneness to wander from Him he knows that deep down in your heart you love him and hate the sin that makes the breach between you and your Saviour, and he being tempted is able to succor them that are tempted. He feels your infirmities and says the spirit is willing, but the flesh is weak. He is so kind in every way; He bears our sins and pleads the merits of his blood before His Father. Then

we say and feel the power of our words in a heart over come by love.

"Here's my heart, Lord, take and seal it;

Seal it for thy courts above."

This can but be the feeling of every child of God. Since he must leave this world of sins and tears. Where in the midst of all this sorrow and pain, disappointment and sin, the dear Lord sometimes shows us His glory on the mount of his unchanging love. If the manifestation of His love is so full of joy and peace and makes us forget our misery as it sometimes does, what must the fullness of that glory be that eye hath not seen, nor ear heard. The heart then could say nothing more pleasing than take my heart and seal it for thy courts above. Sometimes the question arises: Are such glories as these for such sinners as we? Yes, this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief. Sinners lost and ruined by the fall, deaf, dumb, blind and dead in sin, but you hath be quickened; glorious thought, made alive in Christ, and Christ lives in you and you shall live and be with him forever, Holy and reverend is His name. Amen.

J. T. ROWE.

Written at the request of a sister of the Baltimore church.

The Psalmist said, "The Lord taketh the solitary and setteth them in families." Each of these families is composed of members of the same class; brethren with the same father and mother, though for the convenience of a home near by, one belongs to this and one to that family. When the members of these families come together at the house of any one of the families why should they not have brotherly correspondence and sweet communion?

I feel that it is surplus talk to say, "We invite brethren and sisters of our, or the same faith and order to seats or to commune with us." We have no other brethren and sisters in this church relationship. Generally I use about this expression: We hope that our brethren and sisters from our sister churches will consider themselves welcome and at home with us and partake with us in our deliberations or communion. They understand me to mean Primitive Baptists because they will know that I do not call any others "sister churches."

I feel that this is right. It leads us to respect the rights of sister churches and keeps up the sacred chain of union among us.

Suppose we should abolish this rule upon the principle that each church is an independent body with the right to govern herself independently of other churches, the result might be a general separation in the churches. To illustrate, suppose the Meadow, as an entirely independent body, should seek to exclude one of her members in whom Mewborns has all necessary confidence and can see no reason why he should have been excluded, Mewborns, as an entirely independent body, has a right to go into conference and receive that person upon a confession of his faith in Christ. Thus the discipline of the Meadow church is set aside by the discipline of the Mewborns' church and an alienation of these churches is the inevitable result.

Thus you see that no church is an entirely independent body. There are certain rights which every church has, and every other church must respect her in those rights to maintain the union of peace in God's house, which is but one everywhere. Thus we are bound to each other as members of the universal house of the Lord just as the members of the church at Mewborns are bound

to each other by the ties of brotherly fellowship.

To me it appears that the expression of our Lord, "Ye are brethren," joins together the members of the whole house of God everywhere.

I feel as much at home with either of the churches at New York City, Philadelphia, Baltimore or Washington City as I do here in Reidsville, or with my favorite church at Hunting Quarters, just because I believe we are one everywhere.

Of course I would not speak on matters of discipline unless I was asked to do so, for that would be usurping a privilege.

I always feel at home at your house but would not exercise any powers in the discipline of your family.

I hope the dear Lord will abundantly bless you all. Pray for us and write when you can. I go down to Hunting Quarters for next Sunday.

Your loving nephew,

L. H. HARDY.

Bethel, N. C., Apr. 20, 1904.

Dear Sister:—Yours of the 15th inst. to hand and contents noted. "I do remember my faults this day." Yes, I received your letter, and I am almost ashamed to write you, having delayed so long, but I feel that I owe it, and must pay with such as I have.

I did appreciate your letter so much, though it found me as usual—cast down but not destroyed. I know that you will think that I very poorly manifested my appreciation to you—not so much as to acknowledge the receipt of it. I often wish I was as good a Christian as you are, for you made a great impression on my mind as one of the Lord's little ones. And wherever I see that meek and humble look it begets love in my heart for them. It springs up spontaneously, and I couldn't help it if I would.

I have just read your letter in the Landmark to Eld. Gold, and was made to wonder how you knew so well how I felt, for you told my feelings so much better than I can. But when I look into the perfect law of liberty I can understand how it is, for it is written, "All my people shall see eye to eye, they shall all be taught of the Lord, and great shall be the peace of my children." This latter seems at times to cut me off, for the greater part of the time I am so full of doubts I really fear that I have not been taught of the Lord. I do believe that you have, and if you have I must be, for you enter into my very thoughts in your letters; then you don't need my answer, for you already have it, but it is like the preaching of the gospel, you know it, but don't know that you know it until you hear it preached. Then is is good to preach and write to each other in the Lord—not telling what you don't know. If I write something that you haven't experienced it will do you no good. It cannot comfort. Then we must enter into each other's hearts by faith in and through our Lord Jesus Christ as both being a part of the mystical body of Christ.

You speak of the darkness you have just passed through. It seems to me you have taken a very considerable growth during the dark season. You know that vegetation grows faster in the night than in the day—just so it is spiritually. Peter, for our comfort, after exhorting the church to Godly living here in the world, adds, "But grow in grace and in the knowledge of our Lord." It is through these trying scenes that we grow. Then when God sees fit to let in the sunshine of his grace in our hearts we can see that it is all for our good. Then we must conclude that all things work together for good to them that love Him.

Dear Sister, I must think that the

good Lord has put you in the cleft of the rock and covered you with His hand, if so you are safe.

I must close this imperfect and badly written letter. Please cast the mantle of charity over all errors. I and family are all well. Hope this may find you well and strong in the faith once delivered to the saints.

Affectionately, your little brother,
SAMUEL MOORE.

Berea, N. C., R. 7,
Nov. 21, 1904.

Elder P. D. Gold,

Dear Bro.:—If such a one so unworthy as I should address you as such, I have been thinking of writing you for some time, but have put it off till now. Brother Gold, I never will forget the forcefulness of your sermon at Country Line in August last on Monday. "How shall we escape if we neglect so great Salvation?" I have often read that passage of scripture, but never did have any views till that sermon brought them so forcibly to my mind. It was with power such as can only be endowed by the Lord. I often long to hear you preach again. It seems at times as though I can hear the gospel preached as it was that day. It always starts with a text as though somebody read it, or spoke it out plain, and then the right sound accompanies it; and at times I get so I can't understand what folks say to me. It seems as though they were not in hearing distance, and I often have to ask over what they say; and very often this passage of Scripture comes with force to my mind, in John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask in my name he may give it you."

Brother Gold, when I united with the

church I thought I would not have any more trouble, but I find the conflict continues just the same, and still am dependent on God for mercy, for I hope I have been made to feel there is no other God to look to. He tells us in his word to cast all our care on him, for he careth for us; and are not two sparrows sold for a farthing, and not one of these shall fall to the ground without his notice? Now to be plain I have written what has been my mind, and I hope that this may find you in health.

Pray for me and mine is my request.
Yours in hope of eternal life.

J. C. TAYLOR.

THE CHIEF CORNER STONE.— THE SURE FOUNDATION,

From the very first there were two distinct families. These are fitly represented by 1st Cain, representing the wicked or non-elect, known as the vessels of dishonor, vessels of wrath fitted to destruction, etc. 2nd. Abel representing the elect, the children of God, the vessels of mercy.

Cain's was an earthly mind and he was a murderer. Abel's mind was spiritual and he saw by faith the atonement of the Lord Jesus crucified. He left no issue but the Lord gave Eve another (Seth) in his stead.

Men began to multiply on the earth and there were daughters of men who, to my mind, were the seed of Cain. They were fair, not black, nor mixed blooded, nor part beast, but fair. When the sons of God or children of the royal line, sons of Seth, saw them they wanted them for wives and they took them of all they chose.

Eve was the mother of all living and she was therefore the mother of Cain's wife as well as she was the mother of Cain.

God's venance against sin was now awakened to be wonderfully manifested in the destruction of a world of

wickedness. Wickedness may triumph and prosper for a while, spreading itself as a green bay tree but the just God will surely destroy it. This holy God looked on the wickedness of Pharaoh and took off his chariot wheels in the midst of the Red sea and drowned him and all his host. Thus was His power known and His purpose in raising up Pharaoh accomplished and the sword of the Lord victorious over those who hated Him. Shimei cursed David but no one of David's men must lay a hand upon him. No, God will requite David good for all his cursing. God has commanded him to curse David and he must live until he is destroyed by Sotoman. (wisdom.) The seed of Cain must be cut off from the earth that not one should be left. This is the vengeance of God in answer to the cries of Abel's blood which cried from the ground. God had decreed to destroy the world by His flood of water. He turns His blessings into destruction and makes His judgments known just as He will and none can stay His hand nor do they dare question His wisdom in any of His works.

While God had decreed to destroy the world of wickedness He had also decreed to keep seed alive on the earth. Noah was a preacher of righteousness. His preaching must have been an idle tale in that world of wickedness. All the royal line down to that time appears to have been confined one man and one woman. Thus the good example of parity is set before the people of God. The Lord had appointed to save this man, Noah, with all his house. Not because his house was good for the Lord said, "For thee have I seen righteous in this generation." Thus his house was saved for his sake. The Lord had chosen him and He had respect unto him as He did unto Abel. Therefore the commandment is given unto Noah. He must make an ark. Every thing

about the ark is perfectly defined so that Noah could make no mistake. In this ark both he and his household, together with every living creature which God had ordained to save from the destructive waves of the flood should be saved. Therefore Noah made it according to the pattern given in the most minute particular. In this ark all manner of four-footed beast and creeping things and fowls of the air must enter and be saved alive. When the time came they all entered by the word of the Lord and the Lord shut him in. When He shut him in He shut in all that were with him in the ark and the waters of the flood only bore them up above all possible destruction. Thus they were saved by the waters of the flood in which the rest of the world was drowned.

With the same voice the dear Lord Jesus preached deliverance to the captives and the day of the vengeance of our God. Is. 61:2. While the wicked use the sword against the righteous and slay them here, yet God will, in the end slay the wicked who, on every occasion, will be left without excuse.

This same truth is again beautifully set forth in Acts 10th by the certain vessel which was let down from heaven and on which there were all manner of four-footed beasts and creeping things and fowls of the air. This was let down to Peter three times and he commanded to arise, slay and eat.

The gospel of our Lord Jesus embraces all His people in every dispensation and they are saved in Him. When He was shut in the holy covenant with the Father all His people were shut in by Him and from them none have entered nor any have come out. He is the door into the sheep fold. No one can enter but by Him. All this is fully set forth in Prov. and Ps. 139.

All these days in which the Lord was destroying the wicked and saving

those in the ark they were all under the thick cloud and yet the cloud could not hurt these in the ark. Is it not also true that as God works the destruction of our enemy, especially the enemy in our own heart, that we are under a cloud? Oh how thick it is at times and how we do mourn, but in the end we see that we are only crucified in the affections and lust but we are saved being entirely shut up in the ark of grace.

When the Lord had brought Noah and all that were with him in the ark out on the dry land, the flood had cleansed the earth. He made a covenant with him and all flesh, even the snail which creeps upon the earth. That covenant is that, "I will no more destroy the world by a flood of water." The sign of this covenant is the "bow in the cloud." If it was always fair weather there would not be any bow and therefore no sign of the covenant would we see. Every thing has confidence in this covenant and no one nor anything is afraid of another flood of water because His covenant is made with all flesh. If it were always fair weather the bow would never be seen and the covenant would be forgotten. The bow must be in the cloud and it is made by the rays of the sun on the receding cloud.

God has made a new covenant with the house of Israel and with the house of Juda. They are a new people created in Christ Jesus, born in a new world; not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever. This covenant is not made in words either spoken nor written but made in the heart and mind by the hand of God. It reads something like this, "Behold, the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that

I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I will be an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts, and will be their God, and they shall be my people. And every man shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity and I will remember their sin no more." Jer 31:31-34. How glorious is this covenant made in the heart. Shall those with whom this everlasting covenant is made be more faithless than those with whom the Lord has made a covenant for this life? Isaiah speaks beautifully of this covenant. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy redeemer. For this is as the waters of Noah unto me. For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kingdom shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 54:7-10. How wonderfully this prophet was inspired with the gospel of Jesus Christ! How beautiful are his words!

This covenant is made with all the elect throughout all time and in all the world. One reason why the world cannot understand the glorious things of God is because they know nothing

of this new covenant, for not one principle of it is in their hearts. What is a joy to the world is vanity to those with whom the Lord hath made this new covenant.

The Lord's face does not always shine on us so as for us to see it, but we are never out of his view. Sometimes (and it is the greatest part of our time in the flesh) the clouds are thick over us so we cannot discern the face of the Sun of Righteousness and we are left as a tree in winter, and we mourn and weep and cry for the living God. But He is not far from us, no, He is in our hearts, and the first we know, and very unexpectedly, the clouds break away and the sunlight of the countenance of Jesus appears, giving light and heat and revealing the rain which has fallen on us in our calamity, and as the cloud recedes the blessed bow is seen and our hearts rejoice at the one more view of the "Chief Corner Stone." Thus we are made to feel that, "All things work together for good to them that love God, to them who are the called according to his purpose," and we see how firm is our standing in the blessed faith of the living Lord, who is "The Sure Foundation" of our faith and hope.

Praise ye the Lord, for He hath done excellent things, and in Him will we rejoice forever more. Amen!

In this blessed faith and hope, I am your brother,

L. H. HARDY.

MISTAKE.

In last issue of the Landmark it was stated that the Toisnot union would be held with the church at Elm City. This is a mistake. It will be held with the church at Moore's Saturday and fifth Sunday in April.

Elder W. H. Shields' postoffice is Thurman, Va.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.
P. G. LESTER Floyd, Va.

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EDITORIAL.

FOR THE END SHALL BE AT THE TIME APPOINTED.

Daniel 11:27.

The careful reader of the book of Daniel will see that the things that come to pass are as the unfolding of scenes all wrapped in curtains before they are unfolded, that the unfolding does not create any new events or any events not hid within the folds of the curtain, for they were all wrapped with in, though hid from mortal view, and the spreading out of the curtain is the bringing to pass those things in their appointed order. It matters not how many actors may be engaged in the accomplishment of those scenes, nor how diverse they may be in their character or purpose, nor how much time may intervene in the occurrence of these events, still the unfolding is just things previously hid. If this were not so will any man explain prophecy? If God shows beforehand what he purposes doing, shall not this be done? If God shows beforehand to Joseph what he will do shall not all things be done as it was foreknown? What part of prophecy has ever failed to come to pass as purposed of God? One

may say if the windows of heaven were opened then might this thing be. The prophet said, Thou shalt see it, but not eat thereof. To nature it seemed impossible that next day food would be so plentiful in Samaria, when that day there was such great destitution in the land. It looked impossible that on the next day that dignitary should be trodden to death, yet both those things occurred.

It militates so strongly against man's supposed free agency to think that the things that do come to pass were so certain of accomplishment in the mind of God before their occurrence as after they do occur, that such minds revolt against this, and hence such constant contention on their part for man's freedom and responsibility. But men are free from their standpoint to do what they do. They have their choice, or act according to the prevailing motive in their minds, and they are accountable. No doubt they will receive enough of the consequences of their doings to satisfy them that they receive according to their works.

How far man creates the circumstances that surround him is another question. I am sure one with a sound mind desires the Lord to bring about and shape his environments and supply and control the motives in him that are well pleasing unto God.

Daniel is shown things that shall come to pass, not just tomorrow or shortly, but for hundreds of years. These events include in themselves things good and evil, as we say. Wicked men as well as righteous men are actors. What we call righteous men fail to do things they desire to do, and also desire to prevent wicked men from doing things wicked in themselves and in their consequences.

Kings in themselves wicked and desiring wicked intents, and striving to accomplish their designs, yet fail to

do what they proposed. However varied and complicating may be the events and their tendencies and however much they may appear to thwart the purpose of God, yet the end shall be at the time appointed. As the sun rises and shines, and goes down daily according to a law that cannot be changed by man, so invariably that if one had sufficient mathematical knowledge he could foretell for a thousand years when the sun would rise and set, even so there is a time to every purpose, a set time for its end or accomplishment, and it shall be just at the appointed time.

Then shall not man fear before God who does all his pleasure, and cannot do wrong? Shall this give man any shelter for wrong doing? Can this make a thing wrong in itself to be right, or a thing right in itself to be wrong? No.

Daniel saw heavenly characters, angels, and the day of the Lord Jesus. The heavenly hosts and spiritual things are the great realities. These angels and heavenly characters are far more glorious than the things of earth and time. How good to seek those things which are above, where Christ sits on the right hand of God, those things that are eternal.

P. D. G.

Sister J. A. Coleman requests my view of Matt 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

1st John's ministrations was the beginning of the gospel dispensation. He therefore was greater than any prophet—for he was more than a prophet. Because a prophet foretold that which was not nor yet being fulfilled, while John preached the kingdom of heaven is at hand. Preaching is the greatest of all proclamations, for every time you hear preaching you know the kingdom of

heaven is at hand, yea is within you.

2nd. How does the kingdom of heaven suffer violence? This word suffer means persecuted, wronged. The kingdom of heaven was in John, and he was persecuted, yea even put to death for righteousness sake. Likewise Jesus was hated and persecuted without a cause. They took John by violence and threw him into prison; and he was beheaded. Jesus who is the kingdom of heaven in its glory was persecuted by violence, or by making void the law, and outraging every principle of law and righteousness, or with wicked hands they killed the prince of life. Thus they took the kingdom of heaven by violence.

Stephen's persecutors resisted the Holy Ghost. How? They persecuted Stephen who was filled with the Holy Ghost. The more they saw of the effect of that kingdom in him the more they strove against it.

They killed Stephen. They killed John the Baptist. They killed Christ.

3rd. How different it is to receive the kingdom of heaven. How harmless and humble, meek and lowly as a little child does every one become who inherits the kingdom of heaven, or enters therein. Surely such are not violent people. They do not make void the law in coming to Jesus Christ. The law is fulfilled in them who walk not in the flesh but after the Spirit.

Also Sister Coleman requests my view of 2d Cor. 12.13. "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you. Forgive me this wrong."

Paul preached the gospel free or without charge to the church at Corinth. Men esteem it a favor if others give to them or serve and labor for them without charging them. Yet it is better to give than to receive. If the brethren at Corinth had loved Paul as

much as he loved them they would not have permitted this, but would have ministered to him, and hence there would have been equality. Such is man's selfishness that he would rather receive than to give, and many would allow a preacher to preach all his life, and never give him any thing saying, if the Lord calls him he will take care of the preacher, and if he starves it is evidence the Lord has not called him, and therefore he ought to starve for if the Lord calls one to preach he will take care of him.

This church was inferior to other churches. Why did Paul say to them forgive me this wrong." It was to cut off occasion or boasting of others. No man could then say Paul had preached for money, and other preachers, if they proved that the Lord had called them, must also preach without charge as Paul, or they would not have the signs of being called that Paul had.

How selfish poor man is. How ready to burden others that he may receive. How much more noble to serve others, and lay down our lives for the brethren. Old Baptist preachers have all the opportunity they could ask to prove that they love the churches by serving them as the brethren generally allow them to do without ministering much to them.

P. D. G.

TRIP.

On Saturday night before the second Sunday in February I left home to fill an appointment in Greensboro, N. C., the second Sunday. Reaching Greensboro about day break with snow on the ground and sleet, and the weather storming and hailing, it was a dismal outlook. I wished myself at home.

But at the meeting I found some precious yoke-fellows, Elders A. M. Denny, and G. O. Key, besides young Brother Denny and several members. That day I saw what I had read of.

We read in the New Testament that Philip and his household were baptized, and likewise Lydia and her household. Those in favor of infant sprinkling contend that there were infants in these households, and hence that infant sprinkling is warranted by the Scriptures. But that day I saw a man, his wife and his two daughters—an entire family—all baptized by young Elder Denny.

There is an arm of Abbott's Creek church in Greensboro, and there are several Baptists in this town.

I also went up to Winston Salem. There are some members here. They desire preaching here also, and have bought a nice lot of land, and desire to build a house in which to worship God, and I have for quite a while desired that they should have such a place. If any brethren or friends feel inclined to help in this matter, if they will send their gifts to Sister A. E. Burton, 628 Trade street, Winston Salem, N. C., it will be applied to this noble purpose.

P. D. G.

Tillman, Chatham Co., N. C.

Mr. Gold, please give your view of 1st John 5:16-17 and Matt. 12, 31-32.

As I read I find many things I do not understand.

I wish you or some one would come to old Bear Creek and preach, if it is the Lord's will. Please invite some one through the Landmark to come and preach there. They are a people I love to hear preach, and I love to visit them, for I believe when I am with them I am with the Lord's people.

I some times think of offering myself to the church as a witness of Christ's power to save. But sometimes the way is so dark to me I fear I will be a stumbling block to some one.

Christ is the head of his church, and by the grace of God we are fit mem-

bers to belong to the church of Jesus Christ.

I do not believe the institutions of men have or ever will have anything to do with it. I believe that in the resurrection of Jesus Christ the church of the first born from the dead is manifested, and they are complete in him, and dead to the rudiments of the world.

But the so-called christian world tell me it is any and all if you will go to Sunday school, and pay the preacher. You can dance, play cards, and tell lies and belong to any secret orders you want to. But you must not drink liquor—that is the damning sin. It makes my heart beat cold when I go to such as that. I shall live and die out of the church of that make, for it is built for the quantity and not for the quality. But with the Primitive Baptists I want to be when they preach. I want to be where they live, and where they die I want to die.

RAD HILLIARD.

Remarks:

Our friend it seems to me is not far from the kingdom. It is not in meats nor drinks, but in righteousness, joy, and peace in the Holy Ghost.

There is room for you in this blessed home, and abundance of corn and wine for the hungry—corn for the young men—strong meat for them that are of full age, and new wine for the maids, or to cheer such as are of a weak and fearful spirit.

I would like to go to old Bear Creek if the way should be open. Will some of our brethren give them appointments as they can.

I have written some of my view of the Scriptures our friend calls my attention to.

"If any man see his brother sin a sin which is not unto death he shall ask, and he shall give him life for them that sin not unto death. There is a sin un-

to death: I do not say he shall pray for it.

All unrighteousness is sin; and there is a sin not unto death."

What a strait way this is to walk in, and how little, humble and dependent one must be to walk therein.

1st. Love is indispensable to the faithful walk of a child of God. Love worketh no ill to his neighbor, but love causes us to walk in righteousness. Those that love the Lord love the brethren, and will seek the good of the brethren. If I love my brethren I will avoid doing such things as will distress or offend them. We feel if one loves us he will not wrong us. Then if we love him the rule works the same way guiding us so that we will seek to do him good and not evil.

2nd. Then if we see our brother sin a sin which is not unto death we should ask God to forgive him, or give him life that he die not. The wages of sin is death, or that is what follows as the consequence of sin. If we have love it will safely guide us, for we cannot be unfaithful to God nor to the truth. If we love our brethren we love God, and therefore could not fellowship that which is condemned by the Lord.

3rd. How should we tell whether a sin is unto death, for all unrighteousness is sin; but there is a sin not unto death? "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come," Matt. 12: 31-32. The classes set down or described in Scripture that shall not inherit the kingdom of God, or that shall not be saved, are fornicators, adulterers, adulterers, effeminate, abusers of themselves with

mankind, thieves, covetous, drunkards, revilers, extortioners, 1st Cor. 6: 9-10. Of course it is meant such as die in that state. Grace has called some of all these corrupt characters to holy living, and they have repented and loathed themselves and their ungodly lives, and hated specially their own vile conduct. For the following verse states that such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God.

Malice in the heart and life against the Holy Ghost prompting to blaspheming the Holy Spirit, or of charging the work of the Holy Ghost to some evil spirit has no forgiveness.

Suppose you see your brother sin in such a way you have no spirit to pray for him, or to forgive him, and have lost all fellowship for him, then what? But suppose you see him sin in such a way that you can pity him, and forgive him, and pray for him? If your love is all gone, and you have lost all fellowship for him, how can you pray for him?

Brethren, what manner of persons ought we to be in all holy conversation. Surely we need the spirit of the Lord to guide us into all truth.

If a member of the church should sin a sin unto death, and the brethren withdraw fellowship from him, but after this it should be manifested to the brethren that he has repented and found mercy of the Lord, so that the joys of the Lord are restored unto him, can the church restore him again to fellowship? We often do that way. Every time we turn a brother out of the church we say his sin is one unto death, and when we restore him to fellowship we feel that the Lord has forgiven him, and we also forgive him. There is a restoring when one is overtaken in a fault and the spiritual restore him, that is they confirm their love unto him upon his mani-

festation of godly sorrow. His sin was not unto death. For when he sinned he felt the withering of that fellowship the church had for him, and he was cast out in his feelings but he was met with repentance toward God and faith in the Lord Jesus and the brethren that are spiritual restored him to his former standing in the church without cutting him off. P. D. G.

Sister B. A. Morris requests my view of Isai. 66:8, "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children."

The things here declared are contrary to and above nature. Naturally a mother could not bring forth a child without travail, nor without pain. But here is reference to the Virgin bringing forth a son that shall be called Jesus, for he shall save his people from their sins. Among miracles we must consider this a wonderful one in the manifestation of the Son of God, and in the results of his coming.

Who ever heard of such a thing, or hath seen such things? Shall the earth be made to bring forth in one day? Has the earth such power? No. We see no such prodigies in nature, or in the earth, or in natural operations.

Shall a nation be born at once? No, not naturally. For in nature the birth of individuals and their growth requires months and years, and nations are slower in coming on the stage of existence. Then the individuals or inhabitants composing a nation are of different ages. But here is a people diverse from all others. A nation is born in a day. For as soon as Zion travailed she brought forth her children. Nor is there any failure in this birth. Shall Zion travail and not bring

forth? No. This is not like the work of the creature.

Jesus was delivered for our offences. When he went into death he bore all the guilt, the burden, felt the pain for his people. All the waves and billows of divine wrath rolled over him. He suffered the just one for the unjust. His soul was exceedingly sorrowful unto death, and he could say behold and see if there be any sorrow like unto my sorrow. But he shall see of the travail of his soul and be satisfied. What joy came to him in the morning of his resurrection. Thy dead man shall live, together with my dead body shall they arise.

Peter writes, "Blessed be the God and Father of our Lord Jesus Christ which hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you."

Paul writes, "We thus judge if one died for all then were all dead, and that he (Jesus) died for all, that they which live should not live unto themselves, but unto him who died for them and rose again." If Christ be risen we are not in our sins. Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. We are quickened to gether with Christ.

Jesus never died but once, nor did he rise from the dead but once, and he was raised for our justification. This is the nation born in a day—in the Lord's day, a most wonderful day. Personally and experimentally each one is born again here in time some before others, some younger than others. But when we come to foundation matters we say never our surety died but once, nor rose from the dead but once, and that was for his people. Personally Adam was the only man that ate the forbidden fruit in

the garden, yet all of his offspring ate it in and by him, and hence all died in him. Even so Jesus trod the wine press alone, yet as by the disobedience of one many are made sinners, even so by the obedience of one shall many be made righteous. The righteous nation keeps the truth. This is the only nation for signs and wonders in the earth. This is all the Lord's doings. His glorious arm is stretched out in the salvation of those born of incorruptible seed by the word of God that liveth and abideth forever. P. D. G.

OBITUARIES

SARAH E. BELL.

Sarah E. Bell, daughter of Joseph and Sarah Walston was born August 27, 1854, in Halifax county, N. C. Her parents being Primitive Baptist, and pure in heart, always impressed her mind with the idea of the True God and brought her up in the admonition and fear of the Lord. She was a devoted and obedient child and daughter to her parents and was much beloved by her neighbors and associates. She was married at the age of 19 to Mr. Henry Thomas Bell in the 2d day of September 1873. To them were born sixteen children, ten girls and six boys. She departed this life February 17, 1905 at the age of 50 years 5 months and 20 days. Her husband, nine girls and three boys survive her.

Four of the children died in infancy. She united with the church at Hopeland in the town of Whitakers, N. C., on Saturday before the First Sunday in September and was baptized on the First Sunday in September in 1882 by Elder A. J. Moore, the pastor. Strong and immovable in the doctrine of God our Savior, she was ever faithful in attendance at her meeting and always manifested a loving spirit. Loving the cause of Christ, His way and word, it was a source of great joy to meet with the brethren and join in the solemn sacred worship of her God.

She was taken sick about two years ago and was confined to her bed about nineteen months. That fatal disease, consumption, which wastes away the life it touches, attended as it ever is with a hectic fever and cough gradually did its work while the body in all its organism is giving way to the terror of humanity, her soul was visited, refreshed and comforted by the presence of Jesus, whose everlasting arm is beneath her.

At times when we have visited her she has spoke of frequent visits of especial grace, was not warning, but believing praising the Lord for his unspeakable gift.

A wonder at times to those who stood around, not only scripture, but she repeated several stanzas of hymns and sung some of them. In her extreme suffering she says the will of God be done. A loving wife and devoted mother, her advice and council was good. Conscious of approaching death she would say I can not stay with you much longer and desired that God would prepare them by grace to meet her in heaven, as she felt sure she would be at rest. She folded her hands just before leaving and fell asleep without a struggle. She desired her precious Saviour would take her home to rest that her children would not grieve for her.

A kind husband and daughter were by her side and ministered to her wants. We have admired the loving service, unassuming patience and laborous night-watchings in this lovely family. Willing to lay down life itself and sacrifice all worldly pleasures for mother. God who called her years ago filled her heart with love and willingness to follow him in the liquid grave having borne her grief and sorrows was her rod and staff, and through the valley's shadow of death, has called her home, but we mourn not as those who have no hope. Our loss is her eternal gain. At home in the bosom of God where sickness, sorrow, pain nor death can never enter but basking in the full realization of that long looked for perfect day.

Her body was laid to rest in about half a mile of her home in the presence of

weeping family and many sympathizing friends. Elder Jordan Johnson made some appropriate and comforting remarks on the resurrection life and all turned away in the deep silence of a long farewell, but in the hope of meeting beyond this vale of tears.

May husband, children, relatives and friends, recognize the hand of God in this change—that death is swallowed up in victory through his holy name.

'Dearest mother, thou has left us,

And our loss we deeply feel,

But 'tis God who hath bereft us,

He can all our sorrows heal."

A. J. MOORE.

Whitakers, N. C.

JAMES HODNETT.

Swansonville, Va., March 7, 1905.

Dear Brother Gold:—To comply with the request of our highly esteemed and beareved sister, Bettle D. Hodnett, I will write a short notice in memory of her kind husband, Deacon James Hodnett. He was born and raised in Pittsylvania county near Chatham, was born in the year 1824, and departed this life September 13, 1904, making his stay on earth about 80 years. Our brother was twice married; his first wife was a miss Robertson, and his second wife, a Miss Dodson. Of this union were two sons and four daughters who survive him, and I think one inclined towards the God their father served. The writer baptized the young Miss Fanie a devoted and lovely Christian. Brother Hodnet was baptized into the fellowship of Whitethorn church by Elder J. R. Martin and was ordained to the office of Deacon. In that capacity he served until old age and afflictions unfitted him for service, when he asked to resign, but the church did not feel willing for him to do so, but excused him from duty and appointed another to perform the duties of the office. Brother Hodnet was a man of tender feeling. Experimental preaching was sweet to him. His home was a pleasant place for Baptists, especially preachers. The writer was often made to feel encouraged by his kindness. He

never forgot his pastor, often enquiring after his needs, faithful to meet him at old Whitethorn, which was a sacred place to us, at which place we will meet no more. We miss him greatly, but he has gone to his reward. He left a faithful Christian wife, though greatly afflicted, she patiently and lovingly waited on him till the end. He has been in failing health for many years. He was a devoted and loving husband, and kind father. May God wonderfully bless the bereaved wife and children and supply them with grace and lead them in the way of life everlasting, is the prayer of the writer,

G. W. HUNDLEY.

APPOINTMENTS

E. E. LUNDAY.

Sandy Grove—Saturday and First Sunday in May.

Bethel—Monday.

Newport—Wednesday.

Hunting Quarter—Tuesday after Second Sunday.

Will some one meet me at Mt. Airy Monday night after the First Sunday in April, also some one meet me at Liberty on Saturday before the fourth Sunday. If Bro. Johnson desires he can arrange an appointment for me on Monday after the Fourth Sunday in April.

J. A. MONSEES.

Tom's Creek—Friday before third Sunday in April.

Rock Hill—Saturday and Third Sunday

Mount Tabor—Monday.

Brush Creek—Tuesday.

Sugg's Creek—Thursday.

White Oak Springs—Friday.

Big Creek—Saturday and Fourth Sunday.

Mountain Creek—Monday.

Albermarle—Monday night.

Freedom—Tuesday.

Bear Creek—Wednesday.

Liberty Hill—Thursday.

Jones Hill—Friday.

Meadow Creek—Saturday.

Clark's Grove—Fifth Sunday.
 Watson—Monday, May 1.
 Union Grove—Tuesday.
 High Hill—Wednesday.
 Liberty—Thursday.
 Lawyer Springs—Friday.
 Thence to the Bear Creek Association.
 Jerusalem—Tuesday after the first Sunday in May.
 Howard's Chapel—Wednesday.
 Flat Creek—Thursday.
 Salisbury—Friday.
 Pine—Saturday and second Sunday.
 High Point—Wednesday night after the second Sunday in May.
 Greensboro—Thursday.
 Wolf Island—Friday.
 Reidsville—Friday night.
 Thence to Mayo Association.
 Good Will Tuesday.
 Sardis—Wednesday.
 Buffalo—Thursday.
 North View—Saturday and fourth Sunday in May.
 Conveyance needed when off the railroad.

W. T. BROADWAY.

Dutchville, April 10.
 Ross, April 11.
 Eno, April 12.
 Durham, at night, April 12.
 Whitfield School House, April 13.
 A. Whitfield's April 14.
 Will Brother Whitfield meet him at Whitfield's School House.
 Big Meadow, April 15 and 16.
 Read Cross School House, April 17.
 Brush Creek, April 18.
 Center Falls, April 20.
 Rock Hill, April 22 and 23.
 Pleasant Hill, April 24.
 Sugg Creek, April 25.
 White Oak Springs, April 26.
 Big Creek, April 27.
 Flat Creek, April 29 and 30.
 Mountain Creek, May 1.
 Albermarle at night.
 Freedom, May 2.
 Liberty Hill, May 3.

Jone's Hill, May 4.
 Walton, May 5.
 Thence to Bear Creek Association.

W. W. BARNES.

Goose Creek Island, Thursday before the 3rd Sunday in April.
 Bethel Saturday.
 Sandy Grove Sunday.
 Blount's Creek Monday.
 Galloways Tuesday.
 Red Banks Wednesday.
 Tysons Thursday.
 Farmville Friday.
 Meadow Saturday and Sunday.
 White Oak Monday.
 Wilson Tuesday.
 Black Creek, Union.
 Aycock's Monday after.
 Nahunta Tuesday.
 Memorial Wednesday.
 Beulah Thursday.
 Upper Black Creek Friday.
 Scotts Saturday and 1st Sunday.
 Contennea Monday.

ISAAC JONES.

Durham, Tuesday night before the fourth Sunday in April.
 Mr. Lebanon, Wednesday.
 Camp Creek, Thursday.
 Tar River, Friday, Saturday and fourth Sunday at Section meeting. Also funeral of Sister Williford.

M. P. SMITH.

Great Swamp, Saturday and fourth Sunday in April.
 Tysons, Monday.
 Damascus, Tuesday.
 Meadow, Wednesday.
 White Oak, Thursday.
 Wilson, Friday.
 Black Creek, Saturday and fifth Sunday.
 Upper Town Creek, Monday.
 Pleasant Hill, Tuesday.
 Mill Branch, Wednesday.
 Falls, Thursday.
 South Quay, Va., Saturday and first Sunday in May.

A. G. MORTON.

Big Creek, Tuesday after the 4th Sunday in April.

Suggs Creek, Wednesday.

Pleasant Hill, Thursday.

White Oak Springs, Friday.

Brother Reuben Dealton's, Saturday night and 5th Sunday.

Will need conveyance.

Elder Lundy's appointments are called in April the fifth Sunday in April.

MARRIED

March 8, 1905, at Bro. Jesse Moore's residence, Mr. W. H. Jones and Sister Fannie E. Moore. In 1871 I married the father and mother Brother and Sister Moore. The Lord has blessed them with nice children, prospered them in business and given them a good name.

P. D. GOLD.

FOR PUBLICATION.

Brother M. M. Morris was ordained to the ministry of the gospel of Christ on the 4th Sunday in January, 1905, Brethren T. N. Walton and N. T. Oaks laying hands on him. He answered all questions that were asked him with satisfaction.

Bro. Morris is a very dear brother to me. Oh, that I could feel to be as good a Christian as I take him to be. If I should speak for the church I don't think I would make a mistake to say the church all agrees with me.

Done by order of the church.

T. N. WALTON, Moderator.

JACKSON WALTERS, Clerk.

Bro. Gold, I have been requested to have this published concerning Bro. Morris' ordination, and I thought it might be some help to him. You can do what you think proper in regard to it. I talked with him (Bro. Morris) some about it, and he said it might be well to have it published.

JACKSON WALTERS.

The next session of the Country Line Union will meet, the Lord willing, with the church at Lynch's Creek on Saturday and 5th Sunday in April.

W. R. HAWKINS, Church Clerk.

The Spring session of the Bear Creek Association is to convene with the church at Pleasant Grove, Union county, N. C., three and a half miles north of Marshville, commencing on Saturday before 1st Sunday in May, 1905. Those who come by rail get off at Marshville, Saturday morning, first sending a card to Elder J. F. Mills, Leander Williams or J. R. Griffin, Marshville, N. C., and conveyance will be provided. A cordial invitation is extended. J. W. JONES, Marshville, N. C., Clerk.

R. F. D. No. 1.

Brother E. A. Stanfield's address is Robertsonville, N. C., care of Brother J. C. Robertson.

The next session of the Cedar Island Union is appointed to be held with the church at Sheffields, near New Berne, N. C., Friday, Saturday and fifth Sunday in April, 1905. A cordial invitation is extended

JNO. P. TINGLE, Clerk.

Elder G. W. Stewart, of Cramer, Ala., has published a book of 385 pages entitled the Two Witnesses, containing 22 chapters. 1, The Promise; 2, An Allegory; 3, Declaration; 4, Example; 5, Who are the Primitive Baptists?; 6, History of the Baptists; 7, Mode and Subjects of Baptism; 8, Babylon; 9, Progress; 10, Crime Increasing; 11, The Celestial Railroad; 12, Sunday Schools; 13, Secret Societies; 14, Roman Catholics; 15, Denominations; 16, Origin of Religious Institutions; 17, Quotations; 18, Proverbs; 19, Questions Answered; 20, Miscellaneous Information; 21, The Bible; 22, Definitions of Important Words.

It is written in his clear and argumentative style, contains much readable information, and is an interesting book.

Price, \$1.25. 25 cents may be sent in postage stamps. Send money in registered letter, or, if by money order, let it be on post-office at Greensboro, Ala., but address the letter containing it to

Eld. G. W. STWEART,
Cramer, Ala.

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NO. 11.

Zion's Landmark.

Be the first to
PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

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

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

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, 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 REMITTANCES AND OFFICES should be written plainly.

Send contributions and remittances of P. O. Orders, money

orders and all remittances to the Editor, Zion's Landmark, P. O. Box 100, New York, N. Y. If you prefer to send your remittances to the Editor, please send them to the Editor, Zion's Landmark, P. O. Box 100, New York, N. Y. If you prefer to send your remittances to the Editor, please send them to the Editor, Zion's Landmark, P. O. Box 100, New York, N. Y.

J. WILSON, EDITOR.

The next volume of the Standard Landmark will contain the last volume of the Church of Christ's Proceedings, and will be published in April.

W. H. HAWKINS, THREE DOLLARS.

Subscription of LANDMARK, N. C. Wilson, N. C. If you prefer to send your remittances to the Editor, please send them to the Editor, Zion's Landmark, P. O. Box 100, New York, N. Y. If you prefer to send your remittances to the Editor, please send them to the Editor, Zion's Landmark, P. O. Box 100, New York, N. Y.

E. G. W. STEWART

CHURCH

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THOUGHTS AS THEY OCCUR.

It is impossible for mortal man to picture to himself the heaven that would satisfy him. Imagination fails here. Our mental powers cannot comprehend that which would answer the needs of that one who has been made alive unto God. We cannot think what it would be to be perfectly at rest forever satisfied for all eternity, with never the painful pleasure of another want to stir anxiety within us. Yes we shall be satisfied, when we awake, with the likeness of Christ. We shall never have another want after our vile body shall have been fashioned like unto his glorious body, and we thus conformed to his image.

God in wisdom has hid from our present comprehension what we shall be that we may fully trust and rest in him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit: For the spirit searcheth all things, yea, the deep things of God." Therefore, while we are in this mortal state our nearest approach to perfect happiness is when we are nearest to a perfect trust in God, casting all our cares upon him, committing our way unto him, delighting ourselves, also, in him, and resting in him. Ps. 37: 3-7.

"Now that the dead are raised up even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the

God of Jacob. For he is not the God of the dead but of the living; for all live unto him." Luke 20, 37-38. These are the words of Jesus. How did Moses show by this language that the dead are raised up, if Abraham and Isaac and Jacob are not living unto God?

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." But while there is a glorious sense in which the believer in Jesus shall never die, as these golden words declare, yet when the natural life has left the body that body is dead, and the saint has fallen asleep in Jesus. That body that is now dead was sealed unto the day of redemption, and for that redemption of our body we wait while groaning within ourselves under the bondage of corruption. Rom. 8:23. Eph. 4:30. I Thess. 5:23. This body is sown in death as a grain of wheat is sown in the ground. The grain of wheat is raised again, but not as it was sown. The body that was sown in death is raised again. "The dead are raised up." But it is not raised as it was sown. It was sown in corruption, a vile body, a natural body; it is raised in incorruption, a spiritual body. The resurrection of the body of Jesus secures the resurrection of the bodies of all the redeemed. He was raised up by the glory of the Father, but he took up his own life which he had laid down of himself. The power or

commandment to do this he received of his Father. He brought out of the grave the same body that was laid there, unchanged, and thus he destroyed the grave, abolished death, and became the resurrection and the life. He was born from the dead, and those who were raised up together with him are the children of the resurrection, and therefore children of God. Luke 20:36.

While we remain on the shores of time there are with us past, present and future. The past we remember, the present we experience, the future we look forward to with dread or hope. While we are in time the resurrection of the dead is always in the future. While the saint is here in this mortal state of existence he desires "to know Jesus, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if that by any means he might attain unto the resurrection of the dead." Phil. 3:10-11. But the resurrection of the dead is never, in any sense, "past already," as some have said. It is always to come. It is the crowning desire or hope of all the saints in time. In hope of the resurrection we live our life of faith upon the Son of God. In hope of the resurrection we see the dear saint fall asleep, and bury our dead out of our sight.

But with the one whose mortal life has closed there is no more time. He is in eternity. There is no more past or future with him, as there still is with us who are left in time. He lives unto God. All the departed saints live unto God.

"But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." II Peter 3:9. No passing of days and years and ages with the Lord, but one eternal now; and so shall it be with those whom he calls out of time into his own eternal

glory. The word "predestination" is used with reference to time, and to the experience of man in time. The word is not needed with reference to God who inhabiteth eternity." All time, past and future, is ever before him. "Forever, O God, thy word is settled in heaven." He knoweth things that are not as though they were."

"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When "the Lord went up with a shout, our God with the sound of a trumpet," no mortal ear heard that trumpet sound. But it is heard by every child of God in his soul's experience of the victories of faith. So when "the Lord shall descend from heaven with a shout with the voice of the Arch angel and the trumpet of God," no mortal eye will see that glorious descent, no mortal ear will hear that shout of holy triumph, nor can the heart of man comprehend this glorious fulfillment of the mystery of salvation. But every redeemed soul will see the descending Saviour, and hear the glorious sound of the trumpet of God. No mortal eye could possibly see the rising of the dead, nor perceive a spiritual or celestial body. But "the dead in Christ shall rise first," that is, before these "which are alive and remain unto the coming of the Lord." These "shall not prevent, or go before, those that are asleep."

I quote from an article of Elder Wm. J. Purington, presenting the doctrine of the resurrection of the dead in the Sign of the Times of February 1, 1883.

"In the translation of Enoch and Elijah were their bodies left here on earth and something else taken?" "Will Enoch and Elijah be exceptions in this glorious doctrine of the resurrection? Certainly not, and if their bodies were so precious as to be translated, will any bodies of the Saints for whom Jesus

died be lost? No, never! But some dear one may say, I cannot comprehend how this can be. My dear brother or sister, it is not a matter for you or me, or any one else to comprehend; for if we have living faith it stands in the wisdom of God." "We shall be caught up together with them in (not unto) the clouds; In this being caught up they are separated from the earth; and the word "together" is of very strong force here, for it does not mean a promiscuous assembly, or bringing into contact substances which have no affinity; but a likeness and fitness in every respect. For our word is from *hama*, which means fitness in every respect. Therefore Enoch and Elijah will be just like them, and they will be exactly like the two translated servants of God. And will not be caught up into the clouds, but in the clouds. What clouds? Such as we see almost daily passing through the heaven literally? Certainly not; for they are material clouds; and the resurrection is not a material one, but a spiritual rising up. But if we turn to Hebrews 12 1-2, we have the clouds described.

"To meet the Lord in the air." Does this simply mean the air that we mortals inhale and exhale? Certainly it has a deeper meaning, for that state of spiritual existence in which the church then shall be, is clearly to the faith of believers designated. For immortal and glorified saints will not then need the polluted atmosphere that surrounds this earth, the footstool of our God; but that spiritual air or atmosphere, thus to speak, in which no impurity, no cause of disease, can exist, but pure and holy, being heaven itself. "And so shall we ever be with the Lord."

It seems to our inquisitive natural minds that we must understand "how the dead are raised up, and with what body they come." We seek to fill up what we think to be lacking in the lan-

guage of the Scriptures, drawing conclusions, telling how the mysterious work must be done, and insisting that others shall adopt the terms in which we or others have tried to explain the unexplainable. We do not try to explain how the Lord created the world out of nothing. The natural mind cannot enter this field. These mysteries are the exclusive province of faith. The natural eye could not see a risen, a spiritual, a celestial body, nor can the natural mind imagine it. But faith is at home here, and receives with simple, child like confidence the form of sound words, not the words of uninspired men, but words that have been given by the inspiration of the Spirit of God. Faith asks no questions as to how these things can be done, because it sees no difficulties in the way to hinder or prevent the accomplishment of all that God has declared.

When we begin to think or talk of the scattered particles of dust being brought together, after thousands of years and fashioned into the form of a body again such as it was at the moment of death, we are dealing with natural things, and addressing the natural intellect, and talking of what a natural man, who knows nothing of spiritual things, can understand. God's power is equal to the accomplishment of any work. But it is not for a man to say what he does and how he does it, only as we use the form of sound words which he has furnished us in the inspired scriptures of truth. When we thoughtfully and carefully examine the literature of theologians upon this most wonderful subject, and compare it with the Scriptures, we shall be amazed to observe how much of it is the tradition of men, with no scriptural support. It is enough for faith to be assured in the word of truth, that "the dead are raised up;" that this same body which is sown in corruption, weakness and dis-

honor, is raised in incorruption, power and glory.

Between the moment of death, or of falling asleep in Jesus, when the body is sown a natural body, and the moment of the resurrection, when in the twinkling of an eye it is raised a spiritual body, there lies all the mystery. And the mind can no more understand the work done in that unsearchable interval, whether one moment or ten thousand years, than it can understand the limit of space or duration, or how the world was created out of nothing.

When one receives in reverent faith and love every word spoken upon this subject by the Saviour and his apostles, I don't think we should suspect him of unbelief in the doctrine of the resurrection because he cannot go beyond the strict language of Scripture in expressing his belief in regard to a mystery so profound.

We must always bear in mind, in connection with this subject, that with the Lord one day and a thousand years are just alike.

Moses died and was buried by the Lord in the land of Moab, over against Beth-peor. Elijah went up by a whirlwind into the heaven. Both of them appeared in glory with Jesus in the holy mount, "and spoke with him of his sufferings which he should accomplish at Jerusalem."

The forms of the earthly bodies, with their differences and distinctions here, are not preserved in the risen body, for that will be like the glorious body of Jesus. But the identity is preserved. It is the same body, yet the marks of mortality are gone. It is the same body, yet no longer dust, no longer flesh and blood, no longer mortal. After Jesus was glorified we know him no more after the flesh. II Cor. 5:16; neither will his people be known after the flesh in glory for "flesh and blood cannot enter into the kingdom of heaven." By the

power of Jesus, "Who is able to subdue even all things unto himself," the fashion of mortality has been put off, and the glorious fashion of immortality put on.

When "the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them. Peace be unto you."

I have never tried to imagine how Jesus came into that room. No door or window had to be opened for him, nor was there any displacement of material in order to allow him to enter. I do not try to imagine how the dead are raised up, nor how we shall appear in the resurrection. I only know that it will not be in the sight or understanding of natural men.

All that were ever raised from the dead in the sight of men, as Lazarus, the widow's sons, Jairus' daughter, and those who came out of their graves after the resurrection of Jesus, and appeared unto Many in Jerusalem, were brought back to natural life.

It is enough to know that the dead do rise; that "the trumpet shall sound, and the dead shall be raised incorruptible." It is enough to know that it is we, ourselves, poor sinners, who sorrow and suffer, and do travail in pain together on account of sin here in time, and who sometimes rejoice in hope of deliverance from the bondage of corruption, who shall rise from the dead at the appearing of Jesus Christ, and that it is our identical vile body which shall be changed that it may be fashioned like unto his glorious body.

Faith does not ask an explanation of this, but confidently and lovingly receives the word which declares the glorious mystery, and holds it fast. More will never be known until it is known in the experience of it. The words of the dear Saviour to the Sadducees already quoted, are a part of the teaching

concerning this mystery, all parts of which are equally important, and no one part to be considered separately from another.

Faith sees the grave destroyed, as the Lord declared it should be, and death abolished, and looks from the moment of death, which is falling asleep, directly to the heaven of eternal glory. As the holy body of Jesus was glorified when he ascended and sat on the right hand of God, and is known no more after the flesh, so faith beholds the bodies of the redeemed, incomprehensibly changed, appearing with Jesus in glory, to be known after the flesh no more. Infinite and eternal joy and blessedness shall be theirs in that spiritual state of existence. "Who shall be accounted worthy to obtain that dead. They neither marry, nor are given in marriage." Earth's fleeting and unsatisfactory joys are desired by them no more. "Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." Then shall we be satisfied.

SILAS H. DURAND.

Southampton, Pa., Feb. 9, 1905.

Elder Gold:—I have had a mind for some time to relate my feelings. The first time I ever saw myself a lost sinner was in June, 1890. I was sick and dreamed that I and my school teacher started on a journey, saying we would go and see where the sun sets, and we went until we could put our hands on the sun, and there were two roads—a wide one and a narrow one. The wide one went south down into the ground. The narrow one went north toward the sky. We said we would go down the wide road, and see what we could do down there. We went to where we could see blazes of fire and smoke, and Satan came out of the bank and pushed my friend down in torment, and I beg-

ged Satan to take him out, and he would not. I fell to my knees and prayed to God to take him out of that miserable place and he came out, and we went back up to the other road, and we said we would go up that and see what we could. We did so, and at the top of that road was a beautiful city, as white as snow, and a gate of gold. The city was walled with white stone, and Christ was standing at the gate, and he asked us in, and everything was white. There was no sin. It was in streets. He asked me if I wished to see my grandfather. I said I did, and we went down the street until we came to a white house, and we went in. It was so beautiful I could not describe it. Grandfather was lying on a bed dressed in white, and looked to me as natural as he did in life. And grandfather asked me if I wanted to see my brother I never had seen. I said yes. And he took him out of his bosom, and showed him to me. I wanted to take him with me home, for he appeared to be alive, and they would not let me take him. But they told me that I should come and stay with him: and I awoke from sleep.

Then was my first time to try to pray, for I thought I was going to die, and I knew I was a sinner. My prayer was so weak it seemed to go down and not up, and the more I tried to pray the worse my condition became, and it seemed my soul was doomed to hell. This condition continued for some time. I had some impression to go to Mt. Beil, a Protestant church. I desired peace. At last I went, but had no desire to go to the mourner's bench. I did not want to go near it. On Thursday night during singing I leaned over, and I do not know what was the matter with me, I do not remember anything until singing and prayer was over. A woman was talking to me, and I was begging the Lord to have mercy on

me—a poor, lost sinner. They all begged me and told me I could get religion up there, and I went, but I could not stay there. The longer I stayed the worse I felt: and they would tell me to pray, and I tried for life and could not, and left feeling worse.

I tried to keep my feelings concealed, but some times would get in such a condition I would beg the Lord to take me from this world, for I thought hell was my lot any way. So great was my trouble that had it not been for the everlasting death I was tempted to kill myself to get out of my trouble.

For nearly three years I continued in this way. One day while living in Burlington, N. C., I was in greater trouble it appeared than I could bear, and did not know what I was doing, and do not know how long I was in that condition. The first I knew I was walking backward and forward and singing grace 'tise a charming sound, and I cannot tell how good I felt. I would sing awhile, and then could not help saying, sing praise to the Lord, saying praise the Lord, O my soul, and all that is within me bless his holy name.

Then I had a desire to join the church and be baptized. But there was no organized Primitive Baptist church there, and I joined the Missionaries, and was baptized, but did not enjoy the baptism as I thought, for I felt that I was doing wrong, and went home and tried to ask the Lord if I was right or not. I began to doubt and fear, and got so I hated the name of the place, and I left them, and it seemed a great burden rolled from my heart. I cannot say I am satisfied now. I have doubts and fears, and some times feel I am lost forever: but again I feel better and everything; but pears brighter to me.

Again I dreamed that I and my mother and the children were going to be

baptized somewhere at the foot of a hill, and we went and down below where we were going to be baptized was a furnace with fire in it, and a man standing there with a cap on his head, and he baptized us in that fire, and I thought that we were not even singed and his cap disappeared, and he had on a crown, and he baptized us with water, and the scripture came to me where it speaks of being baptized with the Holy Ghost and with fire.

I do not want to deceive any one, but to tell you some things of my travail in this life. I wanted to tell Mr. Broadway but I could not pick up courage enough to do so.

Dear friends, I have written this for some comfort of mind.

Your friend in a humble hope in the Lord. Remember me at a throne of grace

NETTIE GODFRE.

Wirtz, Va.

Elger P. D. Gold.

Dear Sir and Brother:—This evening my mind is wandering and meditating over the various denominations that are on the earth claiming to be worshipping the eternal God of Heaven. Today I went with my wife and children out to a nearby church where there was to be preaching by a denomination known as the Dunkards or German Baptists. I am surrounded by these people. Many of them are good neighbors, seemingly strictly honest, law-abiding citizens. Today they put forth a young man to preach whom they look upon as one of their learned and most talented preachers. I listened to his discourse closely, and am forced to the conclusion that he knows nothing of God's way of bringing sinners from darkness to light. Here the question arises in my mind if these people know nothing of repentance, regeneration and the spiritual birth, how can they preach to the comfort of God's

people? Today I heard people say he preached a fine sermon, while to me it was meaningless so far as the doctrine of Christ is concerned. Of course in his discourse, were it termed a lecture, he gave some good advice as to how to live an honest and moral life; but had in it no message of the comforting grace of God for his people.

Then am forced to the conclusion that if these people are honest in their relief that they are a deceived people, and know not God. Never have I heard one tell of the way that God led them from nature's night into the marvelous light. Like the great Spurgeon, of London, I believe that every preacher that is called of God will, on every fitting opportunity, tell his congregation of the way God brought him into his fold, and there by give comfort to some penitent sinner who is in the gall of bitterness and bonds of iniquity seeking rest for his troubled soul, and may be led from darkness to light, and from the power of Satan unto God.

When once I mourned a load of sin,
And conscience felt a wound within,
When all my works were thrown away,
When on my knees I knelt to pray,
Then blissful hour, remember well,
I learned thy love, Emanuel.

The above lines penned by the gifted Spurgeon years ago in the distant land across the sea are I believe comforting to every child of God and prove that God is gathering his elect into the fold from every nation and every clime, and they all, it matters not from what nation or walk in life, come telling the same experience of the grace and goodness of God to the comfort of all who have been regenerated and born again.

Brother Gold, would be glad to see you up here and hear you preach again. Since the death of our once beloved pastor, Elder John C. Hall, who is now I believe resting and glorifying God in a

world beyond this, of trials and troubles, it seems that you and Elders Carr, Lester, Branscombe, Jones, Moore, and others should come this way. It is true we have the gospel preached, I believe, in its purity, by our pastor and others who are young in the cause, but I think I can see where we often need the admonition and advice that Elder John C. Hall was so competent of giving us especially when some of us seemingly became a little "self important" regarding our church affairs.

Bro. Gold, I feel keenly my imperfections, omissions and commissions and desire your prayers.

Yours in hope,

ANDREW J. McNEIL

Whitmill, Va., Mar. 12, 1905.

Dear Bro. Gold:—Enclosed please find \$1.50 for my renewal of the dear old Landmark. I would have renewed sooner, but owing to bad weather and sickness have neglected to do so. I enjoy reading the letters from the brethren and sisters so much, and also the editorials, which is ever laden with good things.

Why don't you come to see us and preach for us some time? We would be so glad to have you come. We have such a prosperous church with much love manifested. Our beloved pastor is ever faithful to his duties, and his sermons are so much comfort to those of like faith.

I would like to speak a word of comfort and encouragement to persons that have not united with the church: Why not come forward, do your duty and receive the reward He has promised to the faithful? There is always room for the little lambs, and we rejoice to see them come. I love to obey and I love to see others obey. We always find comfort in doing His commandments.

Your sister in love and hope of a better world,

Mrs. Wm. TOMPKINS.

R. F. D. No 1.

Kind and Loving Brethren in the Lord and Elders Gold and Lester editors of the Landmark:—It is with impression of mind as I hope in the Lord, and I desire and pray that it may be of the Lord, for if it should be of man it profits nothing. Still I feel that the good Lord has forgiven me of my sins and called me by his grace to preach the everlasting gospel to a perishing generation, and feel weighted from some cause to travel a distance in as I hope the direction I have gone as I hope in the impression of the Lord and have felt of a surety that the Lord had enjoined that work on me to his name's praise and honor. This scripture often occurs in my mind, "Let us go again and visit our brethren in every city." It seems that the apostles traveled and preached the gospel, and Christ says this gospel shall be preached in every kindred and tongue, and I know it will be preached according to the purpose of God.

I went on a trip not long since and enjoyed meeting many of the brethren and sisters. It seemed in my travels, having a mind to do so, my lot was in different orders. There were some of our brethren and sisters. I aim to say I was not without a witness. Among them were many friends to the cause, while no doubt there were many pretenders. Yet there was no occurrence of trouble among those destitute places. Central Falls was one. On arriving there I met many friends who seemed to enquire for truth. I was cared for by Mr. M. C. Trogdon and his family, who seemed to feel near, though I had never seen them before. Among others I met Brother William C. Trogdon

and Brother Charles Smith. The Missionary church house was granted to my service for which I feel to thank the people for their kindness and good behaviour.

I then on leaving Central arrived at Randleman, where I met many friends. Among them I was cared for by Brother Smith, Sister Lawrence and Friend Russell, for which the Christian church house was open to my service for which I feel to thank those people for their kindness and good behaviour, feeling without a doubt that some of God's loved ones were there. On my leave from Randleman I arrived at the town of High Point.

Brother Gold, and brethren, I write this to inform you that I am one that believes that God's people are one and are a separate people from all other people in faith, in doctrine and in practice. While the Primitive Baptists have no house of their own as yet, some of the brethren or friends asked leave of the Missionary church house. It was open to my service. The people gathered as usual, but to my surprise I found that it was only granted for me to do the preaching, and the Missionary preacher to do the praying. The pastor of their church conducted the meeting. They through themselves introduced the service in their way by prayer and closed the service by the same. I thought they through their kindness deprived me and my brother preachers of what ought to have been a part of our duty. Among those of my brother preachers were Brother A. Moran of Stokes county, M. P. Moran of High Point and T. W. Walker, of High Point. I have not a doubt but the pastor of their church did this through a spirit of smartness, though it might have been in ignorance. So if you should see my name cast out as one who has gone off in Babylon, you may know that it is not so. Some

may call this mixed feed, but I cannot quite see it that way. There is no doubt but what they tried to make mixed feed of it, but in the service in my feelings it was as far from it as kerosene oil. Kerosene oil and water will not mix. You can put it in a vessel and shake it up together, but when it is allowed to settle, no sooner than it is still it is above, and water is beneath. Grace always is first. By grace are ye saved through faith, not of works. So you can no more mix grace and works than you can mix kerosene oil and water. So there is as much difference in grace and works as there is in light and darkness. If by works it is no more of grace; if by grace it is no more of works. So we see that one or the other can not stand in God's account. So according to divine authority grace stands and works falls. There is no boasting in this matter, and I feel to be less than nothing, and though I be but dust and ashes I hope that I am saved by grace which is love. God is love. God is light, and in him is no darkness at all. God is all in all, and will save his heart's delight, and will be glorified in the work of his own hands. May God save, or I perish.

Your Brother in hope of eternal life which God that cannot lie promised before the world began. Farewell

W. T. BROADWAY,
Cooleemee, N. C.

Beckville, Tex., March 6, 1905.
E. der P. D. Gold,

Dear Brother:—As my time has run out I will send my renewal for the Landmark. I have thought that I would have you to stop it, but the nearer the time comes the more I think about it. It looks like I can't do without it, as it comes so richly laden with good news from a far country filled with the blest spiritual manna from heaven that satisfies the poor hungry

thirsty soul who hungers and thirsts after righteousness. Yes, there are so many of God's little ones testifying to the one and glorious theme of salvation by grace, and the loneliness of themselves, and the richness of the King Emanuel. Yes, confessing that within themselves they can do nothing, and that Jesus is all, and has done all for them.

Hoping you success in publishing the Landmark, I remain your brother,
M. L. LILES.

Reidsville, N. C., Mar. 12, '05.

Dear Bro. Gold:—I have been reading the Landmark for a number of years and desire to continue taking it, for I have read it with much profit. I received much comfort in reading the communications, as many of them are from those I know, and especially do I love to read of the dear old Fathers in Israel. Brother Gold, I desire that all that are due you will send a part, if not all, so that you may continue to publish the blessed truth contained therein. May God's blessing rest upon us all.

Your little brother in hope of eternal life,

R. S. SUMMERS.

ed a long time and some one directed me to a palace to be cured. I went and when I got there it was the highest house I ever saw, and I went up in the topmost part. As I got to the door I was met by a woman and she asked me if I was looking for the man that healed without a knife and healed in secret. I told her yes. She passed on, and I stood waiting for her to return. I got tired waiting and walked in the door, and there sat a man in a chair like I never saw before, I looked at him and he at me, and he said "you are afflicted." I said yes. He opened a book and looked at me and

smiled. I can never tell how light and good I felt. I started away and came up with some more people that had been healed in the same way and I was talking with them. I found I had an infant baby in my arms that I was carrying as a token of my being healed I awoke: while I was showing it and telling of the mighty healer. Sister Luper, if you can interpret or explain the meaning of this dream I will be pleased. At first I thought it must be a sign of my death, as I grew worse for ten days, and the tenth day it seemed that I must give up. About 3 o'clock I found that my pulse was almost stopped. I told my little ten-year-old boy that I thought I was going to die. He being all I had to go for a doctor or do anything, he ran and fixed me a dose of medicine. He saw that I was weakening so fast he says, "Mamma, I'll have a doctor here in a few minutes." I did not expect to live until he got back, but as I grew weaker it seemed to me that I could feel the presence of the mighty helping hand. When the doctor came in he said, "You are very weak." I said yes. He inserted medicine in my arm to stimulate me so I could take medicine. With the Lord's help I revived, but am very weak yet. Like poor Job in my afflictions I can sometimes rejoice in the Lord, for blessed is he who afflicts to heal and is ever ready to help his little ones in their sore trials and afflictions, and dear sister, it makes me feel that I am one when I look back and think what low places and deep waters he has led me through. I am growing so weak the doctor has directed my nourishments to be given every four hours. I hope it will help me. Dear sister, I may not live until you get this, but if I do not may God provide for my little one. It grieves me hard to have to leave them, for there is no one to care for them like

a mother, but if be the Lord's will to take me, his will be done, not mine. But dear sister, I cannot feel that the blessed Lord will take me from them yet, but I must suffer according to his will.

I was lying it looked like in a dying condition when these words came to me, "Cheer up, little one, the labor is not done, and I will be with thee to the end, I am the Lord thy God, that speaketh in power. Dear sister, the strength that I feel in these words is indescribable.

I could write more but am too weak. I have been six days writing this, a line or two at the time. I would be glad for you to come and spend a night or so with me. I am just thirsting and craving for some good company to talk with and pass away the time. While it is comforting to me to say the Lord is ever present and merciful to suffering ones, I feel that I cannot thank and praise him enough for his ever tender mercies to me in my afflictions.

Write soon to your loving sister in Christ I hope,

PENINA RUFFIN.

Dear Brother Gold, the above is another good letter from Sister Ruffin. I feel that others will enjoy reading it. I have copied it just as it was written to me. You can publish it if you think it not amiss.

Your sister with a sweet hope in Christ.
MATTIE LUPER.

Brother J. T. Belleme requests my view of Jonah 3:10, "And the Lord saw their works, that they turned from their evil way; and God repented the evil that he had said that he would do unto them; and he did it not."

Also Num. 23:19, "God is not a man, that he should lie, neither the Son of man that he should re-

pent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

This latter quotation is the language of Balaam, a soothsayer, but lest some should claim that he had not spoken the truth I will also quote what Samuel, the true prophet uttered to Saul 1st Samuel 15:29, "And also the strength of Israel will not lie, nor repent, for he is not a man that he should repent." But Jonah also said to the Lord, "For I know that thou art a gracious God, and merciful, and slow to anger." of great kindness, and repentest thee of the evil," Jonah 4:2.

Now here seems to be contradictions in the Bible. Is that true? How is this matter?

1st. My conviction is that God is immutable and one mind, and therefore, being perfect, cannot change, inasmuch as perfection cannot be changed. But both of these declarations are true in the sense used.

The mysterious character called Balaam was a lover of the ways of unrighteousness, or he sought a place to curse Israel, but the Lord put a word in Balaam's mouth that counteracted or hindered the desire of Balaam's heart so that he could not go beyond the word of the Lord. In various ways, and from many different standpoints, he sought a place where he might curse Israel. But God had walled and guarded Israel in every way so that he found no place where he could curse Israel, but the Lord put a word and from whatever standpoint he might view Israel, the blessing of the Lord still shielded that people. So that Balaam learned from what God had showed him that God is of one mind and changes not, that he cannot lie that he is not a man to repent, or do one thing today, and a different, opposite thing tomorrow. There is no unrighteousness in God—no crookedness. No new circumstances can arise

that will cause him to change his mind. Men are ignorant of the future, and if sincere, are yet often induced to change their mind, owing to different circumstances, and act differently from what they thought they would before the new knowledge was given to them. We do not blame them for so acting. But God is not a man to thus change or repent. For he declares the end from the beginning. He not only knows what shall be, but he determines what shall be. All creatures are under law, and there is a cause for all things. It is the nature of an evil tree to bring evil fruit. It is the nature of a wicked man to commit wickedness. For wickedness proceeds from the wicked. It is in the nature of a good tree to bring forth good fruit.

2nd. What is there in the nature of God or man that could cause the Lord to repent as a man because he could not foreknow or foresee what man would do, but man having disappointed God has thus caused God to change his purpose, and do something he did not think he would do? No.

Man should feel and say, If the Lord will I will do so and so, because they do not know before hand what is going to be, or what they ought to do in certain matters. However they should always act according to the principles set forth in the Bible.

3rd. To repent is what a man should do when he sees he is wrong. He should turn away from a course he discovers to be wicked. But God cannot do wrong, and hence in this sense he cannot repent, as a man does. The Lord can not thus do any thing to repent of, because it is wrong.

But one says, Did it not grieve the Lord that he had made man, and did it not repent the Lord that he had made him, and did he not destroy him from off the face of the earth? Yes.

Now in what sense did the Lord repent in that case? Had the Lord done wrong in making man, or was it wrong to destroy him from the face of the earth? No: it was not wrong to create man, nor was it wrong for God to destroy man from the face of the earth. It grieved him at his heart to destroy man, because God takes not pleasure in afflicting the sons of men, and when he afflicts them there is a cause or reason for it. It also shows that the Lord God himself (when found in fashion as a man,) should be put to grief for the transgression of his people, for all their sins must be laid upon him. It is therefore because Jesus should be found in fashion as a man and bear our guilt that repentance is preached to us through his name, and the remission of sins is also preached to us through his name. It is in this way the fall of man, an evil and a bitter thing in itself, results in great glory to God, and great happiness to his people finally through the amazing interposition of grace; for God makes the wrath of man to praise him, and restrains the remainder of wrath.

It is in this view of the matter that Jonah said to God, I know that thou art merciful by nature and character. For that is God's nature. It is not any new thing in God caused by the act of man. But God in his administration of law of justice turns man to destruction, and in his administration of mercy says, return ye children of men. God will have mercy on whom he will have mercy. The law dispensation is first in manifestation, and the gospel last in its revelation, yet it is the same God dispensing each one. This Jonah knew, and that was what he meant. This is no change in God, but it is his way according to his purpose from of old to save his people. Is it not good and glorious? Who that

has obtained mercy can object to God's way.

Jonah exhibits the weakness of man in his complaints, but God appears in his glorious way of mercy—his invariable way—his unchangeable way, and because he is unchangeable and always works out and accomplishes his blessed, sovereign will therefore the sons of Jacob, or the vessels of mercy, are not consumed. God that cannot lie promised eternal life before the world began. In this acting he is accomplishing that promise.

The crookedness is in us. The contradictions appear in those not conformable to God's perfect will.

4th. For God is the strength of Israel and he cannot do anything wrong to repent of as a man repents, but when he has chastised and humbled man, and has brought him to see his own wrong, and then pardons him, this poor trembling man expecting to receive punishment due his sins, is pardoned, and this appears to man as a new thing in the earth—old things are passed away, and behold all things are become new, and all things are of God. It is a revelation to this man of that which God had provided for him before, but not until now shown to him. But that is God's way, and God shows that he is the strength of Israel in thus doing. For he has laid help upon one that is mighty, who bare our sins in his own body on the tree, and was made a curse for us, made sin for us, that we might be made the righteousness of God in him.

Then God appeared a glorious God of strength and perfection, making darkness light, crooked things straight, and rough places smooth: and the faith of God takes possession of his heart, so he knows that God cannot lie, and that he is Israel's rock and his work is perfect.

P. D. G.

LIFE INSURANCE.

Tarboro, N. C.

Mr. P. D. Gold.—Please give your view through the Landmark on anyone having his life insured for a burial benefit.

Do you think it wrong to do so in the sight of God—members or no members of the Primitive Baptist church? It troubles me a great deal. I understand that you had your life insured in the Metropolitan Life Insurance Co.

They say if you join and then come out that the doctor will not come to see you live or die.

I am writing this to satisfy my mind. I am desiring to see your views on this subject. Your troubled friend.

Remarks—I have several times stated that my life never has been insured in any Life Insurance Co., and that I never expect it to be. It has never borne on my mind that it would be right for me to do this. Others can act as they prefer. I do not make it a test of fellowship in the church with one that insures his life. The reason is that the Bible does not forbid it, as it forbids or condemns stealing, drunkenness, adultery and such things as those.

Well, says one, why then don't you insure your life? One reason is, the Bible does not command it. The Bible directs me to labor and provide things honest in the sight of all men. It tells me to save or take care of what I gather up by labor. Gather up the fragments that nothing be lost. It is wrong to be wasteful and extravagant. It is a duty to take care of what one makes, and to live within his income or means.

The common plea that insurance agents use to induce mankind to insure their lives is that this is the best way to save your earnings. If men were as economical as we should be they could and would save enough

themselves to support their families. I think there is not much courage, manliness or energy in the plea or admission that I cannot manage my own business, but have to hire a company and pay them heavily to manage my own business for me.

The love of money is at the bottom of this whole thing, and the love of money is the root of all evil. Where is your trust in God when you are insuring your life? Does the Bible by precept, example, hint or in any manner authorize or encourage this? It does not.

How do you know if you insure and leave an amount of insurance money for your wife or children that such is the best thing for them? Would it not be better to lay up treasure in heaven where neither moth nor rust corrupt, and where thieves do not break through nor steal?

I hope my life is precious in the sight of the Lord, and that he cares for me, and that I need not take thought about what I am to eat, drink or put on, and that the Lord will care for my wife if she survives me. I prefer to put my trust in God who has redeemed my life from evil. I prefer to glorify him by letting my light shine before men in trusting him in all things, having the promise of the life that now is, and that which is to come.

To my unknown friend in Tarboro let me suggest this. Do not listen to every thing—every report you hear. There will be enough left to bury you when you die I suppose. One buried in a metallic coffin is no better off than one placed in a wooden box or coffin. There is too much show in life and in death too it seems to me. Poor people will spend all they have perhaps in a fine coffin to bury their dead, aping the rich. How the love of money, style and pride does afflict mankind.

Live within your means. Take care

of what you have. Labor for such things as you need. Some people spend enough money for liquor, tobacco or snuff to buy them a little home which they could live in decently, and then have enough left to bury them when the Lord has no further use for them here.

P. D. G.

Sontag, Va., March 16, 1905.

Brother Gold and readers of Zion's Landmark:

The Lord willing I hope to write a part of my life and a part of what I hope the Lord has done for my soul, thinking that some of my brethren and sisters would like to hear some of my reasons for what I earnestly contend for, and the hope that I have received at the Lord's hands, if not mistaken in the matter. When about 15 years old, when alone I was often meditating about my future destiny, being under the tuition of Baptist parents not to be guilty of lying, stealing, cursing, etc., which I tried to obey; never cursed an oath in my life. The civil war came up, I entered that in March, 1862, and served until the battle of Cettysburg, and was wounded and lay on the battle field near a day and night. During that time my prayer to God was to spare me to get home and I would be a better man, but when the war closed I was still in that channel of sin, delighting in it up to the year 1879, when my troubles got so heavy that it seemed that I could not live in that condition. I felt to be the worst of all God's creation. I thought of the wickedest man I knew and thought I would like to be in his place as my case was an out side one: my prayer was for mercy not justice. On Monday night after the fourth Sunday in August 1879, about midnight hours, I saw in a vision or a dream a beautiful light in a circle like a large wheel and it appeared to me that was Christ and my incli-

nation was to go to it; when I reached it was born again I hope. I felt to be a new creature in Christ Jesus then crying for joy and this burden gone feeling surely the wind blows where it pleases. Then on Tuesday doubt was rising and my prayer was that if it was his will to give me more evidence. On Tuesday night it was made manifest to me that it was the work of the spirit. On this testimony I have a hope which hope has been confirmed time and again. Glorious revelations, while on the bed of affliction. This beautiful light remained with me throughout the day, the same light that I saw in the wheel, at that time trouble was gone. Before this having been weighing myself in the balances and it seemed that I was too light, and again it has been the will of the good Lord I hope to bring me to judgment in a vision and was permitted to be at his right hand which was glorious to me. It has been my aim after being quickened into life as I hope to love in such a way is not to bring a reproach against the church for I look on the Baptist church as being the church of Christ. I am satisfied that the Primitive Baptists preach the power of God and that is the gospel, they being the only people that do preach it, the God honoring doctrine, the God that controls devils as well as angels.

Brother Gold, I have been more tedious than I expected. Hope it may be the purpose of God to enable you to still contend for the faith once delivered to the saints. I have been a member of Chestnut church for fifteen years, was baptized by Brother J. C. Hall. At this time Elder Z. T. Turner is our pastor and a faithful one, at this time and rightly dividing the word of truth giving to each one his portion of meat in due time. Brother Gold, when you read this, if found too light to edify or to strengthen the cause it will be

well not to publish it. Only wrote for relief of mind. Farewell, Your brother in hope.

Wm. H. HODGES.

Raleigh, N. C., Feb. 9, 1904.

My Dear Mother:

When I came in tonight I found your little short and sweet letter which has so touched and tendered my heart that tears flowed freely and I feel that I specially want to write a few lines to you individually.

When you said that your troubles had become to be your strongest evidence that you were a child of grace, you spoke my very heart-felt sentiment that is more uppermost in my mind of late than anything else; and I believe I have been enabled to realize the truth of these words, "tribulation worketh patience and patience experience" etc., for I have been most all this winter possessed of the strangest, most peculiar patience I have ever known.

Talking about patience and knowing by experience what it really is, and how we came to be in possession of it, are two entirely different things. I believe the dear Lord has taught me what it is if I could just tell you; but the same power that has, as I trust brought me to a knowledge of it has given you more abundant knowledge of the same.

The very word, "patience" carries with it more than I can tell; and when we come to think if it aright, there is but one kind of characters that truly possess it, or even know what it really is, or have any special need of it. These are the poor afflicted, tried children of God. And were it not that they are thus afflicted and tried they would have no need of patience and could not therefore claim the promises, for the promises are to the poor—the poor in spirit, and to those who are thus tried.

You remember that "innumerable

company" that John saw—a company that no man could number and the inquiry that was made as to who they were and from whence they came, and the answer, "These are they that have come up out of great tribulation," etc. And are not these the proper characters to give God all the glory, and honor and praise for ever and ever for the great and marvelous things he has done for them?

As-much as we have learned and continue to learn obedience by the things we suffer; even so learn we patience through much tribulation. In this is plainly manifested that man, left to himself, would never come to a knowledge of the truth as it is in Jesus for he must first suffer, which he would not do, before he can know anything of patience, an experience of grace, or hope in Jesus, which maketh not ashamed. I am lost in wonder and amazement as I think upon these things. And to think dear mother, that we are accounted worthy to suffer for His dear sake who bore our sins, which are many, upon the rugged tree of the cross. Does it not encourage us sometimes to hope that we will be brought off more than conquerors through him that loved us and gave himself for us? More than conquerors because we can do nothing ourselves—hence He is our conqueror, our priest and our king. He has forever put away our sins, completely made an end of them in himself, so that they cannot rise, shall I say, in time to shame, or in judgment to condemn. He has conquered death, a torment for us, and the grave, so that it can claim no victory over us. Then why should we not be patient with the little sufferings we have in this present world, knowing that they are of but a moment's duration, comparatively speaking, and not worthy to be compared with the glory which shall be revealed in us.

I feel like I know these things tonight

as alone after the inner man. All fear is cast out for the resent and I have no reason to doubt; but you know I cannot hope for this to last long.

I will tell you what I dreamed the other night. I dreamed I was traveling and had gone a long way on my journey before I seemed to have taken any notice of the way in which I was traveling, and when I did I saw myself on a very narrow path or space high above the earth, and something said to me, now if you can walk in this way and not fall it will be an evidence to you that you are a child of grace, and if you fall it will prove to you that you are not a child of grace. I walked on until I gradually came to a level with the earth and I felt so strengthened that I could then travel very fast, and as I proceeded on my journey I was enabled to view the way I had to travel for some distance in front of me, and it was very rough, yet I did not seem to be discouraged, or think of turning back and something spoke and said, "Run with patience the race that is set before you." After which it began to get dark and darker, and got so dark I could not see the way, and then I began to call "Mother," and awoke myself calling you.

And now if in all my future hours of darkness, I could just be able to ask for wisdom to guide and keep me all the way would that not be enough?

I have but just hinted at what I wanted to say, and it is time to retire, so will have to stop.

May the Lord keep you alive unto Him is the desire of your loving daughter,

LOUISA A. EDWARDS.

Wilson, N. C., Sep. 20, 1904.

Dear Sister Luper:—I beg your pardon for not writing before now but was waiting to feel better, but I have been getting worse ever since the third

Sunday in August. I was at Upper Town Creek and had to leave before preaching broke. I was hardly able to attend our yearly meeting at Wilson. I went Saturday and Sunday but have not been out since. I enjoyed the preaching and do yet, for it did seem to me that Brother William Wood had preached the sweetest sermon I ever heard except the one that Brother Gold preached the day I was received in the church. His sermon was about the feast "Go ye in the highways and hedges and bring them in," and surely I felt that I must be a strayed one of the hedges and unworthy of the invitation. And dear Sister Luper, poor and unworthy though I be, I like poor Job, feel blest even in my affliction, for in my first experience and troubles I had this blessed assurance. He shall deliver the in the six troubles, yea in the seven there shall no evil touch thee. and dear Sister Luper, I do feel even in my bed of afflictions that I am held up by the mighty hand of the Almighty God. Like poor Job, what is my strength that I should hope, what is my end that I should prolong my life, for my life is not mine, I can only say dear Lord, thy will be done. The Lord has seen fit to afflict me and blessed be his holy name, for it is just.

Sister Luper, I had a dream three weeks ago that gives me great comfort. I dreamed that I had been afflict-

BIRTH DAY.

Saturday, March 25th, was my 73rd birthday and marks me 72 years of sojourn on earth. When Jesus was born of woman it was bringing him into a state of sorrow ending in death. This he came into willingly. He took upon himself the form of a servant, and made himself of no reputation. He knew before what he must suffer, and he laid down his life and took it up again. This knowledge and power did not ex-

empt him from any of the suffering and sorrow that he endured for his sheep.

But mortal man comes into the world without any act of his own causing it, knows nothing of the future, dies because he canot help it.

Yet many have been the mercies of God to me, and wonderful have been his blessings. Surely it is all of mercy of the Lord. Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.

Many have been the difficulties I have been entangled in, not seeing or knowing any way of escape yet the Lord has delivered me out of them all, and trust he will yet deliver. Though I cannot claim that the Lord has delivered me on account of any thing good in me. I have been a sinner all my life. It is for his own goodness sake that he has preserved me. Having obtained mercy of the Lord I continue to this present time.

I have never been so sick a day in my life that I did not get up and wait on myself. I have never been lifted up or turned over in bed on account of sickness. I have never had the headache. Surely this is an uncommon record for which I should be humble and thankful to God. For he gave me the healthy body I have been blest with.

My regrets are that I have not lived as I should. My thanks are or should be that it is as well with me as it is. May the remnant of my days be spent to God's praise.

P. D. G.

DO I LOVE OR HATE?

If you love not your brother whom you have seen how can you love God whom you have not seen?

One may appear to be so sound (hard) in the faith that he cares not whether he has good will to men, but

is all the time talking about the predestination of God as he professes it; yet shows not meekness or humility. There is a difference between the living, green tree, and the dead tree that yields no fruit. The dead yield no fruit. It is good to be dead indeed unto sin. But those that are dead to sin are also alive to God through Jesus Christ our Lord, and in him is their fruit found.

To be sound in the faith is to be conformed to the will of God. Such present their bodies a living sacrifice, holy, acceptable unto God which is their reasonable service. Such are joined unto all living—joined unto the Lord and to his people, having their fruit unto holiness, and the end everlasting life. They that love God will keep the sayings of Jesus. Among his teachings is meekness, forgiveness, good will to men; the love of the brotherhood.

What does it avail for one to contend for predestination who is filthy in his conversation, or drunken, or defrauds, or does not regard his word? What does it prophel if one says he has faith yet has no compassion on the needy—who sees his brother in need and has this world's goods himself, yet shuts up his bowls of mercy and gives not to him that is in need.

But what right have I to covet another man's property or possessions? It is wrong for me to covet another man's goods as it is for me to withhold more than is meet. Covetous practices lead one or many to beg money they say to help the Lord save sinners. They say they are begging for the Lord. I would respect them more if they would say they are begging for themselves.

If we love not our brother whom we have seen how do we know that we love God whom we have not seen? We know we have passed from death unto life because we love the brethren.

Is ones character precious to me?

Do I desire his welfare? If he is not living according to the word of God do I labor with him, or tell him of his fault between me and him alone? If thy brother trespass against thee tell him of his fault between thee and him alone. Do you see the marks of Jesus in him, and do you love him because Christ is in his people the hope of glory.

One of the richest and most important things is to live by the faith of Jesus. That is good and savory as a field the Lord has blest. Have salt in yourselves and be at peace one with another. Have salt in yourselves. If the salt is not in you what good will it do you? Salt cast out or not in you has lost its savor, and is fit for nothing but to be trodden under foot of men. Salt preserves. It keeps you in the right way. By the grace of God I am what I am. How humble one is, how active and willing in the beauties of holiness.

Men can do many things if left to themselves. They can sin. They can love and make a lie. They can deceive others. They can beguile unstable souls. They can steal. They can destroy themselves. They can persecute the godly. They can do all manner of wrong things. But they can not do any thing good without the help of the Lord. They can die. It is man that dies or gives up the ghost. When his time comes to die he cannot do any thing but die. He can hate, but to do good, to love good men, to love God and seek those things which be above is the work of the Lord in him.

A DREAM.

Elder P. D. Gold:

My Dear Brother in the Lord I Hope:—This morning after a refreshing night's sleep I awoke, and behold I had dreamed. In my dream I was at your residence, and you had called in your neighbors to help you thresh

wheat. I was called upon to assist in the work. I was invited to your dining room to partake of the necessary food before commencing my day's labor; all had dined before me; yourself and I were the only persons in the room. The first word I remember spoken was Madison, what will you have? I saw the table furnished with delicacies in abundance. I answered some bread. Corn bread of course was your answer: Either one will do, but I prefer wheat bread for breakfast, was my reply. What kind of drink was your question, milk or coffee? I prefer coffee for breakfast was my reply. You took up a small coffee pot, and then proceeded to get bread. It appeared to be a well made biscuit. You took up a fine yellow paper and wrapped it up carefully and give it to me. I took it and behold it was an orange, and I awoke from sleep and saw my dream so plainly that I was almost compelled to tell it to you. Now if you can see any beauty in it for yourself or me your brother, publish it with your views in your much loved Landmark, at as early day as convenient. I am still your humble aged brother in hope of Eternal life.

A. M. WILLIAMS.

Remarks.

There seemed to be an opportunity for you to have your choice of meat and drink in the wheat threshing.

What a suggestive thing is threshing out wheat. The process of separating chaff from wheat or treading out the corn or wheat. Of course there is to be eating and drinking at such times. To feed the flock of God which he hath purchased with his own blood is a work so great and glorious that it is to be done of a ready mind. It is the Lord's flock, the Lord's food, the Lord's vineyard, the Lord's husbandry.

There is fellowship in eating and drinking in the kingdom of God. The finest of the wheat grows in the promis-

ed land. Milk and honey are the choice products of that blest land. Oranges, a golden yellow fruit, most luscious to the taste answers to feasting.

Our dear brother I hope is comforted in the view of his visit to the place of abode where I love for the saints of God to come. P. D. G.

Sister A. B. Morris requests my view of Zech. 4: 10-11.

Zechariah was a prophet to encourage Israel in the rebuilding of the temple in troublous times. He prophesies the coming of Christ and the character of his dominion.

Tenth verse, "For who hath despised the day of small things."

Proud men do not see any thing good in the day of small things. But the kingdom of heaven is small in its beginning, and great obstacles are to be overcome, and therefore thus is faith in him who begins this work, as a grain of mustard seed—the smallest of all seeds.

Zerubal began the building of the temple under great discouragements, but with shouts of grace, grace unto it his hand should also finish it. For the eyes of the Lord are with him, and therefore more are they that be for him than can be against him. This is a type of the gospel church. For that is all of grace, or all the Lord's work, therefore it is marvelous in our eyes.

The plummet in the hand of Zerubabel shows the righteousness dispensation of the Lord who builds according to the eternal principles of truth and grace. When the Lord brings judgment to the line in the subject of grace that soul knows the Lord does a perfect work in the earth. All false foundations are removed, cast away, and feels the justice of God in his own condemnation, and knows that the Lord does all his pleasure. Hence this soul is made honest and humble; and

cannot despise the day of small things. A little that a righteous man hath is better than great revenues and hatred therewith. This soul cannot now murmur at the Lord's doings, but praises the Lord in his wonderful works shouting grace, grace unto it. For by grace are ye saved through faith, and that not of yourselves, but it is the gift of God, not of works lest any man should boast; for we are his workmanship created in Christ Jesus unto good works which God hath foreordained that we should walk in them.

This grace is every where or unto the ends of the earth. For the eyes of the Lord run to and fro through the whole earth.

The candlestick is the church of God, and the two olive trees one on each side of the golden candlesticks are the two anointed ones that stand by the whole earth. They supply the church with all spiritual blessings. Jesus is the faithful witness, and the Holy Ghost also is a witness bringing whatsoever Jesus has done to our understanding. How wonderful the kingdom of heaven in its truth, power and glory, and how glorious is this building, the temple of the living God, and how strong and safe are the people of the living God. The church is the pillar and ground of the truth. As the written word of Scripture and its unfolding by the Spirit of God are received and dwell richly in the heart by faith, then does the subject of grace know the glory of this kingdom, and his face shines in the light of the sun of righteousness.

P. D. G.

OBITUARIES

WILLIAM C. DANIELS.

Wm. C. Daniel was born in Twiggs County, Ga., October 2, 1826. His parents moved to Crawford County and then to Webster

County where he spent the remainder of his life. He was married to Rebecca Gore, of Webster County, October 12th 1851. His wife and four children preceded him to the grave. He died February 21st 1905, at his old home stead. He was with his son when taken sick. He left three sons and two daughters together with a number of relatives and friends to mourn his loss. Brother Daniel joined the church at Turkey Creek in the sixties, was soon chosen deacon, and he lived to honor the people whom he was selected to serve. He lived a faithful life in this calling. Uncle Buck as he was commonly called was truly a faithful man in every thing. He had but few equals and I did not know any that was his superior. He was temperate and true; was a good citizen; and by honest efforts and being attentive to his business he secured a good inheritance for his children, and above that and to be prized higher the good name. He was charitable towards his fellow man. I never heard him speak evil of any one. He was always ready to frame excuses for them, even when he was wrongfully treated. He would say, well, I don't think they intend to do me so wrong. As a husband he was devoted, as a father loving and affectionate, and as a friend ever kind and true.

He was hard of hearing the latter portion of his life, but he was such a dear lover of good books and religious papers that this enabled him to pass the time very profitable. Early in the morning the day before he died he told his son that he would not live through the week, asked that his children be sent for, gave instructions as to his business and burial. He had been confined to his bed for some time from la grippe. His son was holding him up and said lay me down, keep your promise son, and I hope we will meet up yonder, good-bye, and he was dead in a few minutes. In health he often spoke of death and said he was only waiting for the Lord to call him home.

He was buried the 23rd at the family burying ground by the side of his com-

panion, after services by the unworthy writer, in the presence of a large attendance of relatives and friends.

Through days well spent and prayer and praise

In words and works of love,
God led his feet by pleasant ways

To his blest light above.

R. H. JENNINGS.

Dawson, Ga.

SARAH C. MOORE.

It is with sad and broken hearts we make the attempt to write the obituary of our dear mother. She departed this life on the 24th of October 1904. She would have been 72 years old on the 16th of January.

She was the daughter of Buck and Nancy Evans. She was married to Joseph E. Moore. They lived happily together until the good Lord saw fit to take him from her. It was during the war between the states. He went off in the second year of the war and never came back. Mother was left with two little boys and three little daughters. By hard struggling she was blessed to raise all of us and we all survive her to mourn our great loss. Her children are all married but one daughter who is so sad and lonely. She left twelve grand children, two sisters and one brother to share with us in our loss and to mourn with us, but we rejoice in the hope that our loss is her great gain in the Lord.

All that daughters, sons, friends and the doctors could do could not keep her from her home.

She first joined the church at Wheeler's in Perron county but soon afterwards moved her membership to Prospect Hill where she remained a faithful member until the Lord called her to the church triumphant. She always rejoiced when preaching days came and was generally blessed to get there and enjoy the sweet testimony of God's word. She attended the meeting on the 3rd Saturday and Sunday in October and on Tuesday afterwards she was taken sick and on the seventh day she passed away.

She didn't seem to know any of us as we stood so sadly by the bed of our dying mother. She was a kind mother and a good neighbor.

One of her sons is a Methodist, the other one is a Primitive Baptist in faith but has not been united to the church. Her three daughters are members at Prospect Hill. We hope the dear Lord will bless us all to meet her in that happy home above where parting will be known no more.

"While sorrow en-compass me round,
And endless distresses I see,
Astonished I cry, can a mortal be found
Surrounded with troubles like me?"

This was a favorite hymn with her and she often said she wanted it sung.

'Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hast bereft us.
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed."

Written by her daughters.

Sister Moore was a precious sister, a very devoted and faithful member and the whole church feels their loss, but we rejoice in the hope that she is at rest with Jesus whom she loved to serve.

L. H. HARDY.

AMANDA J. NOLEN.

On March the 11th, 1904, in Franklin Co., Va., the death angel visited the home of J. F. Nolen and claimed for its victim his loving wife, Amanda J. Nolen. She was about 45 years old at the time of her death, and was the daughter of Thomas J. and Mary J. Edwards. Both of these good old people are members of the Primitive Baptist church and desire their daughter's obituary published in the Landmark. Mrs. Nolen had never joined any church but the Primitive Baptist was her choice, and we believe she has gone to that better world where pain and sickness cannot enter. She was a victim of that dreaded disease consump-

tion which she bore with great patience. All was done that kind hands could do but nothing could be done to keep her with us as it was the Lord's will to take her away and we know he doeth all things well. She was an affectionate companion, a kind and loving mother and loved by all who knew her, but we feel that our loss is her gain, 'May God help us all to live as we believe she has lived, and when the time comes that we must quit the scenes of this life we can go to our eternal reward to bask in the sunny clime of that heavenly home where all will be peace and joy. Mrs. Nolen left a husband, nine children an aged father and mother, also five sisters and four brothers to mourn her death.

Hills that we loved now enfold your dear mother

 Hid in their bosom she lies,
 Heeds not the song of the robin,
 Beauty of the blossoms or skies.
 O'er her bed the green grass
 Soon will lovingly creep.

Out among the daisies and clover,
 Your dear mother is lying asleep.

Years will glide o'er her gently,
 Fading the shadow land deep.

 Drive back the tears.
 Would you wake her?

 Your dear mother has fallen asleep.
There is rest for the weary,

 There is rest for the true
 Lying peacefully forever

 Under the sunlight and dew.

Written by Linnie M. Cannaday, Endicott, Va.

McG. EDMUNDSON AND MARY EDMUNDSON.

My dear father McG. Edmundson, my dear mother, Mary Edmundson, were married December 1856.

Six children were born unto them. They labored hard to rear their children and tried to teach us to be truthful and honest. Father joined the Primitive Baptist church at Cross Roads in July, 1879 and mother joined the same church in September 1882. She was

faithful as long as she lived. She was good and kind and was 69 years old when she died.

Father was faithful at his church, and would walk many miles to other churches. He was deacon and filled his place with satisfaction to his church. We miss them. After father could no longer go out of the house I often felt he was like a lamp shining in the house. He was ever ready to praise the Lord.

The day he died he sang one verse of the hymn

'Thou dear redeemer dying lamb,
We love to hear of thee.'

I am lonely and cast down yet not destroyed.

MARY M. CURRY,

Dear Brother Gold:

I seat myself to write you briefly concerning my dear wife's departure. She was born in 1834 and died January 16, 1905. She was in the faith of Jesus and said she would enter into rest. She said death had no terror for her. The last word she ever said to me, being very weak and taking my hand, was "good bye darling I am going to rest," and quietly passed away.

R. D. WILLIAMS.

HARRIET A. ANDREWS.

By request of her sister I send you for publication a notice of the death of Sister Harriet A. Andrews. She was the daughter of Wallace and Nancy Andrews. She was born April 14, 1842. And died May 26, 1904. She was found dead and therefore no one for certain knows how or at what time in the night she died. She was a very quiet and loveable sister. She joined the church at Flat Swamp at their September meeting and was baptized on Sunday. She ever afterwards until her death adorned the doctrine of God our Saviour by meekly and humbly following him. She loved the Lord's people and was always found where they were gathered together to worship him. We believe she has gone where the wicked cease

from troubling and the weary are at rest. May the Lord comfort the hearts of her many relatives and friends who are left behind.

M. T. LAWRENCE.

Hamilton, N. C., March 8, 1905.

MRS. MATILDA SUMPTER.

It is with a sad and sorrowful heart that I attempt to write of the death of my dear and loving wife. She was the daughter of James and Mary Poff. She was born June the 1st, 1845 and died August 17, 1904, making her stay on earth 59 years 2 months and 17 days. She united with the Primitive Baptist church at Pine Creek, Floyd Co., Va., Saturday before the first Sunday in April 1895 and together with myself was baptized in May by Elder P. G. Lester. She remained a member of that church until the year 1902 when we with others obtained letters of dismission and joined in the organization of the church at Floyd, Va., where she remained a faithful member till her departure from this life.

She leaves six children, two sons and four daughters, with myself to mourn our loss. How sad it is to have to part with a dear companion and a good mother; but we all feel that our loss is her gain. Oh how we miss her, but we hope she is now at rest, where there is no pain, sorrow nor death, where all is peace and happiness, there to sing God's praise for ever and ever. Oh may it be my happy lot to meet her there, never again to part, but to sing God's praise where we shall see Jesus as he is, and be like him, is the prayer of her bereaved husband.

JOSEPH SUMPTER.

MARY C. MASON.

She was the daughter of Benjamin and Amelia Styron, and one of fourteen children born to them. She was born November 12, 1851, in Carteret county, N. C. Her father died when she was 7 years old, and she was raised an orphan and worked for a living. Her mother had a hard struggle to raise her children. On the third Saturday in Mar

1884 she was received into the fellowship of the Primitive Baptist church at Cedar Island and was baptised on Sunday morning by Elder John R. Roe. She was married on the 7th of September, 1887 to David E. Mason. On the third Saturday in August, 1888 she took a letter from the church at Cedar Island, and united with the church at Hunting quarter, and in July 1902, she took a letter from Hunting quarter and was one of the members that was legally constituted into a Primitive Baptist church at Bath, Beaufort county, and there remained a true member till her death which occurred on the 31st of December 1904. She was a devoted christian, and true follower of our Lord and Savior Jesus Christ. None knew her but to love her. There is a vacant seat at the church, a vacant seat at her home, and a vacant place in our hearts which can never be filled while here below. We mourn her loss, but not as those who have no hope. We feel that our loss is her eternal gain, and that we ere long will meet again where parting is unknown, and no farewell tear is shed. She went to church on the fourth Sunday in December, was taken with a chill. She seemed to have a premonition of her death. On our way back to our home she said to me that she felt that she wanted to go to the church that day, as it might be her last. On Monday evening she went into Hemorrhagic fever, and died about 4 o'clock Saturday evening perfectly resigned to the will of the Lord. She was buried Sunday evening. A large concourse of people followed her to her resting place where the writer performed the burial service. We miss her every day, truly a mother in Israel has passed away. She leaves behind an affectionate husband, two step sons and step daughter, three brothers and two sisters, and a host of friends to mourn her loss. May the Lord in his mercy pour of his Spirit in the hearts of the bereaved, and comfort them in their sorrow, is the prayer of her pastor.

L. J. D'BERRY.

Bath, Beaufort Co., N. C.

LULA WHITE.

The subject of this notice, Sister Lula White, was born November 30, 1881. She was the daughter of Robert L. and Susan Taylor, of Martin county, and was married to Walter White, by the writer July 25 1900. She united with the church at Spring Green and was baptized on the 4th Sunday in October 1902. She was a loving and devoted member of said church until her death and was much devoted to her dear husband and little children. After death her husband found a short letter written to him in his absence in which she expressed her love for him. She says "It is with a heart overflowing with love that I write you these few lines. Dearest you know not neither can I find words to express my love for you. You know not how my heart aches for you when you are away from me. If you could see my heart and the nature of my love for you, you would see that I love you most of all. Please remember me through all the days of your life. And may God be my helper and enable me to leave a few pleasant memories behind when I depart from this world. Good bye, from your loving wife." Brother White thinks she had had a presentment of her death and is in much sorrow for her and may the Lord sustain him and the dear father and mother and relatives left behind. I attended her burial and she was interred in the cemetery at Spring Green. She leaves one child, a little boy. May the Lord bless and guide him through life.

M. T. LAWRENCE.

APPOINTMENTS

J. A. MONSEES.

- Watson—Monday, May 1.
- Union Grove—Tuesday.
- Hign Hill—Wednesday.
- Liberty—Thursday.
- Lawyer Springs—Friday.
- Thence to the Bear Creek Association.
- Jerusalem—Tuesday after the first Sunday in May.

Howard's Chapel—Wednesday.
 Flat Creek—Thursday.
 Salisbury—Friday.
 Pine—Saturday and second Sunday.
 High Point—Wednesday night after the
 Second Sunday in May.
 Greensboro—Thursday.
 Wolf Island—Friday.
 Reidsville—Friday night.
 Thence to Mayo Association.
 Good Will Tuesday.
 Sardis—Wednesday.
 Buffalo—Thursday.
 North View—Saturday and fourth Sunday
 in May.
 Conveyance needed when off the railroad.

ISAAC JONES.

Durham, Tuesday night before the fourth
 Sunday in April.
 Mr. Lebanon, Wednesday.
 Camp Creek, Thursday.
 Tar River, Friday, Saturday and fourth
 Sunday at Section meeting. Also funeral of
 Sister Willford.

M. P. SMITH.

Great Swamp, Saturday and fourth Sun-
 day in April.
 Tysons, Monday.
 Damascus, Tuesday.
 Meadow, Wednesday.
 White Oak, Thursday.
 Wilson, Friday.
 Black Creek, Saturday and fifth Sunday.
 Upper Town Creek, Monday.
 Pleasant Hill, Tuesday.
 Mill Branch, Wednesday.
 Falls, Thursday.
 South Quay, Va., Saturday and first Sun-
 day in May.

E. E. LUNDAY.

Sheffield, Saturday and 5th Sunday in
 April.
 Mt. Lebanon, Monday.
 Hancock's, Tuesday.
 Red Banks, Wednesday.
 Galloway's, Thursday.

Blount's Creek, Friday.
 Sandy Grove, Saturday and 1st Sunday in
 May.
 Bethel Monday.
 Newport, Wednesday.
 North River, Thursday.
 Hunting Quarter, Tuesday after 2nd Sun-
 day.
 Rosebay, Wednesday night after 4th Sun-
 day in May.
 Tiny Oaks, Thursday.

CHARLES MEADES AND J. I. AMBROSE.

White Plains, Tuesday after 4th Sunday in
 April.
 Bath, Wednesday.
 North Creek, Thursday.
 Thence to Eastern Union.

The next session of the Skewarky Union is
 to be held with the church at Smithwick
 Creek N. C., ten miles from Williamston.

All wishing conveyance will please send
 request to Brother W. H. Daniel, Jamesville,
 N. C., so that they can be met at Williams-
 ton, N. C., on Thursday.

SMITHFIELD UNION.

The next session of the Smithfield Union
 is appointed to be held with the church at
 Hannah's Creek on Saturday and 5th Sunday
 in April.

Brethren, sisters, and especially ministers,
 are invited to attend.

J. A. BATTEN.

Clerk of Union.

The Pig River Association begins at Lyn-
 die church, Franklin county, Va., the 5th of
 May and holds three days. We would be
 glad to have you with us there, also to come
 to our home. We hope to have as many of
 the ministry brethren as the Lord's will to
 send us. Our health is much the same as
 when I wrote you last. Yours in hope.

MRS. D. W. BASHAM.

Taylor's Store, Franklin Co. Va.

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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.

PRICE \$1.50 PER 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 of the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for one year in advance.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

GOD THE GREAT TEACHER
AND LEADER OF HIS PEOPLE.

Selected.

*Sermon Preached by Mr. J. C. Phillips
at Oakham, Tuesday Evening, 1.
April 18, 1854.*

"Shew me thy ways, O Lord, teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."—Psalms xxv: 4, 5.

There is one feature in true religion perhaps not much insisted upon, but not the less real and genuine; which is this, that all true religion brings the soul into vital and immediate contact with God. False religion on the other hand only sets the soul at a distance from him. We see this peculiar feature of vital godliness very much developed in the *Psalms* and in other parts of the holy Scripture where the saints of God breathe forth their desires after the Lord. The desire of their souls to get near to God, to have special dealings with the Majesty on high, to receive mercy from his gracious hands, to be blessed with manifestations of his favour, watered with the dew of his grace and nourished as with marrow and fatness by the smiles of his countenance, shines forth very conspicuously in the Word of truth. How all these breathings after God, which you see so clearly traced out in the *Psalms* and other devotional parts of God's Word, establish the truth of what I was just saying, that true reli-

gion, vital godliness, bring the soul into close and personal contact with God! In opposition to this, there is no mark stamped upon false religion more evidently and plainly than this, that it sets up a false god, an idol god; not perhaps a wood or stone representation, but a god adapted to the carnal mind, and suitable to the natural heart—in a word, such a god as we see in all ages blind, fallen man has worshipped. Thus were you to analyze and examine all false religion, whatever its name or nature you would find this feature of death stamped upon it—that it sets up a false god for the true God, a false faith for true faith, and a false righteousness for true righteousness; and thus worships an imaginary, an idol god, instead of the true and living God, the God and Father of the Lord Jesus Christ. Now we may be well assured, that nothing short of the work and teaching of God in the heart can ever pull down this false god and set up in its place "the only true God, and Jesus Christ whom he hath sent."

See in the words before us how the Psalmist breathes forth his soul unto God; how he draws near to the throne of the Majesty on high, and finding some access of soul to the ear of him who bows down and listens to the cry of the destitute, cries out in the simplicity of his heart as though he could not live unless he received an answer to his petition, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy

truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day." In looking at these words I shail, with God's blessing, endeavour,

I. First, to trace out the *breathing of the longing soul* vented forth in the words, "Shew me thy ways, O Lord teach me thy paths, lead me in thy truth, and teach me."

II. Secondly, the source of these heart breathings, inward desires and spiritual longings. "For thou art the God of my salvation."

I. The very circumstance of the Psalmist breathing out these words from the bottom of his heart, shews that he was well convinced in his own mind of the utter inability of man, except by Divine teaching, to find out the ways of God, or to receive them with that approbation and acquiescence, whereby alone we can enter into their beauty and blessedness. For certainly had there been any innate power or wisdom whereby he could have brought this knowledge into his own soul, it would have been at best but hypocrisy to ask God to do it for him. But he was well convinced, from deep and painful experience, that the ways of God, as the Scripture speaks, are out of sight. "Thy way," he says elsewhere, "is in the sea, and thy path in the great waters, and thy footsteps are not known." (Psa. lxxvii, 19.) Well did he know and feel that there was a veil of ignorance and blindness spread over his eyes by nature, which concealed the heavenly ways from his view. He felt therefore, that it was only as God was pleased to shew him those ways, that he had any power to see or receive them as the ways of God, any inward approbation of their blessedness, or any bowing down and resignation unto them, when they crossed his own natural thoughts and inclinations.

The ways of God then are, first, ways of infinite wisdom. Indeed, they can be

no other. How do we judge of the wisdom of man? By the words he speaks, but more especially by the actions he performs. The ways of God, therefore, must be ways of infinite wisdom, because he is the infinitely wise God. But his wisdom is diametrically opposite to our own. We read therefore, that "the wisdom of this world is foolishness with God," and we read also that the wisdom of God is foolishness with the world. But though upon these ways the marks of infinite wisdom are stamped, yet the wisdom is such that they are out of the sight of man, until they are brought down into the scope of his spiritual vision, and the wisdom stamped upon and running through them is made known to his soul by Divine teaching. In order to understand the wisdom of God's ways, we must ourselves be made a partaker of Divine wisdom as the Apostle speaks, "But we have the mind of Christ." Only, therefore, as we have the mind of Christ, and possess a measure of the wisdom from above, can we enter into the wisdom of the ways of God.

Now look at the wisdom of the way of Salvation. What a wise way it is! How stamped with the marks of infinite wisdom it is, that not a single attribute of God's justice should be tarnished, and yet that sinful man be saved; that justice should not suffer nor be diminished, and yet mercy have her full sway. But in order to enter into the wisdom of God in the way of salvation, we must have a measure of heavenly wisdom let down into our soul, so that we may see this wisdom of God in a mystery as it were with the eyes of God.

2. But God's ways are ways of infinite mercy. Of course, when I speak of the ways of God I mean the ways of God towards his people. But this mercy, as stamped upon all the ways of God, is not for the most part evident in them until we come to see these ways.

laid open to our view, as full of mercy to us.

The way in which the Lord is now leading you may be a way most trying and painful to your mind, so that at times you may see in this way neither wisdom nor mercy. It may be so hidden out of your sight, or so contradictory to your own judgment and feelings, and to the desire of your own heart, that in the darkness of your mind you may do nothing but rebel against it. But the Lord's ways, nevertheless, are those of infinite wisdom. When you are led to see the ways of God in his past dealings with you, can you not look back and see that those very ways which at the time seemed anything but those of wisdom and mercy, were still really full of both? The very ways which seemed at the time so confused, that it appeared impossible for the hand of God to be in them we can now see bear the clearest and plainest marks of the broad fingers of Deity. Thus may we not hope for the future, that as the ways of God as regards the past were stamped with wisdom and mercy, so the present and the future will also be clearly stamped with marks of the same?

3. But again, "The ways" of God are ways of faithfulness. He is a God that cannot lie; he is faithful to his word; faithful to his covenant; and faithful to his promise. This covenant faithfulness is a most blessed attribute of the Lord. Oh, what a strong refuge for the soul, amidst all the fluctuations of time, all the changeability of daily circumstances, and the wanderings of an unstable heart, to feel that God is unchanging and unchangeable, and that with him there is neither variability nor shadow of turning.

But again, these ways, though they bear these blessed marks upon them yet are for the most part out of sight. They are so elevated above the reach of human understanding, and are so pecu-

liarily the ways of God himself, that, except to the believing eye, they are lost as it were in the heights of heaven.

Now it was this circumstance above all others which made the Psalmist breathe forth that sincere and simple desire, "Shew me thy ways, O Lord," as though he should say, "Lord, make these ways that have been so trying, so painful, and so perplexing, plain and clear to my soul. Let me have some light and decisive evidence that these ways are indeed ways of wisdom, mercy, and faithfulness. Oh! let me feel that though these ways may be so painful for my feet to walk in, so contradictory to my reasoning mind, and so completely out of the sight of my speculating eyes, let me so see them by the eye of faith, that I may feel a solemn acquiescence in, and holy approbation of them. To have these desires in the soul is certainly beyond all the power of the creature; it is a religion completely out of the grasp of any one but those in whose heart the Spirit of God is at work.

ii. "Teach me thy paths." The path is in some measure different from the way, narrower, more intricate, apparently more confined. Compare for instance the highway with a path across the fields; the one is broad, and the other narrow. Thus the Psalmist would seemingly make a distinction between the ways of the Lord and the path of the Lord, the ways of the Lord being the ways of God's dealings with us those, so to speak, broader ways in which he himself walks but the path being those narrow and more intricate channels in which he leads his people. If this view be not fanciful, the ways would be those of wisdom, mercy and faithfulness in which God moves; and paths, the paths of personal Christian experience, in which the children of God walk. God's movements are ways, because they are expansive and exten-

sive; worthy of the broad movements of an infinite Being; but the paths wherein a child of God walks are narrow, because he himself is a creature with a narrow foot to walk in them.

But you will perhaps catch my meaning better if I open the subject more fully. Thus we read, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen;" and again, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." This path then is a path in which none walk but those who are taught, specially taught of God.

1. We may safely lay down, that to walk in faith, as Enoch walked with God, is a path in which God leads the soul to walk. So again, we may say, that to walk in a sweet and blessed hope of interest in Christ gladdening and cheering the soul onward, is a path in which a godly soul walks. And again, where there is love felt in the soul towards the Lord Jesus Christ, we may say that to walk in love is a path of life in which the redeemed walk. Here then, we see at once that the path of faith, hope, and love, is the path in which the redeemed walk.

2. Again, it is a path of self-denial, for if a man do not take up his cross and deny himself, he cannot be, according to the Lord's own declaration a disciple of Jesus Christ. He must walk therefore, in a path of self denial in order to be made and manifested a true and accepted follower of the Lamb.

3. Again, it is a path of tribulation, for we read that it is through much tribulation we are to enter the kingdom. If we have no tribulation, we certainly lack one scriptural evidence of those who enter the kingdom of God.

4. It is a path also of temptation; for the Lord's people for the most part are a tempted, exercised and plagued people.

5. It is also a path of much opposition, for the world hates vital godliness; and what is worse, our carnal mind hates it too. We could do with the enmity of the world without, if we had not the enmity of the carnal mind within. A few words from without do not much hurt us; words from within cut deeply. One traitor in the garrison can do more harm than a host of foes.

6. Again, it is a path of prayer, for the Lord leads his people into those supplications and desires after himself which specially mark the out-pouring of the Spirit.

7. It is also a path of watchfulness, for unless we watch continually, we shall soon be entangled in some snare of Satan.

8. It is a path also of meditation; for we have to meditate on God's dealings with the soul, both in providence and in grace, as well as on his blessed Word of truth.

9. And it is a path of communion with God, for in this lies the main secret of vital godliness, the true mark of heart-felt religion.

Now, though really the path is but one speaking according to our feelings, the varied tenor of our minds our diversified experience, and the dealings of God with us, they become paths.

The soul then, feeling its ignorance and inability to understand and realise these paths as suitable and blessed, puts up, if not the words, at least the substance of them. "Shew me thy paths." To lie with a broken heart and contrite spirit at the footstool of mercy, beseeching God to teach us, is indeed a blessed spot to be in. It is the evidence of such a childlike spirit; and shews such simplicity, reality and genuineness, that it bears stamped upon it the indubitable marks of true discipleship. Whenever we see such a coming out of self, such a renunciation of our own wisdom, strength, and righteousness, such a put-

ting aside of all creature religion, and such a real spirit of humility before God, we must receive it as something beyond and above nature. Nothing but the power of God seems able to bring a soul so completely out of the shell and crust of self-righteousness, and so to lay open its spiritual nakedness before him. Naturally there is something very sweet in seeing a docile, teachable disposition. And on the other hand few things are more offensive than the pride of ignorance; the abominable conceit of people who think they know everything, when really they know nothing, but are too proud to be taught. The only road to knowledge is to possess a docile, teachable, inquiring spirit, a willingness to learn, springing out of consciousness of ignorance. This spirit is what we see sometimes in children, nor is there a more pleasant sight for parent or instructor than to see a child docile, earnestly seeking information and glad to receive instruction. If anything can open the mouth to teach, it is from seeing such a heart to learn. But to see a man shut up in ignorance, proudly stalking in pride and self-conceit as though he were a philosopher of the highest grade there is a something so repulsive in such a miserable being, that it shuts up all disposition to have any communication with such a lump of pride and arrogance. So in grace, where there is a humble, quiet, docile spirit, it seems to draw forth out of the Lord's heart and mouth these secrets of heavenly wisdom which he hides from others; as he spake in the days of flesh, "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." The babes are those who are docile, teachable, and childlike, and to whom as such God reveals the treasures of his heavenly wisdom.

Now, till you are brought to this

spot you are still a stranger to heavenly wisdom, you know not that secret of the Lord which is with them that fear him, but are foolishly puffed up with your own attainments. Though perhaps you may not see it, it is a most certain truth that the pride of self-knowledge only sets you far from God, for we read that, "he beholdeth the proud afar off." And what pride is greater than the pride of knowledge? For, as the apostle speaks, "knowledge puffeth up."

How contrary to this is the breathing of the Psalmist, "Teach me thy paths." What confessions of ignorance are lodged in that prayer! How it says, "Lord, I am unable to see the path, show it me; when I see it I am unable to walk in it; I know if I trust to my own wisdom I am a fool. What I want, then, is for thee to teach me thy paths. I shall then see them, know them and walk in them with holy freedom and divine comfort."

iii. But there is another petition breathed forth in the same spirit. "Lead me in thy truth." There is something not only very precious in God's truth, but some thing very ennobling in it. It is indeed that revelation which bears stamped upon it the highest marks of divine wisdom. Yet how few there are, speaking comparatively, who seem to have any taste of God's truth, or even the faintest desire after it. What hes, error, and delusions can people gladly take up with in the solemn matters of eternity, deceiving and being deceived. Nay, I believe there is no error or heresy which the devil could invent which he will not find hundreds ready to believe and greedily propagate. The human mind, which seems barred to truth, lies open like an unwall'd city to the incursions of every error.

But when God by his blessed Spirit anoints the eyes of his people with his divine eyesalve, and opens them to see

his truth, what light and life accompany the revelation of that truth to the soul. One of the first marks of grace, one of the first evidences of the work of God in the soul is, in my judgment, a taste for truth, a yearning and bending forward of the soul after the pure Word of God. A man may be in much darkness of mind as regards doctrine, may sit under legal ministers and be in great confusion of soul as regards his own state and standing, and yet with all that may have a true spiritual yearning after truth, and a great dissatisfaction with error. When, then, he is brought under the sound of truth, and feels a measure of its power, he immediately lays hold of it as something suitable to his state. It is food for which he has a spiritual appetite and the voice of God so speaks in it that it seems to communicate to his heart sensations before unknown. The Lord sometimes works very strongly in this way. A person may have been in the habit of hearing error for years. Again and again has he quarreled with it from an inward distance of it, and yet almost dreaded to leave it least by so doing he should take a wrong step. But let this man be brought in the providence of God under the sound of truth, or placed in a situation where he has to associate with those who love the truth, and at once he embraces it. In this way, or sometimes by reading books written by men of truth, a light is cast into his soul by which he sees the truth; and the error, which before he could not see, becomes distasteful to his soul. He has been all along under a measure of divine teaching without knowing it, but now he embraces the truth as not only suitable to his wants, and what his heart really desires to feed upon, but as something glorifying to God. I know this from experience, because when the Lord was pleased to lay eternal things with weight and power on my con-

science, there was almost from the very first a bending towards God's truth, and a desire to know it and enjoy it. A soul may be for months and years entangled in a great deal of error and confusion, and yet there may be at the bottom a bending and yearning after the truth of God. It is something like a plant growing in a dark cellar. If there be but a narrow slit in the wall you will find the plant will bend towards the light, or like a tree on the top of a wall, which (at least so I have read) will drop a root all down the wall till it reaches the ground and fastens itself in the fertile soil. Yet the plant is still in the dark, damp cellar, and the tree on the top of the dry wall.

So, whenever God has planted life in the soul, there will be a bending towards the light, though that light come in but through a chink. This in due time will lead to greater discoveries of truth, which will bring the soul into the King's palace. It will then not be a stranger walking about outside the grounds and peering through the dark openings, but like a child at home sporting in the garden and walking in and out of the rooms at pleasure.

But what makes us desire for God to lead us into his truth? Because we feel so unable to get into it of ourselves. We may see it and believe it, but we want to get into it so as to feel the blessed realization of it in our own soul. And this God alone can do for us. "As many as are led by the Spirit of God, they are the sons of God." The Spirit of God is promised to guide the church of God into all truth, and as they are thus guided and led into it they enter into its beauty and blessedness.

iv. "And teach me." In the same spirit of childlike simplicity the Psalmist wanted God to be his teacher, for indeed "none teacheth like him," and his teachings are "to profit." All other teaching leaves us where it found us. I

dare say from hearing me so often you have gained some instruction, some knowledge of doctrine or experience whereby your judgment has been informed. But all this you may have gained and yet not have been taught of God. You may have gathered information or instruction from my lips, and come established in a sound creed, and yet not have been led into the church of God by the Holy Spirit, nor been taught by him who is the only wise teacher. All teaching of man, severed from the teaching of God, is profitless and valueless. It gives no faith or repentance, does not make sin hateful or Christ precious. It leaves us just where it found us, carnal, worldly, proud, covetous, self-righteous, in all our sin, filth, and guilt, being destitute of that operation of God in the soul whereby we are renewed in the spirit of our mind. But God's teachings are, as the prophet speaks, "to profit." They humble, soften, melt, comfort, bless and save. To sum up all in one word, they do the soul eternal and immortal good.

II. But I pass on to consider our second point, the source of these heart-breathings and spiritual longings. "For thou art the God of my salvation." David felt that all his salvation was in God, from God, and out of God. And as the Lord had taken care of his salvation, which was the grand point, he would with this salvation give him everything which was for his good and God's glory. As the Apostle divinely argues, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Romans viii, 32. "He that hath given the greater, will he deny the less? If he has given salvation, will he not also give those things which accompany salvation? This living faith emboldened the Psalmist to ask the Lord to bestow upon him those favours which are comprehended in

and flow out of salvation. Having already given him salvation, would he not supply him with further blessings by showing him his ways, leading him into his paths, and communicating special teachings from his own most blessed mouth?

Now there is nothing which so emboldens a soul to plead with God as an assurance of his favour and mercy. It is so naturally. If we have no proof that a person has any regard for us, or any good feeling towards us, our mouth, there is no liberty to be free. But if we have reason to believe that he is favourably disposed towards us it emboldens us to make our wishes known to him. So in divine things. As long as we are in unbelief, or doubt and fear whether the Lord has any purpose of mercy towards us, it shuts the mouth, there is no liberty to be free with his gracious Majesty, no power to ask him to communicate any blessing. But on the other hand, if he be pleased to raise up in the soul any testimony of interest in his salvation, it emboldens it to ask of him other blessings, and in a goodly sense to make free with his divine Majesty. Nay, the more he gives the more it emboldens the soul to ask for more still. Does not he himself say, "Open thy mouth wide, and I will fill it?" Thus, the more evidence of interest the soul has in God's great salvation, the more can it ask of the Lord for blessing after blessing, as feeling a holy freedom in asking him to make them known. This to some may seem presumptuous, but the Lord is not angry when holy freedom is made use of in a child-like spirit. He is not offended but is rather pleased at seeing his child coming unto him and pleading with him for those favours which he is so ready to bestow. You who are parents do not like to see your little ones putting their pinafores over their faces that you may not see them, or creeping away and try-

ing to get out of sight when you come indoors. It would show there was something wrong in you or them. But to see them come forward with their faces full of joy and their eyes beaming with affection, does it not show at once that the parent loves the children, and the children the parent? Many a labouring man, when he comes home tired, feels the first beam of pleasure through the day when his little ones creep on his knee, or his wife greets him with a fond smile. It is thus that affection is mutually manifested. So in grace if we feel a love to the Lord we can go to him and tell him our wants, get, so to speak, upon his knee and lean the head upon his bosom. When the soul is so privileged, there is an opening up of the heart, whereby it can say "Thou art the God of my salvation," which brings us to our third and last point.

III. The waiting posture of the soul. "On thee do I wait all the day." These are great words to use. In what a spiritual state must David have been so as to be able to say that all day long he could and did wait upon God. Yet with a certain limitation there is in every child of God something of this spirit. It is true that he may not be always waiting on God in prayer, supplication, and meditation, in fact, it would be impossible. How are the things of time and sense to be attended to, all the daily vocations of life to be performed if a man is to be on his knees or reading the Bible all the day long? Yet without this there may still be a waiting on God, a watching his hand, a sense of his absence, a wishing for his presence, a looking up unto him, and the movements of divine fear towards him; all which may be going on in the soul, independent of falling on our knees, reading the Scriptures, or express acts of devotion. In this limited sense, the more spiritually-minded a man is the more

will he wait on the Lord all the day. Without a measure of this watching the Lord's hand, and seeking his face, spiritual blessings are not usually obtained.

But most probably David's soul at this time was passing through peculiar trials and temptations, which placed him and kept him on his watch-tower, and being pressed down with these troubles he was continually looking out for the Lord's appearing. This, in fact, is the main benefit of trials, that they make the soul wait upon the Lord, quickening its diligence, stirring up its desires, and making it more earnest after divine manifestations.

Such then was the experience of David, and it will be our mercy if we find a measure of it in our heart.—Gospel Standard.

Elders Gold and Lester:

At the request of my husband I send you the following writing, to do with as you may think best.

I am not a member of the church, but feel that I have a love for the Primitive Baptist that I don't feel for any other people.

I have an impression that seems to be irresistible this evening to try to write what I sometimes hope has been the Lord's dealings with me; for what purpose I don't know. I try to ask him to guide me in this feeling sure that if he does it will be for some good.

When I was a child I very often thought of death, and would sometimes dream of the judgment day. After doing things which I knew to be wrong, I would think that I would do better, but these vows were invariably broken. At the age of 16 or 17 years I heard Elder Isaac Jones preach a sermon, and although I don't remember thinking much about my own condition, nor do I now remember one word that he said; I felt convinced from that time that

salvation was of the Lord, and that the Baptists were the only people that followed the Lamb, but didn't feel fit to be with them, and would feel like they could see how sinful I was. When not in their company I only thought of my condition at times, thinking of and caring for the things of this world, until I was about 36 years old. At this time we had a daughter to join the church and my husband received a hope about the same time, and has since joined the church. I now began to feel like I was alone in the world. From sometime in July until October, as well as I remember, the burden seemed almost more than I could bear. I would think about the many sins I had committed, and as I was about my work during the day, and when I would lay down at night, I would try to ask the Lord for mercy. For without that I knew that I would be cast from his presence, and from his people forever. I felt this to be just, but more than I could bear. I went to sleep one night begging for mercy as I had been for some time and as I awoke the next morning, these words were presented to my mind, "Has not He been merciful?" and as I thought of his many mercies, this was presented. "His mercy endureth forever." I felt better for some time after this, and when my husband joined the church in October. I wanted to be baptized with him, but thought it because of my natural affection for him. Before the January meeting I again had some thoughts of offering myself to the church, but when the time came the pastor was not there, and I now felt like all hope was gone, if I had ever had any, I continued in this way, and the week before and during the March meeting I was so much troubled I did not feel like I could live. I went to bed on Sunday night in this condition trying to ask the Lord for mercy, and thinking that what He did

was right. When I awoke in the morning my troubles were all gone, and I then felt like I never would have any more, but would praise the Lord always. I find I was mistaken. I am still so full of sin, and have so many doubts and fears, that much of the way seems dark. I love speaking according to our people, and when leaving the church on one occasion I felt like I might not live to see another meeting. This continued from the time I left the house Sunday until Monday morning. While feeling this way I began to think of the morning that I was so happy and of what change that would be to living in this world, when these words came with some comfort, you will yet live to praise his name, and they still sometimes comfort me when almost in despair. I desire the prayer of the Lord's people, but feel unworthy to speak or write his name. I try as best I can to ask him to guide me in the right way, and that if I have been deceived to undeceive me. I have never before written anything for publication, nor did I begin this with that expectation, and now ask that it may not crowd something better from your valuable paper.

A FRIEND.

Remarks.—

What better matter do we wish than such as this—the dealings of the Lord with his people? To me the sweetest things that ever come to me are the evidence of the Lord's work. It is not what men are doing, or what women are doing, but what the Lord is doing. Go home to thy friends and tell them what great things the Lord has done for thee, and has had mercy on thee. Do you want to hear anything better? When one comes before the church to relate the way the Lord has led him, and gives satisfactory reason of a good hope through grace, do you, my friend, desire to hear anything better?

My advice to you is to go to the

church and tell them what is the true feeling of your heart, and your desire as the Lord enables you P. D. G.

IN TRANSIT.

"Then shall the kingdom of heaven be likened unto ten virgins which went forth to meet the bridegroom, and five of them were wise and five were foolish." Matt. 25: 1, 2

We notice there is a particular time, WHEN—and we infer when only—the kingdom is thus likened unto ten virgins, and that as taking their lamps and going forth to meet the bridegroom. And that Jesus said then should it be thus likened showed that he had been speaking of events that should precede to determine that time, by searching which we may determine it, and the better understand the entire parable.

His disciples had asked him three questions—when shall these things—the literal destruction of Jerusalem—be? and what the signs of thy coming? and of the end of the world? The first question was as to literal fulfillment, the two last were for signs of literal fulfillment. Jesus told them of the terrible things that should precede and then of the actual destruction of their city and temple. And making the the literal destruction of Jerusalem to represent that of the end of the world he could say, "there be some standing here who shall not taste death till all these things be fulfilled." That is, there were some there would live to see their city destroyed, some forty years later; and thus see all these things fulfilled in a sense, literally as to the destruction of Jerusalem and figuratively as to his coming and the end of the world. As that the first represented the last. Also therefore all those events as wars, famine, pestilence, plagues, etc., that should precede. The first should be the signs preceding the second. Also

immediately after the tribulation of those days—of desolation of the Jewish city and temple—would be seen the sign and the coming of the Son of Man in the gospel heavens as a sign the legal heavens had passed away. To make it personal, as Jesus did in Mat. 24:44, death being the end of the world to such—immediately after the tribulation of passage through the midnight hour between time and eternity or of death to our mortal temple, shall be seen the sign of the coming of the bridegroom with whom we shall enter into our eternal inheritance and perfect day in the end of this world.

But some say this midnight hour in which called to meet the bridegroom answers to that between the legal and gospel day, or in which we pass from death to spiritual life. But Jesus was answering the question as to the end of the literal world. In confirmation of which he tells of events that apply only to this end. And though he tells not the very day and hour, he does of signs of his near second coming and of the end of time, as that he will send his angels with the sound of a great trumpet and gather his elect from the four winds—from the one end of heaven to the other, when he shall come in all his glory and all the holy angels with him, and sit upon the throne, and all nations shall be gathered together before him, and he would separate his sheep from the goats as tares from his wheat—and say to his sheep to enter in and inherit the kingdom prepared for them from the foundation of the world, and to the goats "depart, I never knew you."

Does not this prove that he had reference to the end of the literal and not to the end of the legal world when he said, "then shall the kingdom be likened unto ten virgins?"

But as to these ten in all outward forms of godliness—in the practical observance of all laws and ordinances of

the gospel they were alike perfect, hence legally pure and holy, and in this sense were alike virgins. Judging them by their outward walk, profession and appearance, you could distinguish no difference whatever. Yet one may have the outward form of Godliness and then deny the inward spiritual power thereof. I believe there are many such members of the visible church organization, some of whom in practical deportment and in all literal observance of gospel law are as perfect as the devoted child of God, and be utterly devoid of the spirit of divine life.

The one sole difference between these foolish and wise virgins was that one had oil and the other had not. They all had lamps and wicks—hearts and minds—but the wise had oil in their lamps—grace in their hearts—the foolish had not. John says that Jesus is the light in the life of men. To be wise is that God made your wisdom when he made your redemption. This sole difference, though not so apparent when they all slumbered and slept up till midnight—as scarcely conscious of the power and potency of this oil till awakened by this need—was found to be very great when called to go out in this darkness. For the grand object of this oil was to light them forth to meet the bridegroom in order to enter into the marriage feast with him, as otherwise none enter.

Then when the cry was made, "Behold the bridegroom cometh, go ye out to meet him," the wise without alarm or difficulty, with their burning lamps a light to their feet, went forth, met, and together with the bridegroom went in to the marriage while the cry of the foolish was that their lamps had gone out—a wick without oil will after a little flare—and now in terror and afright they appeal to the wise to divide their oil with them. But did you ever see a child of God who had any

grace to spare? Or did you ever know a child of grace in after-darkness to apply to a fellow-mortal for it, as knowing too well it is of the Lord above? A wayfaring man, though a fool, would not err therein, but these foolish virgins still in nature and naturally believing in their own works, believed in that of others, so applied to the wise in this emergency, doubtless thinking their efforts had been hindered by accident, and that if they only had light by which to meet the bridegroom, they would enter on the merit of their white garments. But finally proven of no avail—not even discernable as thus hidden in the darkness they realized that oil—light was much more needful than a white dress.

However these pure white robes glistening in the light of the wise not only gave them a holy assurance that maketh not ashamed but also were comely as fit robes in which to meet and honor the Bridegroom and guests. But alas! how utterly useless and disappointing without lights.

Poor foolish ones! When one thinks he can easily do something, and that something is more contrary than congenial to his nature, how easily and apt to be postponed? Many a one has intended to get oil by, or before time of actual need—by, or before call on to meet death; Yet how many have you seen begging for human help in this midnight hour? While others—deceived ones—will leaning on, and presenting their original robes of legal righteousness cry Lord, Lord open to us?" to whom as to these foolish virgins he will say "I never knew you."

But how come the wise who knew grace was only of the Lord, and without price, to send those foolish ones to buy as from a common dealer? I suppose because like Jesus, or according to their idea or plea of obtaining. When one said, to Jesus "what good thing

shall I do to inherit life? "he sent him to the doing of that thing, knowing the obtainment of eternal life was not therein.

An Elder lately discussing this parable with me—whence arose the request for this writing said this midnight time answered to that between the going out and the coming of the old legal, and the new or gospel covenant, which would make the day just passed so to speak, the legal; and that ready to be ushered in, the gospel day; and hence this midnight transit from death to spiritual life. Also he said all these virgins were children of God, and that the foolish were such as were disobedient; and for this disobedience to the gospel law they were cast out into outer darkness. While I admit that God's children are cast out thus for disobedience, I see nothing in this parable that will apply to such. For here the wise and foolish alike of their own accord went out into this darkness, not for works or anything behind them, but to accomplish something before them. Beside, these foolish ones were never permitted to enter into this dawning day or gospel kingdom so as to be cast out. They never were permitted to enter this kingdom and be thus brought under the gospel law so as to possibly become disobedient by violation. Moreover they were thus shut out—not let to enter—for not having oil in their lamps, and not for disobedience. Hence, not for what they had done by hand but for what they lacked: which lack, if chargeable to them, must be while still under the legal day before midnight.

But divine light was never in the legal world. This world or covenant had given these virgins all in its possession and power to bestow—pure white robes of legal righteousness. But this mere outward clothing held neither light nor might for this transit from

one world or day to another, and thus strongly emphasizes the fact that "by deeds of law shall no flesh be justified." How different light from mortal handiwork?

Yet while not in the power of the legal to give, it was the right of the gospel to demand this oil or light. And with this inexorable demand is presented the absolute necessity of a mediator between—a Daysman in reconciling touch with both.

Then not for work comprising disobedience—not for lack of hand, but of heart—a lack of oil whose wells were not in themselves nor in the legal world, were the foolish rejected.

Moreover, this likeness of the kingdom of heaven cannot be unto itself—a shadow cannot be the substance. Beside this likeness to those virgins was in their taking their lamps and going forth to meet the bridegroom at midnight, hence its fulfillment must be in like transit of translation from one day or world to another, involving state and condition.

But this esteemed Elder took the next parable—that of the talents—to prove his position, saying both these referred to the same thing; or were but one, and each to confirm the other. But by close searching you find them very different; for in the first the likeness, as said was to their going forth to meet the bridegroom at midnight—between two days. When this parable was ended, Jesus, having applied it personally as that mortal death was the end of the world to such and wherein they should go forth to meet the bridegroom: or see the coming of the son of Man with power and great glory—he now turns directly to his disciples, as believers—as one class of wise ones—not two, and differing ones, as the wise and foolish virgins were—and as going back, as it were, and looking forward to the time when the kingdom

would be like unto these virgins, and to impress the necessity of being prepared to meet the Lord in peace at that time; he admonished them to "watch for ye know not the day nor the hour in which the Son of Man cometh, for the kingdom of heaven—now presenting a different phase of it—is as a man traveling in a far country who called his own servants, and delivered unto them his goods," etc. "his own servants to all of whom God has made Jesus their wisdom, so there is but one class here—no foolish virgins and nothing to prevent their entrance into the kingdom above. Yet they themselves by their own sloth and disobedience effect their personal state and condition when called to pass through the valley of the shadow of death. For as to those servants to whom their lord had delivered his goods when called on to reckon, shall it be with the Lord's children when called to die, that is, as the two who had used their talents well, met their Lord in peace without fear and entered into his joys; so also shall the obedient child of God meet death in the peaceful assurance of faith fearing no evil, while the disobedient one, like the one hiding his talent, will meet death in the bitter terrors of darkness and fear and bound hand and foot in that he cannot dispel this terror and gloom till his wood, hay and stubble is consumed; yet he himself will be saved yet so as by fire.

Thus Jesus would impress his disciples with the necessity of preparing for this time when the kingdom of heaven would be like these virgins going forth to meet the bridegroom. Or as knowing not the day nor hour—that would come upon many as a thief in the night—when the Son of Man cometh, and the end of the world, he tells them to watch—watch the signs—and be ready to open immediately at

the call and to go forth in fearless joy and peace to meet the Son of Man in death—this end of the world, and pass from this to that perfect day.

R. ANNA PHILLIPS.

Elders P. D. Gold and Lester:

Dear Brothers—You may be surprised to get this letter from me, though it bears on my mind so strong to write what I have witnessed of the Lord and Saviour Jesus Christ, I have had the impressions so long, and put it off from time to time, until I feel compelled to write, and my reason for not sending it any sooner is because I feel what little I have to say is not worth with what other dear saints write, I will only give the brief of it. I had strange thoughts about God and his wonderful power when quite small, and was told that he knew everything, and thought that a person had, so I tried to shun the evil and follow the good, though it seems like evil was present. I began to think about the people who were blind, and how I sympathise with them, and what a blessing it was to see. Not long after this I dreamed of being asleep and when I awoke I could not open my eyes. I tried hard but in vain, could not. I saw I had no power nor strength, I thought what an awful thing it would be, to not see the light of this world any more. I was made to cry out to the Lord to have mercy on me, and let me see, and they came open and a bright light was shining around me, and when I awoke next morning I saw it was nothing but a dream, though it was a comfort to me. So the time passed on, and I begging for his mercies as it seemed that every way was sin. I thought I would not join in dances and live a better life and that I would go to hear preaching as I believed that was a duty as any one could attend. But behold one winter I concluded that I

would join in dances, as I was not a member of the church, so I did go to all I could. My burden grew heavier, sins stood before me like mountains, I began to be weary and tired. I wanted something new. I did not feel fit to stay under the roof of my father's house, and in so much trouble I did not know which way to go for my good. I felt that I wanted to be alone and among strangers, where I was not known. I heard of a lady who needed an assistant in dress making in Roxboro, so I proposed to go. On the following Sunday I heard preaching, that day met up with several brethren and sisters whom I enjoyed during the evening, and I heard Brother Simpkins again that night which was the greatest sermon it seems that I had ever heard, or close to say it condemned me the most. So I stayed with the lady and went with her to her prayer meeting. She was a Missionary, though I could not enjoy it very much, as I felt to be one cast off. I would read the Bible at night and try to ask God to show me a way way plainer. So I returned home for a few days, and we all went to Flat River, and there were several baptized, and my feeling while witnessing it was so strange I cannot tell, only to say I felt cast off and left behind. I went back to help her again, a solemn feeling overcame me while going on, and those words came "O generation of vipers who hath warned you to flee from the wrath to come. I continued in begging for mercy and when Sunday came they asked me to go to Sunday School which I did and I listened to the teachers as they spoke of Paul and Barnabas and what a miracle it was the way Paul was brought to know the truth. Another one said they believed that the reason there were no miracles now is the people were harder to believe in God in the days of old than they are now. O, what a feeling ran over me.

I wanted to tell them God was able to perform miracles at any time, at his own will in his power and felt sure he had power to relieve a poor burdened heart, so retired hoping to be relieved. It seemed that I had almost sunk to the bottom, but the impression came to my mind in the evening there was something great to come to me before the sun set again. So next morning I awoke in a dismal state, so I tried to pray one more time by asking the Almighty, O, Lord if thy will be done deliver me from the body of this death, and my heart began to ache for joy. I heard a voice saying, Your sins are forgiven, and I repeated Sweet Jesus, sweet Jesus, How sweet the name of Jesus sounds in a believer's ear. It was so plain to me I looked around to see if I could see him in the room. The church was presented to me and how my mind went out to all the Primitive Baptists I ever met, and these words came to me. Go home to the Lord's people and tell what great things he hath done for you, and the Primitive Baptist was the true church. O I felt to sing and praise him aloud for his goodness and mercy, I thought trouble was all gone. It seemed that everything was praising their maker, and especially the sun as it had just spread forth its rays over the eastern hills. I wanted to tell all around his wondrous power to save. It being preaching day at the Primitive Baptist church I thought I would go and hear preaching, so I began to think of an excuse to leave the lady I was with, but before nine o'clock to my surprise, my brother came after me. I was ready to leave there and go to church and mentioned it to him. He said we have to go home. I did everything I could to go. No, he said our parents said come home. O brethren and sisters I felt forsaken and cast down. I was made to cry, as I felt to be without a

friend on earth or in heaven. When I got home I tried to keep it a secret, but during the evening I went up stairs. I was bound to pray by saying, O Lord, what shall I do? My mother came to me and says what's the matter? I tried to open my mouth though I could not. I got up next morning feeling a strong impression to go to preaching. I asked all just to go. No one seemed to bother about it. I kept asking just to go and fixing until I got ready, no one else fixing. I was ready for an hour and a cousin of ours rode up and says just go if any wanted to, and so we started and four of the rest fixed and went also. I was greatly tried but my mind was to go. I wanted to hear some one pray and preach. I heard Brother Samuel Moore preach, which I enjoyed, but I did not feel fit to be up there among those lovely Baptists. I saw they were too pure for me, and I was afraid if I joined I would be nothing but a stumbling stone to them, but at last I saw I must obey my heavenly Father. I returned home for awhile, and on Monday I could not content myself to work. I saw there was something for me to do. My mother remarked to me some one ought to write to my oldest brother, who was in Durham. I replied I had nothing to tell, but in a moment I went and commenced writing and told him of my rejoicing on Saturday before, and then I was not satisfied, so I sat down and wrote to Brother Simpkins, though I concluded it was all nothing but a form, and hid it and almost vowed within myself I would never get it out again, but I began to see trouble again, so I searched a secret place to pray by asking God what shall I do, and these words came to me, go and confess your sins before his people and be baptized in the name of Jesus and I was troubled whether to send the letter I had written or not. I was

afraid it would be nothing, so I got the Testament and began to read in the first book of Peter, first chapter and down to the 15th verse, which is, "But, sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Right then I was willing to send what I had written to Bro. Simpkins, which I did, but I began to think suppose he would answer it. I got a letter from my oldest brother. I could not read it for crying, as I enjoyed it so well. I got to the place I did not care whether I received an answer or not. I would try to throw it away and not bother about it any more, but before I got any answer I began to want to hear from some Baptist. When I received one how humble it made me feel for this poor worm to receive such a feast. The words kept passing through my mind, go and confess your sins before his people and be baptized in the name of Jesus. Bro. Simpkins had an appointment at Flat River on the second Sunday evening, so we all went. I felt like I could not come away and not offer myself, which I did.

The world and all it contains could not keep me from wanting to live with these dear people. But too soon the mighty tempter came and said you have done wrong, they have no confidence in you. I feared that I had deceived the church of the living God, though I was soon relieved. I tried to ask God to show me whether I had deceived the church or not, and feel to say I was again praising him for his mercies. I want to praise him the remainder of my days. I was baptized the following fourth Sunday by Elder J. J. Hall. It was a bright and glorious day. I have had many seasons of rejoicing and many dark paths to travel but in all I hope God shall be praised in his glory. But Oh, how lonely we feel when

we are without Christ and how persecuted we are in this world. I have to be persecuted so severely it seems I almost felt the pang within my flesh. Though how sweet the name of Jesus and soul cheering is his love when the true spirit dwell within us. I will say to the reader, and while under the sound of Brother Gold's voice the spirit of the Lord seemed to be deeply manifested among us all. I saw my way so plain I felt to be perfectly willing to go away from this wicked world and be with Jesus at the throne and right hand of God, where we could sing and praise his name forever. I will relate a dream I had the first of this year before bringing this to a close. I dreamed of being in a large room and a large basin of water in the middle of the room and several other people were standing around, though no one I ever saw, and a man came up out of the water with a bundle under his arm claiming that he was a Mormon from the western states and he came to teach us to believe his religion, telling us his was the true church and the new way, he tried to convince me by telling me that he came to this country in a new way—coming through the earth and out of the middle of the basin of water with dry clothing on and a dry bundle under his arm. I replied I do not believe it the true way. All his talks and I seeing the way he came did not make me believe he worshiped with the church of Christ. All the world and strange things of it cannot make me believe any other follower is true, but of Jesus, and I hope to be able to follow him as long as it is his will for me to stay upon this earth.

Brother Gold, I leave this to your better judgment, hoping you will pardon all errors. I will close with love to the household of faith. Remember me at a throne of grace.

MARY ALICE BLALOCK.

Roseville, N. C., Sept. 11, 1904.

Dear Elders Gold and Lester:

I have thought about writing to you again. I hope you will be kind enough to read it.

I have tried to love God and hate evil. I have sometimes suffered for doing right. This I could not understand, and I would turn and speak mean or do wrong. I would be a christian in my mind. To walk in the spirit of God and his love, and endure the cross is hard to do; yet one is promised the reward if he so walks. I am deeply troubled. It looks like I see other people steer themselves free from all the allurements of the devil, and live a godly life; and I wish that I could do the same.

I have been tempted and snared by people and friends even before I had done the things I spoke of in my last letter. This snaring business I have always tried to let alone. I mean to not set traps for others to walk into. And if it can be said of me from now on when I am dead that he tried to redeem himself from a bad name that will satisfy me.

I have seen other people be in company and have a good time, but I always bashful or couldn't talk. My father has often told me he did not know what what was to become of me. If I can go to heaven when I die it will be enough for me. With that hope in view I will try to endure the crosses and trials and resist tempta-

Remarks—It is no bad sign if the devil and wicked men endeavor to ensnare one, and turn his feet from the true path or entangle him in the way. It is the pleasure it seems of the devil to get people in trouble. Dust is his meat. Especially if he can beguile the Lord's people and ensnare them into sin he is doing his devouring, destructive work. He is the enemy of all righteousness, and the accuser of the Lord's people.

He does not worry the self righteous, or those good in their own eyes. He flatters them. Their eyes stick out with fatness, and they have all that heart can wish. His goods are in peace.

But it is the poor man that does right or desires to do right, that feels and laments his failure, and is brought down low. When he would do good evil is present, and the good he would do he does not; and the evil he would not do that he does; and he does not feel good, he is wretched. He thanks God through Jesus Christ. He loves the wonderful truth that the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. He glories that there is on that account no condemnation to them that are in Christ Jesus, for they walk in the spirit and not after the flesh.

If you could do as well as you wish or desire to do it, would show that you have very base and vile desires, and are so blind that you have a very low and dark conception of what is right or spiritual, and really have never been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.

To have the mind of Jesus, the love of Jesus in a renewed mind, is the hidden man of the heart. Then there is a warfare, the flesh lusting against the spirit, and the spirit against the flesh, and these contrary the one to the other, so that ye cannot do the things ye would.

But he that endures unto the end the same shall be saved. We should press towards the mark for the prize of the high calling of God in Christ Jesus. He is our hope, and our life, our all. It is in his name that we come to God. By the faith of Jesus we overcome. He saves sinners. He receives sinners. Such as feel they are sinners are the ones that truly call on him. 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.

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EDITORIAL.

WATCHMAN, WHAT OF THE NIGHT? THE NIGHT COMETH AND ALSO THE MORNING.

The watchman is placed on the wall or outlook to discover the approach of an enemy. For the enemy is apt to come at night under cover of the darkness. That is the favorite time for the inhabitants to sleep. The watchman must stand alone during such time remembering the lives of the inhabitants of the city are measurably entrusted to him. If he loves them he will be on the alert. He must not sleep, nor be drunken, nor slack, nor off duty. If the good man of the house had known what hour the thief would come he would have watched. But how slyly the enemy creeps up. He may also be disguised and come under the cover or appearance of a friend.

But the watchman is endowed with wisdom and courage. He discerns the foe quickly, and is bold and courageous to give the alarm. Though the inhabitants do not like to be aroused at night, and called out of their comfortable beds, and be pushed out in the cold to fight these enemies. They will say there is

no harm in this matter. It is unimportant, and will not cause any trouble, so let it alone. These slight departures, these little sneaking foxes are the most dangerous troubles.

Preachers that as sons of thunder lift up their voice like a trumpet, and show the house of Jacob their sins, will in preaching the word reach to the conscience of the hearer asleep, and tell him to awake for the morning cometh, and also the night. The morning cometh, or the joy of day to him that longs for the light. Such as have much sorrows and distress, and cannot sleep by reason of a running sore, or a grievous complaint, an abiding sense of sinfulness or a fear that Daniel is in the den of lions, and sleep departs from their eyes; these will be glad to hear of coming light of the gospel morning.

But the night also cometh. Generally a gospel preacher has heavy tidings for the slack and the disobedient, and for such as seek worldly pleasure, revelry and such like things. Darkness is coming upon all such as are not watchful and obedient to the heavenly message.

What a blessing to lay aside every weight, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith.

P. D. G.

CREWS, TEXAS.

Elders Gold and Lester:

I am in deep trouble and know that my race on this earth is nearly run. My dear wife left me on the 26th of December to see what is to be realized in the next life, where we hope that it will be one eternal day, not mixed with joys and sorrows, which I realize of late to be more than the first, and to add to my sorrow in loss of my dear wife he saw proper on the 11th of January to take my dear daughter, who was taken from seven little children, (the only child I had.) So you see that the Lord giveth

and the Lord taketh away. Job says blessed be the name of the Lord. I wish I could feel like he did when he said that. But how unsearchable are his judgments, and his ways past finding out. We are told that Godly sorrow worketh repentance unto salvation, but the sorrow of the world works death.

Dear brother I wish you would write about these two sorrows. I think I know what the sorrow of the world means. Your brother I hope, in much trouble.

J. K. KIRBY.

Remarks:—

There are certainly two kinds of sorrow. The sorrow of the world—seeking, grieving after, mourning for the things of earth or the world which ends in death. This is a natural sorrow that we all know something of in the natural estate of man. All things of earth perish or fail, and the end of all these things is death.

There is nothing spiritual or holy in the love of earthly things—nothing ennobling or that conforms us to Jesus. Surely things of earth conform us to this world, and the sorrow that follows the loss of such possessions works death. What pleasure is there, what joy, what comfort in the Holy Ghost is there in the love of worldly things, or in the loss of them?

But godly sorrow or sorrow after a godly sort, such as seeking the Lord and those things which are above this world, works repentance unto salvation.

As many as the Lord loves he chastens and scourges every son whom he receives, that is as a fire that burns the briars and thorns of worldly cares, and lifts our affection and desires to things above the world. We worship God in the tribulation or application, and feel as Job, the Lord giveth and the Lord taketh away. Blessed be his name. We mourn the loss of those dear to us.

Abraham mourned the death of Sarah, but we do not mourn as those that have no hope. We desire to be reconciled to God. We know that he gives and he takes away, and we know he does all things well. We desire to commit our way unto him, and hence hope that all things work together for good.

The peaceable fruit of righteousness follows the Lord's dealings, and he sustains us, and hence we can say; It is good that I was afflicted, for before I was afflicted I went astray, but since I was afflicted I have kept thy statutes.

The man of the world in his sorrows looks not beyond this world, and all is death to him. But the man of God in his losses, sorrows and trials casts his care on the Lord, and the Lord sustains him. He hopes in the Lord and is saved by hope.

We feel that brother Kirby will yet praise the Lord, "Why art thou cast down, O my soul, and why art thou disquieted in me. Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

PASTORS AND TEACHERS.

One may be a pastor and also a teacher. But there may be one who is a pastor but not a teacher, or a teacher and not a pastor.

What is the difference? A pastor occupies a place like a good nurse in a family of several children. The children are apt to be different in their tempers, dispositions, etc. A good nurse will notice this, and seek to help them all along by treating them all right. She will not show partiality, will not suffer some to wrong others, will not let the strong oppress the weak. She will pay special attention to the weak. Often there are infants or weaklings requiring special attention, and food suitable to their condition. A good nurse will be careful of all such things, yet will not wrong or neglect the others in specially

treating these special cases, and will use no partiality, but seek the good of the entire family.

A father of a family occupies a somewhat similar position. He loves all the family. Nor will he use partiality, nor suffer one part to trample upon the feelings or rights of another part of the family. * He must so act as never to take sides against any member, or for any member, to the damage of the other. If disputes or troubles arise in a church he must not become a partisan. He should condemn what is wrong, and approve what is right, yet do this as a father of the entire family.

One may have this gift of managing and ruling, and yet not be an expounder or teacher. So on the other hand one may be a teacher or expounder of the word, and still not have the pastoral gift. While some have many gifts and have the five talents, and occupy and feed and serve and rule with the gifts of preaching and expounding the mysteries, and ruling with diligence, and nursing with tenderness and gentleness.

P. D. G.

A friend requests my view of John 10:1-5.

There are some wonderful characters named in this scripture, the Door the Porter, the Shepherd, and the Sheep. Besides this the thief and robber are also named.

1st. The Sheepfold is the place to be entered into. There is only one way of entrance into that place, and that is by the Door. The sheep are within this fold, and there is but one character can enter into this fold, and that character is Jesus. Many have claimed the right to enter or that they are Christ. But they are all thieves and robbers. All that ever came before Jesus, or that ever preferred themselves to him, are thieves and robbers. Whoever would substitute his works or teachings to

those of Jesus is a thief and a robber.

2nd. Jesus has the right and none other has the right of redeeming the sheep for his Father gave them to him, and he enters in by the door, or comes according to prophesy, and the one whose right it is to enter in righteously.

3rd. The porter keeps or points out and knows and acknowledges the door. The spirit and office of prophesy pointed out and foretold the character of Jesus and his work, and the effects of that work. Jesus is the only character found worthy in heaven or on earth to open the book, to loose the seals, to interpret and fulfill the word of God, to honor his law, and make an end of sin, and bring in everlasting righteousness. No other was born of a virgin. No other is both God and man. No other had power to lay down his life and take it again. He accomplished the will of God in earth and in heaven. While in heaven he was in person or by his spirit on earth; and while on earth in person he was in heaven. There is but one mediator between God and men the man Christ Jesus. This the scriptures testify of as uttered by the prophets. Among them was John the Baptist who was honored to declare, "Behold the the Lamb of God that taketh away the sin of the world." So that Jesus has fulfilled the entire scripture.

4th. Jesus is the shepherd of the sheep, and the relationship of the shepherd and the sheep is such that he knows (loves) them, and they know (love) him, and he calls them by name, and they hear his voice and follow him. Nor will they hear the voice of a stranger, nor follow him.

He enters into the fold where the sheep are. He is identified with them. He is their elder brother, and sufferer the just one for the unjust. The Lord laid on him the iniquity of us all. With his stripes we are healed. All we like sheep have gone astray. Jesus came to

them, came where they are, came to seek and to save that which was lost. He was not sent except to the lost sheep of the house of Israel.

Jesus is also the door into the sheep-fold. He is the way, the truth and the life, so that no man can come to the Father but by him. Jesus enters in by his own righteousness—by what he is himself, and what he did. None helped him. He trod the winepress of the wrath of God alone. All power in heaven and earth is in his hand. By the one offering of himself once he hath perfected forever them that are sanctified.

Then if we have Jesus we have all things. We are completed in him wanting nothing.

P. D. G.

SIN AGAINST THE HOLY GHOST.

What is that sin? It is charging that Jesus, who cast out devils by the spirit of God, was in league with devils—that the doctrine of God our Saviour came from hell, and will go back there—that an experience of grace is all a delusion, when it is the fruit of the Spirit of God—or all malicious charges brought against the Holy Ghost as being of Satan.

Christ said, all manner of sin against the son of man shall be forgiven but blasphemy against the Holy Ghost shall never be forgiven. For such was the malice of those that accused Jesus of being in league with satan that it showed the deepest hatred against the Holy Ghost.

The same principle of malice that would trample the pearls of truth in the dust, and rend the people of God who love the truth, is opposition to the Holy Ghost. Stephen's persecutors resisted the Holy Ghost which was in Stephen, and they killed him. Stephen said, ye uncircumcised in heart and ears, ye

de always resist the Holy Ghost, as your fathers slew the prophets or persecuted them, and they had killed the prince of Life, and were going to kill Stephen. Such men as these never had the Holy Ghost. No man led by the Holy Ghost could do such despite to the Holy Ghost could do such despite to the were enemies of the truth, enemies of Jesus and of Stephen. They hated those that had the Holy Ghost, and they resisted the teaching of Stephen who was filled with the Holy Ghost.

When God quickens a dead sinner by the Holy Ghost can that sinner so resist the Spirit of God as to reject it and overcome it? Has not God who begins the work of salvation the power to finish or complete that work? Jesus cast out devils by the Spirit of God. Did he ever fail to cast one out, or did one ever return that he cast out? Does the Spirit of God strive with every creature or human being sometime in his life; and if that creature would yield to his overtures he would become a child of God; but many resisting the Holy Ghost take his everlasting flight from such characters, and then they are hopelessly lost; but not lost until then? Do the scriptures any where teach this? But does not the Bible say that the Spirit of God shall not always strive with man? Yes, and it says but his days shall be an hundred and twenty years. It occurs in Gen. 6:3 and reads: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Now if this proves that the Spirit of God now strives with every one you must prove that every one lives one hundred and twenty years. This you know is not the case. The meaning is that man would live to the flood, one hundred and twenty years from the time this was spoken. No man could live a day longer, but it is no where stated in the

Bible that the Spirit of God fails to do all his pleasure. He brings order out confusion. He garnished the heavens. He reveals the things of Jesus to his people. As the wind blows where it pleases, so the Spirit of God quickens when he pleases, and guides us into all truth. No man can call Jesus Lord but by the Holy Ghost, nor understand any scripture unless the Spirit guide him, and no man speaking by the Spirit calls Jesus accursed. If any man have not the Spirit of Christ he is none of his. As many as are led by the Spirit of God are the sons of God.

There is a natural conscience in every man that rebukes him when he disregards its promptings, or reproofs; and sustains him when he regards and follows its teachings. This conscience a man may disregard until he becomes hardened, and his conscience becomes deadened; but this is not the Spirit of God. A natural man knows he must die, and that he must come into judgment, and many of them will so follow that conscience that they become righteous in their own eyes, and consider that they are persecuting enemies of the Lord Jesus, and the only way of salvation for a sinner. A notable example of this is Saul of Tarsus.

When the Holy Ghost quickens a man he quickens his conscience also, and the Spirit of the Almighty gives him understanding. P. D. G.

REQUEST.

Please send me what you are due on the Landmark, as I am much in need of the money. Cotton and tobacco, I think, will not be higher this season. Sell and pay debts and live of the balance. Remember this please, and act on it.

P. D. G.

OBITUARIES

MARY M. COMER.

By request of the bereaved husband—my dear uncle—I will write a brief sketch of the life of his beloved companion, Mary M. Comer, who departed this life January 30, 1895, in the 68th year of her age.

Her maiden name was Hutchinson. She was born May 6, 1837; married to Samuel H. Comer January 6 1857. The fruit of this union was three sons and four daughters. The oldest a daughter preceded her to the glory world.

She lived to see all of her children married and in homes of their own, the youngest a son residing with them; and here I want to say of his lovely young wife, who I am told so patiently waited on her mother-in-law during her last illness, may God bless and reward her.

My dear aunt's relatives were of the sect known as German Baptists, her brother being a minister of that order. But after receiving a good hope through grace, and becoming acquainted with the Primitive Baptist she made that the church of her choice, and so offered to the Indian Creek church after which her husband followed, and they were baptized into the fellowship of the Primitive Baptists by Elder B. T. Bird May 8, 1868 and lived a faithful and consistent christian life to the last—diligent to attend her meeting and in every good work.

It is impossible for me to describe her virtues. She was as near Christ like as any one I ever knew, meek and lowly and Good Samaritan like, always ready to administer to the needs of others. Like Martha always ready to feed the children of God and like Mary she loved to be at the feet of Jesus.

I cannot say much of her the last four years as I have lived 50 miles from her, but as I lived by her for over thirty years and knew her noble character, I am persuaded that her last days were her best days; for since all her people had died of consumption, and she knew the same dread destroy-

er was preying upon her vitals and would soon take her away she could look the more to Jesus and trust in him. She knew that her earthly house would soon be dissolved for she said to me the last time I saw her "Farewell, we don't know, this may be the last time we will meet on earth, but I hope we will meet in a better world than this." Yes dear aunt, if I am blessed to get to that better world I feel sure you will be there.

For many years she has been a great sufferer and for several years partially deaf, but she bore it all with great patience and went about her domestic affairs patiently administering to the needs of those around her. Uncle could not get her to give up as long as she could go. No doubt in her quietude—for she could only hear loud sounds—she often communed with God. She would sometimes say she was no company to any one for she could not hear, but now her joy is complete; her ears are unstopped, her tongue loosed, her wounds all healed. She sees Jesus as he is. Then:

"Why should we weep when the weary ones rest

In the bosom of Jesus supreme,
In the mansion of glory prepared for the blest,

For death is only a dream;

Only a dream,

And glory beyond the dark stream

How peaceful the slumber, how happy the waking,

When death is only a dream."

Yes why should we weep when our loved ones sleep in Jesus soon to awake in his likeness.

I know dear uncle you are lonely for nearly fifty years you have had one of the best of companions, but it will not be long until you too will join the redeemed throng and be reunited with your loved one, where sickness, sorrow, pain and parting will be no more. Wont that be a glorious meeting?

And now dear children you have lost a precious mother. You who have a hope in Jesus can look by faith and hope to meet

her again. You that are out of Christ, how is it? I know that mother has often prayed for you and perhaps said on her dying bed 'Meet me there.' I can only point you to Jesus, the Lamb of God that can take away sin. If you could only look into heaven and see your mother in all her happiness, how insignificant would earthly things appear and how you would strive to go there too.

May God bless this bereavement to the good of us all and may his name have all the praise.

ESTA BROYLES ASHWORTH.

Ghent, W. Va.

THOMAS RICHARDSON.

Mr. Thomas Richardson died the 9th day October 1903, when God in his unbounded mercy called this kind and benevolent man from the sorrows of this fast decaying world.

He was born Janary 13, 1842, and November 2, 1871, he was married to Miss Matilda A. Meador. They lived happily together for thirty two years, the summons came and took Mr. Richardson from this unkind world.

To them were born seven children, three boys and four girls.

Mr. Richardson was an affectionate husband, a kind and benevolent father, doing all he could for his wife and children, and a friend to every one.

He joined the church when the Association was at Bell View, and I think he was baptized the following spring. Mr. Ben Board and wife, Mr. George Wood and wife were baptized at the same time.

He was a consistent member of the Primitive Baptist, and was a favored one among that little flock of believers.

He has one son that is a member of the Primitive church. His wife is not a member of any church. I was favored with a perfect acquaintance with him and loved him, for he was so kind.

He visited at the home of my uncle and aunt, my foster parents, quite frequently, consequently he attended every meeting he could possibly get to.

Mr. and Mrs. T. C. Diver, my dear relatives, and Mr. Richardson were the firmest friends as well children of our Heavenly Father.

I believe that God will take care of his children even if he does seemingly inflict great sorrow upon them. Oh, I know he is missed at our home and his place is vacant at church, and surely this cannot be compared with the loss to his family.

I do sympathize with them. I know it is awful hard to give up one so dear.

I do hope his people and others will strive to imitate his noble character.

He had been very delicate for years probably consumption was developing for several years. He was confined to his room for about one year. All that could be, was done for him by his family and friends to keep him here. But it was useless, for God had another use for him.

To lose kind parents and companions, is hard, but a little chastisement does us good. God chasteneth every one he loves, and scourgeth every one he receives.

Now let us strive to meet him where God reigns in his celestial glory, so we can forever sing praises to his name.

His friend,
JENNIE BUSSEY.

APPOINTMENTS

J. A. MONSEES.

- Watson—Monday, May 1.
- Union Grove—Tuesday.
- High Hill—Wednesday.
- Liberty—Thursday.
- Lawyer Springs—Friday.
- Thence to the Bear Creek Association.
- Jerusalem—Tuesday after the first Sunday in May.
- Howard's Chapel—Wednesday.
- Flat Creek—Thursday.
- Salisbury—Friday.

- Pine—Saturday and second Sunday.
 High Point—Wednesday night after the
 Second Sunday in May.
 Greensboro—Thursday.
 Wolf Island—Friday.
 Reidsville—Friday night.
 Thence to Mayo Association.
 Good Will Tuesday.
 Sardis—Wednesday.
 Buffalo—Thursday.
 North View—Saturday and fourth Sunday
 in May.
 Conveyance needed when off the railroad.
-
- Pleasant Hill, Saturday and fourth Sun-
 day.
 Mill Branch, Monday.
 Falls, Tuesday.
 Hopeland, Wednesday.
 Williams, Thursday.
 Lawrence, Friday.
 Deep Creek, Saturday and first Sunday.
 Mehukee, Monday.
 Mt. Zion, Tuesday.
 Conoho, Wednesday.
 Hamilton, Thursday.
 Spring Green, Friday.
 Conveyance needed.

E. E. LUNDAY.

- Sheffield, Saturday and 5th Sunday in
 April.
 Mt. Lebanon, Monday.
 Hancock's, Tuesday.
 Red Banks, Wednesday.
 Galloway's, Thursday.
 Blount's Creek, Friday.
 Sandy Grove, Saturday and 1st Sunday in
 May.
 Bethel Monday.
 Newport, Wednesday.
 North River, Thursday.
 Hunting Quarter, Tuesday after 2nd Sun-
 day.
 Rosebay, Wednesday night after 4th Sun-
 day in May.
 Tiny Oaks, Thursday.

J. I. AMBROSE.

- Stewarkey, second Sunday in May.
 Bear Grass, Monday.
 Briery Swamp, Tuesday.
 Great Swamp, Wednesday.
 Red Banks, Thursday.
 Tysen's Friday.
 Parneville, Saturday and third Sunday.
 Meadow, Monday.
 White Oaks Tuesday
 Wilson, Wednesday.
 Noeics, Friday.

W. T. BROADWAY.

- Union Grove, May 9.
 High Hill, May 10.
 Crooked Creek, May 11.
 Meadow Creek, May 12.
 Bear Creek, May 13.
 Concord, May 14.

THE TWO WITNESSES.

The scripture of God as interpreted by the highest modern scholarship, in proof of the scriptural plan of salvation by grace and the scriptural plan of preaching the gospel believed and practiced by Primitive Baptists. A vast mass of arguments and facts in proof that the Primitive Baptists are the only true church of Christ on earth. A book of 407 pages in large type, with Table of Contents and an Alphabetical Index. Price \$1.25 by mail, postpaid. Send money by registered letter or postoffice money order. If a money-order is sent let it be on the postoffice at Greensboro, Ala., but address all letters to the author, Elder Geo. W. Stewart, Cramer, Hale Co., Ala. If preferred, 25 cents may be sent in stamps. If the purchaser is not satisfied with the book his money will be returned to him.

ELDER. GEO. STEWART,
 Cramer, Hale Co., Ala.

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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

PRICE \$1.50 PER 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, 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.

THE CHIEF CORNER STONE.
THE SURE FOUNDATION.

NO. 5.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1st Cor 3:11.

Man has never believed the truth of the above text. The Lord saw that every imagination of the thought of man was only evil, and that continually. This man proves in all his works. Notwithstanding the execution of God's vengeance against sin which had been so clearly set forth in the destruction by the flood of water and the drowning of the world in their wickedness, the first thing we see man doing is to prepare for himself a refuge against the Lord's anger because of their wicked works. To do this they gathered in the valley of Shinar to build themselves a tower whose top should reach unto the heaven. God's mountains were not high enough for the waters of the flood had covered them fifteen cubits and upward. Thus the things which man would do for his protection would exceed that which God had done. They began where men used to gather together to worship their terrestrial deities, that is in the lower valley, and were going up to where they assembled to worship their celestial deities. That is on the high hills. To begin this work they did not ask of God to give them any information but met together and fortified their own resolutions.

Thus the sure foundation stone was entirely ignored by them and they laid a foundation of their own works. Their intentions were to climb up into heaven for there they said should be its top Gen 11:4. The name of Jesus or the God who had made the world and preserved them was not a consideration with them but, "Let us make us a name," was the thing unto which they were looking. To do this they laid for themselves a foundation and built up a tower which the God of our salvation destroyed as he would a pine tree with a flash of lightning. But they had begun that which should afterwards become the great city of all the abominations of this sin cursed world and the dumping ground of all the wealth and filth of the world. Wood, in his theological dictionary, says that there was not one virtuous woman in all of that great city, it being a law that every woman had to prostitute herself at least once in life publicly to strangers in honor of their cities. No wonder that the religious bodies of whom that city stood as a figure should be called "The Mother of Harlots."

The religions of this world today that compose the mystery Babylon, the Great the Mother of Harlots, the Abominations of the Earth whom John saw sitting on the scarlet colored beast in the wilderness have no more Christ Jesus in their foundation than did that old city of Babylon.

Their religions are well expressed. J. G. Holland in Johnson's fourth reader by B. F. Johnson Pub. Company. Here it is

"Heaven is not reached in a single bound;

But we build our ladder by which we rise

From the lowly earth to the vaulted skies,

And we mount to the summit, round by round."

The whole of the Babylonish principle is here expressed and it is all man's! His works. They have never known that, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Then if it is a foundation of gold, silver, precious stones, wood, hay or stubble what will be the result? Fire does not destroy gold nor silver, but what kind of foundation would it be when it had melted with fervent heat—could one trust in the broken to pieces precious stones any more than he could in the consumed wood, hay or stubble? Just one flash of the fiery wrath of God against the wickedness of man will destroy any building we might erect upon any of these foundations.

How true this has proven in the experience of God's children when they have seen every building of theirs fall for the want of a foundation. How great is their loss when they see all of their works destroyed. How puny is the arm of man and what a curse rests upon those who trust therein.

As our faith is cut off in our own works it is established in Jesus Christ, the sure foundation; and as the Babylon we have built for ourselves is destroyed we are led by the hand of God into the peace and joy of the Holy City the New Jerusalem who is our mother and is free with all her children.

This is what we have revealed in us as our works are manifest and burned up. Every work of man serves as one more piece of combustible matter to go on the fire to increase its power. Therefore man will be destroyed in his own works. Instead of him scaling the heights of a delectable mountain and reaching heaven he is adding fuel to the flames of destruction in which he must have his works tried and he be judged accordingly.

Happy then will he be whose faith is rooted and grounded in the Lord and who has ceased from his labor and entered into his rest even as God has finished his work and rested.

In love and this blessed hope I am yours forever. L. H. HARDY.

HUMILITY—ARROGANCE.

Elders Gold and Lester:

"There went up two men into the Temple to pray, the one a Pharisee and the other a publican. The pharisee stood and prayed thus with himself. God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes into heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18, 10, 11, 12, 13, 14. I have felt a desire for sometime to write upon the above subject, and I also feel that there is a pressing necessity that these and similar subjects should be thoroughly discussed in our homes, ably and successfully defended and controverted in our pulpits, and boldly and fearlessly asserted and advocated through our press. Perhaps if we were

to search the Scriptures from lid to lid we would not find a more pertinent parable or a more appropriate comparison than these two characters the pharisee and publican to arrogance and humility. And we have a context in this Scripture," condescend to men of low estate; mind not high things." First we wish to write concerning the pharisee who is a true representative of arrogance, pride, self conceit, aristocracy and hypocrisy. We learn from sacred history that the pharisees at the time of our Saviour's advent among the children of men were those who composed the strictest sect of the Jewish religion. They occupied Moses seat in the Synagogue, performed the offices of high priests, constituted the Sanhedrim and were the rulers and leading men of the Jewish nationality.

They were so bigoted and vainglorious as to believe when the Messiah did come he would appear in great pomp and glory, set up a temporal kingdom, deliver the Jews from the bondage of the Romans and that all other nations should be subject to his kingdom. But because when the blessed Jesus did appear among them in a weak humble and lowly maner, without earthly possessions of honor, without force of arms or military display, they bitterly disowned, rejected, falsely accused, spit upon him, scourged him and delivered him to the gentiles to be crucified. How strongly did our Saviour oppose their malicious ways and designs! How bitterly he condemned them. "Woe unto you scribes, pharisees, hypocrites!" Notwithstanding we see at this very present time the world filled with pharisees and their doctrine; society wounded and defaced; our social system ruined, and what grieves and hurts the worst I fear the church is burdened and plagued with its poisonous, pernicious and injurious principles. The pharisee stood and prayed thus with himself—

he prayed with himself not with or to God, nor can any one holding such principles pray to God. But he prayed saying God, I thank thee that I am not as other men are. Oh, how often do we see people praying this same prayer and acting from this same principle. How self-exalted do they feel; how rejoiced and how they thank God that they are so much better than other people, better both by nature and station, by education and erudition, and Oh they have no patience or sympathy whatever for their less fortunate and poor neighbors, scorning them with the utmost contempt saying within themselves these miserable creatures are not worthy of the least of our respect and esteem, not recognizing for one moment or tolerating for one instant the common brotherhood of man or Fatherhood of God.

Oh, how cold, how unfeeling, how indifferent, how unkind how discriminating are these pharisaical principles "I fast twice in the week, I pay tithes on all I possess." How quick and ready are these pharisees to justify themselves, honoring themselves by boasting of their possessions, indeed they size up and measure men wholly by their money's worth and their ability to make money, setting a very low estimate on honesty, virtue, character, integrity, Godliness and kindness. No wonder the blessed Jesus would exclaim in his most plaintive and persuasive tone saying. "Woe unto you that are rich for ye have received your consolation. Outwardly ye appear righteous unto men but inwardly ye are full of hypocrisy and iniquity, ye come in sheeps' clothing but inwardly ye are raving wolves. And again ye are of your father the devil and the lust of your father will you do. The pharisee continues to thank God that he is not even as this publican." Publican means sinner, and he is so glad he is

not a sinner. How many pharisees do we find in the world at the present day? They are so good, so perfect, so righteous and living above sin: But Oh dear christian friends is this not a shaky foundation and a dangerous ground to stand on? But we have the great consolation of knowing that scripture from beginning to end condemns this spirit in the strongest terms; and methinks I hear the mighty voice of Jesus saying separate me from the workers of iniquity for I know you not, the love of God is not in you. I believe this lust is an abomination in the sight of God and is hated and despised by every true christian.

Let us hear the prayer of the publican: "God be merciful to me a sinner." Very short, very simple, yet, does it not embrace much? He feels that he has nothing to offer or commend him to God for righteousness. If he has great possession, if he does give tithes of all he possesses: he feels that all these things add nothing to his righteousness and does not so much as lift up his eyes unto heaven. He felt so unjust and justly condemned in the sight of God he did not even feel worthy to lift his eyes up towards heaven the dwelling place of God. "He smote upon his breast" as if to say this heart, this old body, this flesh of mine is so defiled, so corrupt, so depraved, so filled with sin, I hate it, I abhor it and therefore bitterly repent in sack-cloth and ashes. He thanks not God that he is not like other men, but he feels he least of all men. The pharisee calls him a coward, designates him as a vile sinner, the filth and offscouring of the world, hates, despises, ridicules and persecutes him. But the vital and important question with the christian is: how does God look at this man and what does Jesus say about him? and we have this comforting answer from Jesus' own lips, that this man went down to his house justified

rather than the other.

Not justified by man or by himself but by God. How truly has Bunyan said: "That the most fertile spot in the life of a christian is the valley of humiliation." Yes dear pilgrims we must all enter and pass through this valley before we can be called the children of God or enter the portals of eternal bliss. We must feel that we are sinners for Jesus says: "The Son of Man came not to call the righteous but sinners to repentance." Thus we see if we do not feel to be sinners we have no portion in ourselves for he says: "Except ye be converted and become as little children ye can in no wise enter the kingdom. We often hear Him calling them "little ones," sheep, etc., denoting great humility. "Unto this man will I look saith the Lord; even unto him that is poor and of a contrite spirit, who trembleth at my word and whose heart has not departed from the Lord." "The Lord will save the afflicted people, but he will bring down high looks." "Though you soar as the eagle and make your nest in the stars thence shall my hand bring thee down. Oh how did the blessed Jesus love this blessed principle humility. We hear him saying "Blessed are the poor in spirit, blessed are the merciful, blessed are they that mourn, and come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and find rest unto your souls. Note the invitations. Only to these characters does the dear Lord reveal himself and deliver them from satan and sin. What a true type of humility we have in the person of Jesus. He is humility itself pure and holy. When on earth how beautifully did he teach it, not only by precept but by example as well. Who does he choose to follow him? Does he select the rich, the mighty, the noble and the learned men of the

world? No but rather poor illiterate fishermen. Did he heap to himself great wealth and riches? Nay, but he said: "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head. Where did he preach his greatest sermon and deliver his most famous message? Was it in the great cities of the earth? Nay, but rather upon the mountain or by the seashore? Unto whom did he preach his gospel? Was it the rich scribe the haughty pharisee or the proud aristocrat? Nay but rather the poor have the gospel preached to them His ears would ever open to the cries of the poor, the maimed, the lame, the helpless, the deaf, the dumb and blind, inasmuch that in his tender compassion he healed, made whole and turned not one away who applied to his mercy and power. Again his love of humility is manifested very plainly in the case of the centurion's servant who was sick and ready to die, and sending to Jesus to come and heal him, and while he was yet coming he sends friends beseeching him to only speak the word and his servant should be made whole, not feeling worthy of even meeting him himself or that he should come under his roof. We see the blessed Jesus turn about to his followers saying: "verily I say unto you I have not found so great faith no not in Israel; Many shall come from the east and from the west and shall sit down in the kingdom of heaven with Abraham with Isaac and with Jacob. Upon one occasion Jesus was invited by a pharisee to eat with him, and when they were set down to meat a woman from the city who was a sinner brought in an alabaster box of ointment and stood behind Jesus weeping and washed his feet with her tears and wiped them with the hair of her head and anointed his feet and kissed them. The pharisee beholding this act of humility rebuked Jesus within himself.

But Jesus said unto him when I entered thy house thou gavest me no water to wash my feet, thou gavest me no oil to anoint mine head, but since I come into thy house this woman has not ceased to wash my feet with her tears and and anoint them with oil; and to this woman though her sins be many are forgiven her. What better news could have reached the ears of this woman who was thus humbled? Thus we see that when Jesus often retired for rest and recreation, he sought such humble places as the lowly cottage of Lazarus, Mary and Martha; not seeking the costly mansions of the pharisee: for in these he knew he would receive less honor, less love and less hospitality. Riches are nice and all right properly managed, but what alluring, what enticing temptations and snares do they set for the christian? many times drawing his mind from heavenly and divine things, hardening his heart and thus destroying his spiritual life and joys and usefulness. "For he that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Jesus being God made himself man, suffered indignities perhaps that no mortal man ever did; fasted in the wilderness forty days, was tempted by the devil, was scourged was spit upon, was buffeted, was crowned with thorns, was hung upon the cross between two thieves and numbered as chief of transgressors, was pierced in the side, was humbled in the very chamber of the dust, lay in the heart the earth three days and nights; but Oh, He ascended up to heaven and is exalted at the right hand of God; Oh, glorious condescension; Oh, compassionate and magnanimous humility.

Affectionately,

T. F. SMITH.

Before Brother Smith united with the church he was a very enterprising,

pushing, hard working man. He was greatly exposed at hard work day and night, and was attacked with rheumatism that rendered him helpless. He is so drawn that he can not walk a step, nor stand, nor lift a hand to his mouth to even feed himself. This has been his condition for years. But not a word of murmuring escapes his lips. He is wonderfully reconciled, and loves the company of Baptists. But those that can walk where they please perhaps seldom think of his case, or visit him.

It will do you good to visit him, and hear him talk, and consider the matter. P. D. G.

Manchester, Va. March 31, 1905.

1404 Bainbridge St.

Elder L. H. Hardy:

Dear Friend:—In looking over some of my old Landmarks I came across one bearing the date of October 1, 1894, and in looking through it my attention was attracted by these headlines, "Scraps Picked up by the Way and Preserved." Written by you. You ask the question, "did any one ever fast forty days and forty night except Christ?" and a little below you say that "the Lord kept the only forty days fast ever kept on this earth." Now we read in Ex. 34:28 that Moses was in the mount with the Lord forty days and forty nights. He did neither eat bread nor drink water; and again in Deut. 9:9 we read in his own language, "I abode in the mount forty days and forty nights. I neither did eat bread nor drink water." It seems to me from these two passages that Moses fasted forty days and forty nights. Please answer privately, or through the Landmark, and let me hear your views on this subject. I enjoy reading your articles in the Landmark; hope you will write often. There is very little of the true doctrine preached around here, and I am always glad to get the

Landmark. Please do not get mad for my calling your attention to this subject. I am only seeking information. May the Lord bless you.

Yours in hope,
J. E. HERNDON.

Reidsville, N. C., April 11, 1905.

Ellen Gold and Lester:

The inclosed letter from friend J. E. Herndon will speak for itself.

In answer I would say to him that I am glad he called my attention to the things which troubled him concerning the article which I wrote. I would love for every one both in the church and out of the church to do me that same kindness.

He will remember, however, that when Moses did not eat bread nor drink water for forty days and forty nights he was in the mount of God and in God's immediate presence where God talked with him as a man talketh with his friend. In such a condition he could not be fasting. There is always a great fulness in the presence of the Lord that filleth every part. The christian's hope, it appears to me, is that when he goes from this world of sorrows, cares and sore trials he will be entirely separated from all such things as hungerings and thirstings. Why? Because he shall dwell in the presence of God and enjoy his glorious fulness. This Moses enjoyed on the mount to such an extent that it was not a fast.

Christ, the Lord, had none of this when he fasted in the wilderness. He came to do that which Moses could not do and therefore, in every christian's experience he goes down deeper and rises up far above Moses in all his glorious work. Had Moses kept the fast it could have done us no good but in the fasting, of our dear Lord we have a feast of fat things, a feast of wine on the lees. This feast is spread in the

wilderness where our dear Lord fasted and where every child of God must dwell while here in the flesh. There is a deficiency here Eat, oh friends! drink, yea drink abundantly, oh beloved!

Yours in hope and love,

L. H. HARDY.

Elders Gold and Lester:

In my youthful days my nature was very much reserved. I was known as a bashful boy. I was of but few words generally. When in company I had but little to say, and to think of it now it seems that my very nature pointed to any thing else but a preacher. But when I was twenty years old, contrary to all my natural inclinations, and to the astonishment of the world, I ascended the pulpit and ever since that my very life has been a mystery. I at that time realized that I could not comprehend the mystery of salvation, but lived in hope that I would grow in grace and in the knowledge of our Lord Jesus Christ, and that I would after awhile get strong in the Lord, and become established in faith and doctrine, and I must now confess that the cross is not quite so heavy, and I can speak with a greater degree of boldness, and do more talking now than I did at first, but this growth has come in a way entirely different from what I expected. It does seem to me that when I look back to what I then expected that the general trend of my thoughts has been downward. While in a divine sense I still have hope that my aspirations are divine; but the more I learn of God and of his wisdom and of the exceeding depths of the riches of his grace, the more I learn of my inability to comprehend it. So notwithstanding my renewed strength and the length of my discourse, and the greater degree of fortitude with which I endure the cross, I fail to see where God is more glorified by my preaching

now than he was when I first began. But I would not have our readers think that I am complaining about this; I love to feel this way and I am glad to know my weakness, yea, I rejoice when my very soul is constrained to confess that salvation is of God. It is sweet to me to know that secret things belong to God, and that I with all created things am bound to fold my hands in perpetual silence and confess that the attributes of God's nature are so veiled in his own infinity that no man by searching can find him out.

But I would love to get down closer to the hearts of all who may chance to read this and say, that God is not approached by us owing to our equality with him, only as we approach him in the perfection of Christ, and even when our souls are fed by the power and preaching of the gospel it is only as the spirit of him that is perfect comes in contact with the Spirit of him that is perfect in us. See how it was with Mary and Elizabeth, about three months before John the Baptist was born, and after Mary had conceived of the Holy Ghost, Mary went to visit her cousin, Elizabeth, Elizabeth felt that she was greatly honored by the mother of the Lord coming to see her, and as soon as she heard her salutation she says, the babe leaped for joy in my womb. It seems to me that the power of the gospel reaches the new born man in us much the same way. When the Spirit of God in the gospel salutes the man of Christ in us then it is that our souls leap for joy, and the tongue of the dumb breaks forth in songs and acclamations of praise to him who hath done all things well. When John pointed to Jesus and said, behold the Lamb of God, that taketh away the sin of the world, the expression shows forth more in him than for us just to behold a mere human form under the appointment of death. Admitting

at the same time that eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love him, but by faith we behold in him as the Lamb of God every thing that pertains to life and salvation. By him we see the blind restored, the deaf are made to hear, the tongue of the dumb to sing, the dead are raised, and by him the poor have the gospel preached unto them. By him we have access into this grace wherein we stand, and rejoice in hope of the glory of God. In him we see the gates of hell subdued by the fullness of the power of the eternal godhead that is bodily treasured in him.

This is the reason why the preaching of the gospel is so sweet to us. Christ dwells in us, and the gospel is the power of God; so when one preaches Christ the power of God he preaches just what is already in us, and it is the spirit of life rejoicing in the Spirit of life, so when God is glorified from without he is also glorified from within.

So I hope the reader will see that I have grown and still continue to grow less instead of greater. The more of God's perfection I see the more imperfect I feel to be.

A. M. DENNY.

Immacle, N. C., R. F. D. No. 3.

Prescott, Ark., R. F. D. 5.

March 9, 1905.

Elder P. D. Gold:

Dear Brother in the Lord:—I herewith enclose a communication I received sometime back from dear Brother A. M. Williams, of Jubilee, N. C., that I wish you would publish in the Landmark if you think proper to do so. I have derived much comfort from reading it, and think it would be read with interest and comfort by other readers of the Landmark.

My love to you, dear brother, and all the household of faith.

I am as ever your unworthy brother (I hope) in gospel bonds.

P. H. JAMES.

Elder P. H. James,

Prescott, Ark.,

My Dear Brother in hope of eternal life:—I again am blessed to pencil you some thoughts upon paper for your consideration. First to tell you the reason of my delay in answering your kind letter addressed to me, also the one published in the esteemed Landmark. I have been much afflicted for the past month with the original trouble, asthma and bronchitis, which has kept me almost constantly in doors until the past two or three days. I am now highly favored of the Lord to get out again, for which blessing I hope to be thankful.

My dear brother, I must say I am well pleased with your views concerning the "Pool of Bethesda," which are nearer my own imperfect view than any I had hitherto seen in print. As you truthfully said John did not use a masked expression when he said: "whosoever, after the troubling of the water stepped in was made whole of whatsoever disease he had."

Now according to the views that some of our brethren take of this subject the apostle should have said, they seemed to be made whole etc., etc., which as you know is not the case.

Now if I give you a few words of my own opinion in connection with yours I hope you may not think me presumptuous, because I desire, if I am not deceived, to be guided by the spirit of truth, for if I am not, I am sure that what I say, will only tend to make matters worse.

It does seem to me that the "Pool of Bethesda" has some spiritual significance as well as a natural one. For instance the great multitude that lay in

the five porches their condition naturally was deplorable: "blind, halt, and withered though not dead. This seems to me to set forth the sinner under conviction, not yet having come to the end of the law. Was still hoping in their own strength to be able to step in. Whereas a further manifestation of their helpless condition, will only make them able to step down while "sinking down beneath God's righteous frown. He (Christ) lays aside his crown for their souls;" when by faith they are made to realize that they are "made every whit whole." Then they can exclaim with the sweet singer of Israel "He hath taken me up out of a horrible pit and hath placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praises to our God."

I feel, Brother James, at that ever to be remembered day with me I surely was made to step down out of self, expecting to only step into endless misery, when indeed I stepped into his everlasting arm that was under-neath, believe to this day, that the same everlasting arm is under neath us, to hold us up; and "if we take the wings of the morning in our thoughts, and fly to the uttermost parts of the earth he is there. If we make our bed in hell he is there also."

"This pool was by the side of the sheep market:" no doubt it was literally so; but God's people are all along represented as sheep; therefore "we are killed all the day long, we are counted as sheep for the slaughter." This is why we "die daily" and yet we live—this is why we behold wondrous things out of thy law—and one of these things is, "the soul that sinneth it shall die."

Now brother I have only hinted at the subject, for I am very limited in spiritual understanding. If I have any at all this, you can see by my imperfections. You may cover with that

"charity, that always hides a multitude of sins. I have many times in my lonesome house since I have been bereft of my help mate, before, and after we were married, I could see no fault in her; the love I have for her covered the faults so completely from my view --there was none for me to see. If I could view the church, with a spiritual eye, as I did her naturally, I could exclaim "thou art altogether lovely, there is no spot in thee," but alas! the infirmity of the flesh, how weak. It is in constant rebellion, thus the warfare. This is a bitter strife even a fight unto death for neither one will every say I am conquered until death is swallowed up in victory—when death itself is dead, and drowned in his own corruption.

Then the redeemed will sing, "O death where is thy sting, O grave where is thy victory;" all then will be left behind, and the captive soul set free. Then the redeemed will begin to see, and realize a day without clouds, a day without a night to follow, a day that knows no sorrow, no sickness, no pain, or death, then dear brother, if you and I are there we can say; "It is enough."

I feel that the time will soon be, that I must say, "the time of my departure is at hand," O that I could say with the apostles, and my loving companion when they were ready to depart, "I have fought a good fight, I have kept the faith hence forth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me, and not to me only but to all them that love his appearing." A portion of this language was used by my dear wife a few days before her departure, which gives to me such unmistakable evidence, that I have no doubts about her eternal happiness.

Well dear brother, I may weary your patience with my very lengthy

letter, I could not find a suitable place to stop, and now I only desist, and say, it may be the last you will ever see from your unworthy brother. In hope of a better house than I am in possession of here. If you can feel in your heart to pray for such a sinner as I am please do so.

Write me if you can, and as often as you can.

A. M. WILLIAMS.

Jubilee, N. C.

K. F. D. No. 1 Sharpsburg, N. C.
November 9, 1904.

Elder P. D. Gold:

Highly esteemed brother in the Lord—I was so much with you in my dreams last night that you have been fresh in my memory all day, and I have had an impression to write all day, but I so often fear the impressions are not of the Lord. It is often with fear and trembling that I make the attempt to write to the dear children of God, and especially when I think it will go before the public, as it generally does when I write to you. But I feel satisfied Brother Gold that whenever I write to you will do whatever you think best. I am perfectly willing to leave it to your judgment, for I have great confidence in you, believing that you are a gifted man of God, one that can and does hear and look over the imperfections of the poor little ignorant ones such as myself, and would not do anything to expose our ignorance to our hurt, if you knew it. I was very sorry at first when I saw my last letter in the Landmark, but I became perfectly reconciled to it. I received so many precious letters from the dear people of God telling me how much comfort they received in reading my letters (and have been told so by many too) that it made me feel glad that you printed it. I felt surely the good Lord must be in the matter, and my dear brother I have not been so low down since as when I

wrote to you last. I received such a rest afterwards that I am sure none but the Lord can give, and Oh how sweet that rest is to this poor weary soul. I have just been reading the last Landmark, and I just can't express to you how much I enjoy reading the good and precious letters it always contains. It fills my soul with such love and joy I can't describe when reading the epistles of those I do believe with all my heart are the dear children of God, how I do love to hear from them—they can describe my feelings so much better than I can, and can tell of the love and mercy of our dear Redeemer so plain that it causes me to love them with a love that is inexpressible, and it makes me feel that I would if I could tell them how I love him too, God is love and we love him because he first loved us, and he commands us to love one another. He calls us little children and tells us to love each other as he has loved us. Brother Gold, would we if we loved as we are commanded be falling out so often by the way? Would we not be at each others feet? Esteem others better than self? I think we would. Oh that we would live more humble and Christ like and live more in love and in peace than we do. How much better would I feel if I could live so, and what lovely meetings we would have. I do so much more enjoy meeting with the dear people of God at our place of worship when they seem to all be in love one with another and in peace, than when there is confusion among them, it is hurting to my very soul. I am sometimes made to cry Lord, where shall I go. I sometimes Brother Gold get so low down in spirit and so miserable at home and feel that when our meeting days come and I can have the sweet privilege to meet with my dear brethren and sisters I will then be revived up, and I often am, but

when I meet them and learn that there is trouble among them, then is the time that I am made to cry Lord where shall I go for comfort. But my dear brother I believe I have learned where to go when I get in trouble. I know that he has come to my relief when no one else could; I know that the Scriptures tell us it needs be that offences come but woe unto that person by whom it cometh, and they also tell us that it is better that a mill stone be hanged about our necks and we cast into the depth of the sea than to offend one of his little ones. We should be very careful and not offend any, for the Lord only knows who are his. He calls his children little children and I believe they feel little a good portion of their time, but no doubt brother Gold but some of us at times get to feeling a little above or a little better than some of our brethren and sisters, and we are in a dangerous condition then, and are very apt to say or do some thing that will offend one of those little ones, then woe unto us. It is my great desire to live and die in peace with every body, and especially do I want to live in love and sweet fellowship with the people that is nearer and dearer to me than any people on earth, and would that my walk could be so that when I am laid away in my cold and silent tomb so those that stand around can say of a truth I believe she is at rest with his Redeemer. I have a little hope that I will be free from all my labors here and happy in the embrace of Jesus.

Brother Gold, since I commenced writing this letter I received the one that Sister Ruffin wrote you, I am very glad you sent it to me—I wept like a child when I read it. I shed tears of sorrow and of joy also, sorry to know that our dear sister is suffering so much, but of joy to learn that the Blessed Lord is with her and blesses her with his presence, which is worth more

than all things else. I believe from my heart that I can witness with her I do believe I have been blest with the presence of my Saviour when in my deepest trouble, and Oh how glad to feel that he is near, its no wonder our sister can bear her affliction with so much patience when the everlasting hand of her great Redeemer is ever beneath bearing her up and so often blesses her with his loving smiles, what great burden bearer we have, what a merciful Father and what a great Redeemer. Yes, our dear afflicted sister told the truth when she said the more the good Lord afflicted her the more she loved him. I know that is so by experience, although he has not as yet afflicted me in body as he has our sister and a great many others, but it has been my lot to pass through many sore trials, losses and crosses, and every one I pass through draws me nearer and nearer to the Lord and his people.

I also received another good letter today from Sister Maggie Staton telling me of the sad news of the death of Elder Samuel Moore. It was sad indeed, but I believe that he is now at rest and sleeping sweetly in the arms of Jesus. Our loss is his great gain. I deeply sympathize with the bereaved. I also here express the loss of a good and worthy Pastor, Elder B. C. Pitt, and feel that his place would not be filled, but the great giver of every good and perfect giver can do all things, so he was preparing another to take our pastor's place before he called him home. Sister Maggie wrote that she was much better and could write to her correspondence. I was glad to get another letter from her.

Brother Gold, pray for me, that I may hold out faithful unto the end. In much love.

Your sister I hope,
HATTIE LUPER.

My very dear Brethren and Sisters in the Lord—I have been impressed for a long time to write and tell something about how the Lord has led me along, which I feel like is a very mysterious way, if indeed he has led me at all but I do feel like, I know I have been led by some uncontrollable power, and have been brought in possession of a little hope which, I would not exchange for many worlds like this, but I do feel so ignorant and little it almost makes me tremble to try to go any further.

But to try to tell anything about my little hope I will have to go back to my early childhood, even as far back as I can remember. When I would hear people talk about heaven and torment saying heaven was a happy place and good people went there, and bad people went to torment, I made up my mind that I would do good and go to heaven when I come to die. I thought to even think about it would be doing good. I have often thought what a little fool I was: but I went on for sometime feeling like I was good enough to die at any time. I had such love for the Lord and heaven I felt like I craved to die and be happy with the Lord. I was then about 9 years old, and I have often thought if I could have died then what a blessing it would have been, for if I am ever saved I was saved then, and I went on for sometime with no fear of torment yet until one night I dreamed that I looked to the west and saw two horses in the clement going towards the north. One was white and the other was dark red. What a sight floating in the air, and it frightened me so bad I thought I asked my father what it meant and he told me it was a sign the world was going to be at an end in a few days. I thought I fell down on my face and cried to the Lord spare me a little while longer than I might repent, for I then saw what a sinner I was. All my goodness was dash-

ed to the ground. What a fear of torment and trouble came upon me at such a tender age. I went on then with such a dread and fear of torment not knowing what to do. Sometimes it would wear off for a while, and I would feel so glad; but when it would come back it would be worse than ever: I would think, do all young people have such fellings as I do. I would try to throw it away, but it clung so I could not shake it off, for it was rooted in the heart, and I felt like the Lord was angry with me, and I had such a condemned feeling for something and I could not get from under it. I would try to pray to the Lord to have mercy upon me and take that trouble away, for I was then getting up almost grown and I could not enjoy myself with the world.

I can not remember any time when I did not think the old Baptists were pretty, and I loved them because I thought they were God's people, and I did crave so much to be good enough to be with them, but in stead of getting better I was getting worse all the time. Time passed on until I was married. I set out then to try to gain of this world's goods, but as I had done before I soon failed in every point. I began to see that my whole life was about to be spent in an unprofitable way, and by that time I had wondered so far in the darkness not a ray of light could I see. So far from God I seemed to be it often made me weep and cry. I felt like it was a sin for me to try to pray, and what else could I do?

One evening I was made to give up all in the hands of the Lord, and I walked out in the garden and I cannot tell how I felt. It seemed like I was overshadowed with a dark gloom and in a tremble. I leaned my head on the

garden wall, and tried to pray but no relief did I find, and I can not tell any one how I felt at that time. I walked on a few steps and stopt and looked all around, and while standing there in amazement these words came to my mind: "I have called thee with an holy calling, therefore with loving kindness, have I drawn thee," but it did not seem to do me any good. Right here I cannot explain what a condition I was in. I sat down under a little tree, for all hope was gone, and it seemed like a dark shadow was hovering over me. I sat there a little while, and when I arose to my feet these words were sounded in my mind with power and assurance, the man of sin is broken down and shall torment no more.

It seemed like I could see in a view a sword let down to my back, and all my troubles cut loose and rolled away. What a change in such a moment. All my fear and troubles were gone. I felt perfectly clear of every trouble I had ever felt. I went on then for several days in perfect peace. When at length I got to thinking about those words in a different way and thought I never had seen them in any book, and thought I might be deceived, and got in great trouble, for my whole heart's desire at that time was to be baptized. I went on then for some months when one day I picked up an old hymn book and in looking over it I found those words, and it did so much strengthen my hope, and the whole hymn was so suited to my feeling that I want to pass it down for others to read also. It was this:

"O happy soul who safely past,
 Thy weary warfare here,
 Arrived at Jesus feet at last,
 And ended all thy care.
 No more shall sickness break thy rest
 Or pain create a restless breast
 No more shall doubt disturb thy breast
 Or sin afflict thine heart.
 No more the world on thee shall frown,

No longer satan roam,
 Thy man of sin is broken down,
 And shall torment no more.
 Adieu vain world once more,
 All tears are wiped away;
 My Jesus fills my cup with joy,
 And fills it every day.

So I made up my mind then to offer myself to the church, but I could soon begin to feel so little and unworthy I was fearful of attempting such a thing and stayed away thirteen months, and got in great trouble; my feeling was how can I go and how can I stay away? I felt like if I did not go with what I had I would have a greater trouble than I ever had had, so Saturday before the fourth Sunday in June, 1881, if I mistake not, I went before the church at Spring Green, and was received and baptized the following day with six others by our beloved pastor, Elder G. D. Roberson, and what a happy day it was. I felt like all was well, but I have passed through many rough places since that day, and have done many things that I regret, but I do feel like my cup has been filled with joy many times, and I can say for my self, it is nothing good that I have done. I feel to hope it is the gift of God.

Well, I think I had better quit, for the half can never be told, and what I have written is in such an ignorant way and so much out of shape that I am almost ashamed of it, but be it as it may. If it is I alone that has it to shape it will be no shape at all, but it has been on my mind for a long time to try to do this work. I hope it will do no harm, if no good. Now Brother Gold, I will send it to you for publication, if you think it worthy a place in the Landmark. If not throw it aside and all will be well.

From one of the little ones, if one at all.
 MILLEY A. TAYLOR.
 Gold Point, 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.

THE BIBLE.

Many errors are afloat, and mankind drink them eagerly without searching for truth. Many different denominations are swarming in the world, each having adherents, and this because it suits them. How seldom the question is asked, what does the Bible teach. Men receive that which suits their tastes, and is good to look at, and that they think will make them great. From youth they are trained up in Sunday Schools to believe what Sunday school teachers believe, and thus their minds are warped and bent in such human moulds, and are full of prejudice against the truth of God.

If they consult the Bible it is to prove that what they hold is true. How little men search the Scriptures in order to find what is truth. The Scriptures bear witness of Jesus who is the truth. The Bible sets forth but one system of truth. One Lord, one faith and one baptism is all that the Bible sets forth. Which one is it?

P. D. G.

Swain Quarter, N. C., Mar 12, '05.

Dear Brother Gold:

You will please give your views in

the Landmark on the 1st Tim. 2:4: "Who will have all men to be saved, and come unto the truth." I would like to know how this scripture is reconciled with the great doctrine of Election of Grace.

Yours in love,
G. M. JARVIS.

Remarks:—Brother Jarvis desires my view of the scripture 'Who w', have all men to be saved, and to come unto the knowledge of the truth.' There are declarations of scripture that are hard to be understood, which those not taught of God or are unlearned and unstable, wrest as they do also the other scriptures to their own destruction, 2nd Pet. 3:16. Then if one is unlearned will wrest or pervert all the scriptures to his own destruction. To be unlearned in the sense here meant is not to have the knowledge of God our Saviour. For Jesus said this is eternal life to know thee the only true God and Jesus Christ whom thou hast sent."

The scriptures are the divine and only proper expression of the truth of God. The proper understanding of them is given only by the Lord God. Paul says consider what I say, and the Lord give thee understanding in all things.

1st. The scriptures are all in harmony with themselves or with each other. It would be folly or corruption in a man to contradict himself in his utterances. If a man says one thing today and another different contradictory thing to-morrow, says contradictory things on any subject, we doubt his intelligence, sanity, or integrity. Shall we then hold that the Bible contradicts itself? It is the boasting of some that they find contradictions in the Bible. It is a matter of shame and reproach when the conduct of one professing to be a child of God does things not in harmony with his profession. We expect consistency

and truth in those professing godliness. Shall we not then look for truth in all the words of him that cannot lie, and is without variableness or shadow of change, and who declares the end from the beginning, saying my counsel shall stand, and I will do all my pleasure? Is. 46:9-10.

2nd. God here is revealed as doing all his pleasure, as well as saying there is no God beside himself. Now how is this reconciled with the statement that he will have all men to be saved, and to come unto the knowledge of the truth? If no man can come to Jesus unless the Father draw him, and all the Father gives to Jesus shall come to him, and he will have all men to be saved, and to come to the knowledge of the truth, then why will not all mankind be saved; and is it not true that all men will be saved?

3rd. We should not hold a doctrine we are ashamed of or afraid to have investigated or searched. Will it do to state the universal salvation of all of Adam's race? There are those that hold this. Can it be proven from the Bible? This Scripture looks like it comes as near proving it as any in the Bible. There are expressions of the Bible, if received regardless of what other Scriptures teach, that appear to prove this. But there are other Scriptures that forbid such a conclusion for the Scriptures teach that there is a hell as well as a heaven, wicked as well as righteous.

4th. Now what does this Scripture teach: "Who will have all men to be saved." Suppose Paul should preach that God is desiring that all men should be saved, and he has done all he can for that purpose. That he chose all men in Christ Jesus before the world began, and gave them grace in Christ before the foundation of the world, and that Jesus Christ laid down his life for every body, and died equally for all mankind: for all mankind are his sheep; suppose

he preached that the Holy Ghost is sent to strive with every man to see if every one could be made willing to be saved, how would that be reconciled with what he did preach and write? Should one preach and write another gospel which is not another, then shall he be excused.

5th. Paul was the apostle of the Gentiles, and addressing Timothy, whose mother was a Jewess, but his father was a Greek. In his epistle to Timothy he repeatedly states that he is the apostle of the Gentiles, a teacher of the Gentiles in faith and verity. 1st Tim. 2:7 and 4:17. Why does he state three times that he is thus sent to the Gentiles? Is it not to show the middle wall of separation or partition between Jew and Gentile is removed, and the Gentiles equally with the Jews are subjects of gospel address, or as Jesus commanded his apostles after his resurrection to go into all the world, and preach the gospel to every creature, Gentile, as well as Jew, and that it was preached to every creature which is under heaven.

6th. There is but one and only one mediator between God and men who gave himself a ransom for all. A ransom is a price that is paid for the release of captivity, and it frees them and procures their discharge or liberty. If for instance the United States government should have some subjects or citizens that were taken prisoners by some other government or power in war, and these prisoners should be held as captives for a ransom of \$1,000, each, now when the United States government pays this ransom price in justice these captives should be released, and the United States should enforce the contract or covenant for their release; and if the United States government is strong enough and faithful to its obligations to its citizens it will enforce this compact, and require the release of all those prisoners.

Jesus Christ is the one mediator be-

tween God and men who gave himself a ransom for all, to be testified or witnessed in due time. Now if the word as here means every creature of the human race it must be testified or witnessed to every creature of the human race in due time. Then will you tell me what will prevent the salvation of every creature of the human race?

Christ is the Redeemer. He came into the world to seek and to save that which was lost. A people is given him. The Lord's portion is his people. The Lord found his portion which was lost in a waste howling wilderness. His sheep had all gone astray, but they were always his sheep. Jesus is their surety, and the Lord laid on him the iniquity of all the sheep, and Jesus the good shepherd gave his life for the sheep which his father gave unto him. His name shall be called Jesus, for he shall save his people from their sins. Then his people are sinners, and he shall save them from their sins. All that ever are saved or that ever will be saved are his sheep. Other sheep I have which are not of this fold. Them also he must bring, and there shall be one fold and one shepherd. For it shall be testified to them all in due time. As many as were ordained to eternal life believed. Faith cometh by hearing, and hearing comes by the word of God. For the dead shall hear the voice of the Son of God, and they that hear shall live.

What are they ransomed from? Jesus redeemed them from all iniquity. He shall also ransom them from death. He was made of a woman, made under the law, to redeem them from under the law, by becoming the end of the law for righteousness to every one that believes. Jesus is satisfied. For Jesus was delivered for our offences, and raised again for our justification. The Lord had laid on him the iniquity of us all, and with his stripes we are

healed. He hath perfected forever them that are sanctified by the offering of himself once.

Then who shall lay anything to the charge of God's elect. It is God that justifieth. It is Christ that died. Yea rather is risen for us, and because he lives we shall live also.

Jesus has power over all flesh to give eternal life to as many as the Father has given him, and all the Father giveth him shall come. Jesus says, come unto me all ye that labor, and are heavy laden, and I will give you rest; and him that comes to Jesus he will in no wise cast out. For it is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners.

There is a power in man and over him enslaving him, but he does not feel it. Not until he is quickened from the dead does he feel that he is a prisoner under the dominion of sin. The strong man armed keeps his good in peace until a stronger than he (Jesus) binds the strong man, and spoils his armour wherein he trusted, and delivers the lawful captive, and God's people are made willing in the day of his power.

Now shall not justice say this. Jesus shall have his purchase, his bride? Who can prevent him from saving his people. Shall he not see of the travail if his soul and be satisfied? Shall not every knee bow to Jesus, and all confess that he is Lord to the glory of God the Father? He shall bless every one of you in turning you away from your iniquities. Shall not this be testified to every one in due time?

We should exhort men preach Jesus and the resurrection to men, telling them there is but one way of salvation, and Jesus is that way. We are to sow beside all waters, not knowing whether this will prosper or that or both alike. Sow thy seed in the morning, and in the evening, and in the drought, and in the everything withhold not thy hand. But

is God that gives the increase, and salvation shall be witnessed or testified to every heir of promise in due time.

The disciples of Jesus will watch and pray. They are warned to do this. The kingdom within them witnesses that they live unto him who loved them and gave himself for them. Every one that is godly seeks to live a godly life, and thus witnesses that he is born of God, and seeks those things which are above. In every nation he that fears God, and works righteousness is accepted with the Lord, and proves that he has the witness of the Spirit of God. Hence the witness agrees in heaven and in earth in the word of God and in his people.

P. D. G.

I am requested to give my view of Matt. 22:14, "For many are called, but few are chosen."

In this chapter Jesus likens the kingdom of heaven to a certain king which made a marriage for his son, and sent his servants to call them that were bidden to the wedding; and they would not come. This is the general call, or the many that are called. No man has any excuse for not worshipping God and serving him. That which hinders or prevents this is man's love of other things that are not good. Ye will not come to me, said Jesus, because your hearts are evil, because ye love darkness rather than light. No man can serve two masters. We cannot serve God and mammon. The love of mammon or worldly gain is filthy.

They that love and fear God obey him and seek his face.

When those that were bidden refused to come the king sent forth other servants saying, tell them all things are ready. How many were the prophets the Lord sent to the Jews, and last he sent his son. But those bidden made light of all this, and finally slew his son. Those first bidden never partook

of that supper. Finally he sent his servants to the high ways, to them which were last in their own estimation; while the Jews thought they were first. Such as are in the highways have no home, no comfort, no sense of worthiness. They are bid come to the feast. So those servants went into the highways and gathered as many as they found both bad and good. These are last—not only in their own judgment—but they are also last in being bidden, but they are also last in being bidden, not on a wedding garment. He is cast out because he did not have on the wedding garment. We must be clothed with the garment of God's own providing. But few are chosen. To the chosen he gives the wedding garment, and puts it on them. None can come acceptably to God except they come in the name and righteousness of Jesus.

As long as we feel we are worthy we are first and rejected. But when we feel we are unworthy and last in that sense then we are first. God sends the rich away empty, but he satisfies the poor with good things. It is the poor, the last in their own view, that have the gospel preached unto them.

P. D. G.

I have been waiting for some time on the subscribers that are behind on the Landmark, and am in much need of the money. Cotton will not be a better price this spring or summer, nor will tobacco I suppose. Sell and pay debts, live on the balance. Please send on what is due and help me along.

P. D. G.

My view is requested of Matt. 8:21-22.

This refers to the case of a certain disciple who said he would follow the Lord, "but suffer me first to bury my father."

It looks like if any excuse or reason

could be given for deferring preaching, or obeying the Lord in following him, that of having time to bury ones father would furnish that opportunity. It is proper to bury the dead. Abraham arranged to bury his dead out of his sight. It is an act of appreciation wherein there is a heavy heart and much sorrow. It is almost as putting your own flesh in the grave, and no man of proper feelings would think of demanding any service from a son that would hinder him from this act of filial affection.

This command of Jesus therefore shows the imperative nature of his service—that Jesus is the mighty God, and the business of preaching the gospel is altogether above any and all worldly service. None can preach the gospel except such as the Lord calls; but the dead can bury their dead, and they do that. Those in trespasses and in sins can bury those naturally dead but to preach to the living is a most wonderful service that none can render save such as are called of the Lord. Nor can they offer any plea that can excuse them from this high and wonderful service.

Cannot one's ignorance excuse him? No. For the Lord supplies all the knowledge. Cannot ones slowness of speech or want of eloquence excuse him? No. For the Lord made man's mouth and he can teach him what to say. Can not a man's sinfulness excuse him? No. Moses slew an Egyptian, yet he must go before Pharaoh to demand the release of Israel. Saul consented unto Stephen's death, and persecuted the church, yet he must preach the gospel. Peter cursed and swore he did not know Jesus yet he must go and preach that this Jesus is the Christ of God. Can not a man's own deep and loathing sense of his own vileness excuse him from preaching the cleansing, efficacious blood of Jesus that washes away all guilt, and makes the sinner pure? No.

None but those that loathe themselves as sinners of the deepest blackness can preach Jesus who saves sinners.

There is nothing that can be offered by man that can excuse him from the service of God. To present his body a living sacrifice is the most acceptable service he can offer. P. D. G.

SPEAK THE TRUTH.

What is truth? No lie is of the truth. Any admixture of what is the opposite of truth can not be found in the truth, or adhere to it. For the truth is simple and admits of nothing that is contrary to it. That which is corruptible is not truth. That which is changeable is not truth. Statements of facts or of things that come to pass are correct statements of such events, or such a state of things, but these are not a necessary part of the truth. Rules of business or laws of science may rest on what is found to be correct or true necessarily, yet this is not truth in its purity. Two and two make four is a natural truth, but does not save one. Such knowledge is good naturally. But a wicked man knows that as well as a child of God. Jesus says, if you know the truth the truth shall make you free. Jesus is the truth. If you know him he shall make you free. Who can condemn one that is in Jesus or holds Jesus in love?

There is no contradiction in the truth. One part is not against another part. In error or falsehood there is opposition, contradiction or deficiency, and hence failure. But in truth there is nothing wanting, or enmity, or hurtful. Take music as an illustration. Suppose it consists of four parts. It is not perfect if one of the parts is wanting, or if there is a discord in any one of the parts. But where each part is perfect there is harmony. This is the truth of music.

Mercy and truth are met—and right.

eousness and peace are kissed—met in peace and love. This is gospel music, glad tidings of great joy which shall be unto all people. For unto us a child is born, unto us a Son is given, and the government is on his shoulder, Jesus is truth. In him is every perfection with no imperfection, all power with no oppression, all goodness with no vile-ness, all righteousness with no iniquity, all knowledge with no ignorance, all wisdom with no vanity, a just God and a Saviour. The convicted, condemned sinner seeing no way for his salvation, and feeling the just law of God which he has transgressed as an eternal barrier to his deliverance from sin, when Jesus speaks peace to him feels and knows that in Jesus is not only no condemnation, but freedom from sin and death for ever. The law of the spirit of life in Christ Jesus has made him free from the law of sin and death, and the righteousness of the law is fulfilled in him who walks not after the flesh but after the spirit. Here is truth that can not be valued, that is eternal—the pearl of great price.

To speak the truth is to walk by the faith of Jesus. As ye have received Christ Jesus the Lord so walk ye in him rooted and grounded in love. We should speak the truth every man to his neighbor. If you have Christ in you the hope of glory this will give you a perfect rule of truth in all your dealings with all men in every thing. You will deal justly, love mercy, and walk humbly with your God. P. D. G.

OBITUARIES

MARTHA BENNETT.

By request of Brother W. W. Bennett I send you for publication in Zion's Landmark a brief notice of the death of his dear beloved wife, Martha Bennett, familiarly known as Aunt Pat. She was a daughter of Brother A. W. Roberson and Sister Francis

Roberson, his wife, of the county of Stokes, N. C. She was born May 25, 1830, married November 23, 1858 by Elder John Stadler, and departed this life January 28, 1905 near 75 years old. Sister Bennett obtained a hope in Christ early in life. She united with the church at Sardis, Rockingham county, N. C., on Saturday before the fourth Sunday in February 1881, was baptized together with her husband and the writer and wife the fourth Sunday in March 1881 by Elder R. W. Hill. She lived as consistent with her profession as it was possible for any one to do. I think she was afflicted with scrofula for many years, and other afflictions of the body more or less, though she was able to be up at times until about five days before her death. The doctor said she was suffering then with locked bowels. She leaves to mourn the loss of a good woman, her husband, and two sons and one daughter, three daughters in law, and one son in law, and two sisters, several grand children and other relatives, and a host of friends, and especially the brethren and sisters of the Primitive Baptist church. She greatly enjoyed going to preaching, which she did when able, and she enjoyed calls and visits of the brethren as much as any one. She was not a great talker as to amount of words, yet she was a great talker in the sense that the greatness of her talk consisted in quality more than quantity. A few words fitly spoken, how great are they? She was possessed of a quiet, gentle, meek and lovely disposition. Humbleness, sincerity and charity seemed to be the adorning of her profession, coupled with an orderly walk and a godly conversation. She was not a murmurer or complainer to any great extent. Even in her sore affliction both of body and mind she bore it with christian fortitude. She lost one daughter about 20 years ago or more, who had just developed to womanhood, and six or seven years ago she lost a son, caused by the careless accidental firing of a gun in the hands of a big hunter. Her son was married, and a wife and several children survive him. Just before Sister Bennett died she called

for the members of the family present, and told her son, Willie, it was hard to the flesh but not to grieve for her. She then told his two small children farewell. She said to Brother Bennett, don't grieve for me, the separation will not be long, and then calmly and peacefully passed from this world of sin and sorrow, and the evil to come, and we fully believe joined the happy throng of glorified saints in the mansion above, where all is love and joy and peace forever more. Not dead but asleep. O blessed thought, to awake in the likeness of the son of God, and behold him as he is and be like him. O sorrowing relatives and friends, will not that be enough? Precious in his sight is the death of his saints.

"They die in Jesus and are blest
How kind their slumbers are;
From sufferings and from sin released,
And freed from every snare.
Far from this world of toil and strife,
They are present with the Lord;
The labors of their mortal life,
End in a large reward.
And may our humble spirits stand
Among them clothed in white,
The meanest place at his right hand,
Is infinite delight."

How will our joy and wonder rise, when our returning king shall bear us homeward triumphant through the skies on loves triumphant wing.

May the Lord enable our dear brother to cast his burden of bereavement on our king who has said, "Fear not, I am with thee, be not discouraged, I am thy God, and will still give thee aid."

He alone can bind up the broken hearted and calm the troubled breast.

May all the children and grand children try to follow the example of her whose absence they now mourn and not forsake the law of their mother. For our tongues never list a sweeter earthly name.

May the lord comfort all that mourn is the desire of the unworthy writer.

W. A. GOURLEY.

Stokesdale, N. C.

SISTER JENKINS.

With a sad heart I attempt to write a short sketch of the life and death of my brother's wife who departed this life the 18th of March last. She was taken sick with pneumonia March the 11th, and was not sensible much of the time of her suffering. She appeared to be in the faith all the time. She spoke often of Elder C. C. Brown preaching, and told my wife there were five little ones over there that looked like gold.

She had been a member of the Primitive Baptist church for several years. She was a loving wife, and a good mother. She was well spoken of in her neighborhood. She was the daughter of Isaac and Polly Deal. She leaves a husband, four sons and one daughter, and other relatives and friends to mourn her loss. But we feel our loss is her gain. The Lord giveth, and the Lord taketh away. Blessed be his name. We know that all things work together for good to them that love God, and are so called according to his purpose. But blind unbelief fails to see these things in such cases as this. There are two small children, neither of them can walk a step. How they will miss their mother. Oh that God would continue with them at the mercy seat, and be their helper in every time of need.

JENNIA JENKINS.

IN MEMORIAM.

Mrs. Elizabeth Jane Williford, daughter of John R. Moore and his wife Nancy Noyce was born in Lenoir county November 16, 1828, and departed this life June 22, 1904, being 75 years 7 months and 12 days old.

Her mother died when she was seven years old and she was raised by her grandmother and lived with that family until she was 17 years old, when she was married to Mr. Medie Williford, Elder Ichabod Moore officiating, which took place at her father's home in Pitt county. They lived together happily at his home in Wilson county near Coisnot until his death, August 6th, 1858.

There were born to them eight children, four girls survive her.

Being left a lonely widow she had a great trial to raise her children who were small and almost helpless. But God, whose ear is ever open to the cry of his children and who has promised to care for the widow and orphan having called her when in the slippery paths of youth, out of darkness into the marvelous light of his glorious gospel, was with her in these extreme afflictions and enabled her by his grace to toil on and on and patiently wait through long years. She was blessed and raised her children in the fear and admonition of the Lord and to be truthful honest and above all degrading influences, models of industry and moral excellence. When all were married she had one of her grand children with her for years and made a good living on the farm.

The last nine years of her life, when the boy with brighter prospects had left her, she sadly turned away from that home where her life had been strewn with sunshine and shadows, and lived with Mrs. Mees Dew her youngest daughter, who with her husband, gladly welcomed her.

She joined the church at Wilson in 1856, and was baptized by the pastor, Elder Leha-bol' Moore. She moved her membership to Tolsonot in the constitution of that church, August 24th, 1884.

About seven years before her death she had an attack of pneumonia from which she never fully recovered. She was ever ready with scripture and experience to encourage those around her. The writer was with her and spoke on one or two occasions before she left us, and we gladly acknowledge her remarkable gift.

Jesus was her theme and she could suck honey from the rock and oil from the flinty rock and grace seemed at all times poured into her lips.

She like several mothers in Israel that have gone before, has been a great comforter and has encouraged the faint and weary and those ready to despair. Strong and immovable in the doctrine her aim was

high above earth. Hope as an anchor was centered in Jesus above. Ever faithful to the church she lives in the full knowledge of her utter helplessness and dependence upon the Lord for all temporal blessings as well as grace to love and serve him. The faith of Jesus kept her unto the end in happy touch and sweet communion with her Savior.

In this delightful pavilion she was hidden from the strife of tongues and in the secret, of his very presence she passed away to his beloved embrace.

May the Lord sanctify this dispensation of his providence to the good of her children and may they be prepared to meet her when the summons comes.

Her remains were interred in Maplewood cemetery, Wilson, to await the resurrection morn. Our loss is her eternal gain. Fearless she entered death's cold flood.

In peace of conscience closed his eyes,
Her only trust was Jesus blood,
A sure and certain hope to rise

A. J. MOORE

W. Takers, N. C.

NANCY LAMM.

On the 11th day of November, 1855, was born Sister Nancy Lamm. She was the daughter of Brother Gideon and Sister Rittie Hayes. On the 3rd Sunday in August, 1874, she was married to Brother Stephen J. Lamm, whom she made a kind, loving and affectionate wife, faithfully performing her duties according to the vows she had taken. She was the mother of twelve children, some of whom survive her together with her husband and many kind relatives and friends, and the church at Sandy Grove to mourn their loss, which we hope and believe is her gain. With typhoid pneumonia she passed away from the sorrows and trials of earth on the 10th day of March, 1905, and we believe entered into eternal rest with her blessed Saviour.

Sister Lamm was received into the fellowship of the church at Sandy Grove on

Saturday before the 1st Sunday in June, 1884, and was baptized by Elder John R. Rowe. Since that time she has been esteemed by the church as one of its most loving and faithful members. Much of the time she has lived at a distance, so that she could not attend so regular, but whenever and wherever we have met her, whether at home or at church, or elsewhere, we always met her the same kind loving sister, and her home was always open to her brethren and sisters, where she always loved to have them converse about heavenly and divine things.

May the Lord bless this sad bereavement to our good. He alone can make us feel that all things work together for good to them who love God, to them who are the called according to his purpose.

May the Lord bless all the bereaved and guide them in the prayer of one who loved her for Christ's sake.

GEO. M. HARDY.

M. M. BERTIE GAMMON.

The little babe is dead and gone to rest.

Oh, how sad the thought of writing the death of little Bert, but I want to see it in print. She was the daughter of J. B. and N. S. Gammon, and was born July 27th, 1903, and died December 3, 1904, making her stay on earth one year, four months and nine days. Little Bert was sick only four days and bore her sickness better than anybody I ever saw. All was done for her that loving hearts and physicians could do, but her little work was finished and God had called her home. For such a sweet and darling little child could not stay on this sinful world. Little Bert was loved by all who knew her. I saw the little darling her last moments on earth, and Oh how sweet she looked though tongue cannot express. She was conscious of her death and would take notice of anything till the very last. Oh, how hard it is to part with our loved ones here on earth when we haven't any hope of ever seeing them again. Her little body was

laid to rest in a beautiful place, where the birds may sing and the sun may shine over it.

May the Lord bless and comfort her heart-broken mother and help her to meet her little darling where parting is no more.

A precious one from us is gone,

A voice we loved is still,

A darling one from us is gone,

Her place can never be filled.

A little one from us is gone,

The one we loved to hear and see

Oh, little Bert from us is gone,

She was the jewel of her mother's home.

Written by her much devoted cousin.

BEULAH GAMMON.

Reidsville, N. C.

Salisbury, N. C., April 6, 1905.

Elders Gold and Lester:

A wind storm swept across our county yesterday (the 5th) doing a lot of damage to the town and some damage in the country. Among other damage our meeting house was blown down. We want to rebuild this summer. We wish to say through the Landmark that if any brother, sister or friend would send us a little help it would be thankfully received. This house was built in 1899 and 1900. The first sermon was preached in it the first Sunday in March 1900. The church was organized on Saturday before the first Sunday in June, 1900, by Elders L. I. Bodenheimer and W. T. Broadway with seven members. The church now numbers 24. We have heard many good sermons and felt many times that we were greatly blessed, but the good seasons are now a thing of the past for awhile. We owe \$75 now and we are almost out of heart.

Brethren, please pray for us and help us all you can.

Your brother in hope,

A. L. OWENS.

Salisbury, N. C., R. F. D. No. 2

Remark.—A little help from those able will relieve the brethren. Much of the ability to help consists in a willing mind to help.

P. D. G.

SABASTIN CABOT MANK.

He was a son of Martha and Francis Mank, was born January 10, 1828 in Upson County, Ga., in the old homestead near Thomaston. He served the confederacy throughout the civil war in the 48th Georgia regiment and fought in its every engagement in battle without receiving a wound. When the war ended and he returned home greatly impaired in health, it was to find, not only a devastated country, and not a dollar left him, but also that he was several hundred in debt. Then he began his business life anew by borrowing three hundred dollars and from business capacity, judgment and tact; and being energetic, persevering and temperate in all things, success crowned his efforts at once, and prosperity attended them unflinchingly throughout his business career; in so much that beginning in debt, he left an estate, not owing a dollar valued at some \$75,000, notwithstanding they enjoyed life lived well, kept open house, and was free in helping the poor and needy. How many poor struggling boys, apparent orphans, poor old colored men, and especially how many poor needy widows can with me today rise up and call him blessed? And the motive, nature and quality of that kind giving that made it so acceptable to God and man, that it was not for the public eye, or praise of men, but for secret comfort and relief of the needy.

Together with his wife he left two children—the other having died in childhood—Mrs. B. M. McCrary, of Buna Vista, Ga., and Miss Lizzie, who with her mother are members of the Primitive Baptist church. He never joined the church, but gave every evidence of being born of God. With all his heart and soul and mind he seemed to love the Primitive Baptists and their doctrine; and he did more for them, especially the pastor and church of his wife and daughter than half the members together; and was devoted in attending their meetings and in meeting and conversing with their preacher from appointments and from place to place, and to entertain them at his home, that one

not knowing would have counted him a devoted member. Many a minister and member whom he has served and who have partaken of his lavish hospitality can bear grateful witness. He said to me in substance once that he felt to be a willing servant not fit to be a brother equal, or member of the household. I have spent months together with him at his home—which is one of my homes—and closely observed his outward walk, and, talking freely together, inward motives and ideas, etc., and had full fellowship for him as a child of God, and believe he is with Jesus in heaven today.

After spending some years in Butler educating his two children, he, feeling age and the need of more quiet, moved to his farm which though large he had nearly brought to his ideal, or to the highest state of modern cultivation by machinery when called hence.

After regaining his health after the war he continued robust and healthy, save some slight attack of rheumatism several years back till five days before he died, and was ever humorous and cheerful and lively in disposition. Several months before the end he would occasionally tell his family he would not live long, especially sister Lizzie and to talk of his business affairs which, as owing nothing, he had got in the best shape possible for her to manage and wind up without a lawyer or outside help. And from practice knowing she was competent he would impress a few details. But ever with so much calmness and cheerfulness that she could not realize the end was so near. They saw he grew physically weaker but not till five days before did he complain; that day he exerted himself in pulling his buggy from the house, and then complained more of oppressed feeling at heart than pain -- palpitation that interfered with free breathing, but which would pass off soon; yet which every little exertion would bring on again, more or less till the fifth day when they grew more severe. But through all he continued cheerful and talkative as usual. This last day several neighbors had come

to see him, hearing he was not well, to whom he conversed in his usual lively manner. The family insisted time and again to have a doctor called to see him but he positively refused. He retired and fell asleep as usual insisting that all do so. About midnight he awoke and arose calling for water, and complaining more than ever. Sister Mank arose instantly and made a light and saw he was near falling from the chair and that he looked unnatural, when she in alarm began to scream which soon brought sister Lizzie and Wm. West—who locked after the business, and who was the only other person in the house. They all did all they could to retain him to no avail; and this apparently without pain but as of needing and striving for more breath, he breathed his last at 1 o'clock. Death left him sitting in the chair looking as peaceful and pleasant as when in life.

Thus passed away a good, upright, useful man in every relative position in life. Thus passed away one of the most devoted tender and loving husband, and father leaving this loss doubly irreparable. * Thus passed the friend, neighbor and citizen hard to replace. Thus passed away one of the very few of the very best friends I ever had. Thus passed away an honest man, honest in word and deed, giving the noblest character in nature.

R. ANNA PHILLIPS.

The Tolnot Union meets at Castalia Saturday and fifth Sunday in July.

The Skewarkey Union meets Friday, Saturday and fifth Sunday in July at Tarboro, N. C.

The Contentnea Union is appointed to be held with the church at Autrey's Creek Saturday and fifth Sunday in July.

The Black Creek Union is appointed to be held with the church at Wilson Saturday and fifth Sunday in July.

SINGING.

I consider it important to have singing taught among our people. Brother Eugene

A. Stanfield is an excellent teacher of vocal music, and desires to teach classes among our people in Eastern, N. C.

His post office is Robesonville, N. C.

APPOINTMENTS

J. I. AMBROSE.

Farleville, Saturday and third Sunday.
White Oaks Tuesday.
Wilson, Wednesday.
Nocics, Friday.
Pleasant Hill, Saturday and fourth Sunday.
Mill Branch Monday.
Falls, Tuesday.
Hopland, Wednesday.
Williams, Thursday.
Lawrence, Friday.
Deep Creek, Saturday and first Sunday.
Kehukee, Monday.
Mt. Zion, Tuesday.
Conoho, Wednesday.
Hamilton, Thursday.
Spring Green, Friday.
Conveyance needed.

THE TWO WITNESSES.

The scripture of God as interpreted by the highest modern scholarship, in proof of the scriptural plan of salvation by grace and the scriptural plan of preaching the gospel believed and practiced by Primitive Baptists. A vast mass of arguments and facts in proof that the Primitive Baptists are the only true church of Christ on earth. A book of 407 pages in large type, with Table of Contents and an Alphabetical Index. Price \$1.25 by mail, postpaid. Send money by registered letter or postoffice money order. If a money-order is sent let it be on the postoffice at Greensboro, Ala., but address all letters to the author, Elder Geo. W. Stewart, Cramer, Hale Co., Ala. If preferred, 25 cents may be sent in stamps. If the purchaser is not satisfied with the book his money will be returned to him.

ELDER. GEO. STEWART,
Cramer, Hale Co., Ala.

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WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

John Williams
1866

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

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

PRICE \$1.50 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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, and also state his postoffice.

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 the new names.

If money sent has not been receipted, please inform he 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 postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elders Gold and Lester:

Dear Kindred in Christ:—Sometime ago I was handed a paper called Zion's Landmark. As I was reading it while riding along the road my soul was filled with joy, and there came a scripture in my mind as water to a thirsty soul, or as good news from a far country. As I was looking over it I found the greatest news a child of God could ever feast upon—salvation by grace and grace alone. If ever a poor sinner is saved it is by the grace of God who works all things according to the counsel of his own will both in the army of heaven and among the inhabitants of earth who stretched out the heavens, and laid the foundation of the earth, and formed in man the spirit of life. So we see all things come from the omnipotent hand of God who is immutable.

There is no place where his voice is not heard. The darkness and the light are both alike to him. John said in him was life, and the life was the life of man. John was the forerunner of Jesus. He was not that light, but was sent to bear witness of that light. He was not sent by man—not by a missionary board—such an institution is not once recognized in the Bible. But he was sent by the God of heaven and earth. He had the Holy Ghost before he was born. All God's people are taught by the Lord. They are all one

the earth. They preach Jesus and follow him. There is none other name whereby we must be saved. None can come to the Father but by him. He that enters not in by the door but climbs up some other way is a thief and a robber.

Many are climbing up some other way. Some of our own people are claiming that salvation is conditional, falling right back on the old law covenant that made nothing perfect for it was conditional. But we have a new covenant which is unconditional, which God made with his own Son Jesus Christ, for us vile sinners. There is no condition in it for us to perform. For he said the days would come when he would make a new covenant with the house of Israel, and put his laws in their mind and write them in their hearts, and would be to them a God, and they should be to him a people. Their sins and iniquities he would remember no more. For he would be merciful to their unrighteousness. They should not teach every man his neighbor. For all should know him from the least to the greatest. He takes away the old stony heart and gives a new heart.

Brethren, this is that great day. What a wonderful day it is. This world by wisdom knows not God. But it pleased him by the foolishness of preaching to save them that believe. These are such as are killed to the love of sin, and are made alive to God by Jesus Christ who

body throughout the four quarters of

is the mediator of the new covenant—who made an end of sin and brought in everlasting righteousness—by whose stripes we are healed.

Your unworthy brother.

D. B. CAIN..

“Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Eph. 5:14. Now as we have under consideration the children of Israel in the preceding question, or the children that have prior to this commandment received an evidence of their acceptance with Christ—surely he was not commanding the dead to arise from the dead (dead in sin.) Truly such characters would not understand such command. Christ always in speaking to the pharisees, spoke in parables; without parables spake he nothing, Mat. 13:34.

Now as this language is emphasized, therefore he saith awake thou that sleepest and arise from the dead, and Christ shall give thee light. Then it is the sleeping characters that are bid to awake. According to my understanding these children have been redeemed from under the curse of the law, not with corruptible things, such as silver and gold but with the precious blood of Jesus Christ, and through their own lust, and covetousness, and wickedness have grown to a luke warm state, feeling a lifeless heart, and void of that zeal that accompanies the faithful and obedient children of God.

Now the natural man that we can see with our natural eyes and from observations we can see as he takes his rest, and the care of business ceases to engaged his mind. It is then our mind is not upon the things of this life, and what it takes to sustain our bodies. But a lifeless state void of zeal and energy. But the careful reader will observe that these things take place after birth and not before. Then this exemplifies the *trial of the christian, he must first be*

made alive in Christ before he ever sleeps the sleep that Christ spoke of here.

It would be just as useless to try to awake the unborn race of Adam with our cries of alarm and clamour with the following commands to go to the field to plow the corn, to turn the land for wheat, or to do anything for our financial interest, as it would be to exhort the unregenerated sinners to the commands of God which are addressed to the children. But thus it seems to be the idea of the religious of the day; claiming that the blood of Christ serves to the emancipation of every one of the Atlantic family who will obey the injunctions and commandments of the law. We find that such God dishonoring doctrines are propagated and advocated by all of the religionist of the land except the dear old Primitive Baptists who retain the idea of Salvation by grace and grace alone. The scripture teaches us that by the obedience of the law shall no flesh be justified. Rom. 3.

And more than that we find the “law only had a shadow of good things to come” but could not make the comers thereunto perfect. Heb. 10, 1.

Therefore it was necessary to make a new covenant with the house of Israel. For finding fault with them he saith, behold the days come saith the Lord, when I will make a new covenant with the house of Israel. Not according to the covenant that I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord, for this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds, and write them in their hearts, and I will be to them a God and they shall be to me a people.

Then we very clearly see it is not what we are externally, nor our obedi-

ence can make us free, but "if the Son therefore shall make you free ye shall be free indeed." Jno. 8:36.

All the obedience of the law does not serve to the purifying of the saints. Instead the blood of Jesus Christ cleanses us from all sin and then the law is indelibly written in our hearts with the immutable words of God: the fiery darts of satan, and all the wicked devices of men cannot erase that law from our hearts. For he speaks and it is done, commands and it stands fast.

Now we will again come more closely to the subject, and emphasize the phrase "awake thou that sleepest." The words of the phrase are enough to inevitably convince the opposer that the subject addressed is not dead in sin. For he must first be made alive before he can sleep while that is the case being thus in slumber of sleep clearly shows that too he is dead in one sense by being again entangled with the yoke of bondage. But the idea I want to convey is that he is alive to the knowledge of the truth, and heirs of salvation, and will when Christ comes the second time without sin unto salvation to gather his jewels be made to sit down at God's right hand to enjoy the fruits of salvation by grace and the effectual calling of Jesus Christ. But as we live here we have the sin of the world, and the pride and lust of flesh to contend with. Satan prevails on every side to decoy us and to lead us into captivity; for the scripture says to whom ye yield yourselves as servants his servants you are. But nevertheless I am constrained to say that they will all fall out of the way and yield to serve satan without they are kept by the power of God. Then if we through the spirit do mortify the deeds of the body we shall live. Rom. 8:13. But the first words of this verse we find "that if we live after the flesh we shall die: one of these declarations is just as positive as the other.

We read what the consequence will be if we live after the flesh and also what they will be if we live after the Spirit, or walk after the Spirit. We read also in the first verse of the same chapter that, there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. The evidence or witness we have within ourselves teaches us that this fact is true, for when we become implicated with the things of this world, lovers of pleasure more than lovers of God, feeling too reluctant, having a disapprobation of the way something has been going with our brethren, and thus usurp the authority to say hard things about the brethren, and the church for some action which she made that did not suit their carnal taste, and instead of going to the brother that you are offended with and tell him about it as the scripture commands us, begin to tell others and agitate the matter so contemptibly, until you not only offend the brother of whom the objectionable conduct has been committed, but agitate it until our brethren are grieved on the account of our unfaithfulness. This is striving after the flesh, and as sure as this is the case we die to the enjoyment of spiritual life of spiritual felicitation in this present world. Of such that are thus involved in worldly lust and negligence is an other great Spiritual declension. We find some times good brethren fail to attend their church meeting just on the account of some frivolous things of an earthly nature. "Consider the lilies how they grow, they toil not neither do they spin yet Solomon in all of his glory was not arrayed like one of these." Mat. 6:28, 29. Luke 12:27. What is the trouble when Baptists become so much involved with the things of this world that they cannot attend their meetings? I will answer the question they are asleep to their duty, like Peter their

faith has failed them, and now they are trusting in an arm of flesh. Listen at what the Lord says about it: "Cursed is every man that trusteth in man or maketh flesh his arm." When we trust in ourselves our contemplations wind up in utter disappointments. When we are blessed of the Lord to trust him for all things, as every good gift, and every perfect gift cometh down from the father of lights in whom there is no variableness or shadow of turning, Jas. 1:17. What is more glorious to the poor dependent child of God than this that there is not even a shadow of turning, although the conscientious christian will admit that there are many things written in the scriptures that are too deep for him to fathom out or comprehend. But they rest assured that he will not change or deny himself. Because he loves his children with an everlasting but more than that. He says "I am God and change not therefore ye sons of Jacob are not consumed.

The inference is if there was a particle of change in him the consumption of the sons of Jacob would be the result. Now we will come to the last sentence, of the subject. "Arise from the dead and Christ will give the light." The opposer of the truth might here again want to usurp the authority for exhorting alien sinners to repent and turn to God. For Christ says arises from the dead, and receive the light that he offers they say free to all who will obey him. But I want to say my friend that I have no compromise here either to offer you if it requires a sacrifice of the truth like that to do it. Truly Christ spoke these words by the mouth of Paul. But this command was not to the dead sinners; but to the one that was sleeping, bidding him to come from the dead not to receive life but light, what is light? Read the verse

just preceding the subject it says "whatsoever doth make manifest is light."

Then according to my weak understanding this was a comand to come out from among the dead, equaling the same in substance as this text "Come out from amo her (the world) my people touch not, taste not the unclean thing and I will receive you." Then it is addressed to the disobedient child of grace to come out from among the worldly element and join themselves to God's saints, and thus enjoy liberty of conscience, quietude of mind which is worth more to us than all this vain world's store.

What I have written I have written in love. Brother Gold if you see proper you may insert this in the Landmark. I still remain a poor worm of the dust hoping to continue to serve in the bonds of meekness, and love.

With love to all the house hold of faith.

J. A. MONSEES.

Linwood, N. C.

April 5, 1905.

Ansonville, N. C., May 12, 1905.

Elders Gold and Lester:

I have had a mind for some time to relate some of my feelings, but could not pick up courage until now. When quite young I thought myself a sinner but wandered on not thinking so seriously until the year 1897. I had many dreams of the judgment day, but in time they would seem to wear a way to some extent but never forgotten. In the fall of 1897, I became a wretched person, for I saw myself a lost sinner doomed to everlasting punishment. I tried to pray, but my prayers were weak and seemed to go down instead of up. I was in a dreadful condition, but only grew worse as times passed on. The Missionary Baptists and Methodists were running a protracted meeting near us, but we had not attended it any; but I

heard they were having a grand meeting; also heard of my friends, school mates one after another had professed. All that only made me feel worse and added to my troubles, for there seemed no blessing for me. I felt I should die and be lost. I prayed but only grew worse. I heard mother tell father to let me go out to church that night. I decided as we went on that I would not go to the mourner's bench any more, for I had been going for years, and only grew worse. After the sermon they invited the sinners to come but I stood firm. One of my friends came and begged, but I did not intend to go. She sent me down the aisle any way. I tried to pray but could not. A cousin and aunt came and talked, but I only grew colder, and wished to be alone. One of the preachers came and talked to me, but all he said made me feel worse. At last I felt like a stone cold as ice. It seemed every word only made my heart a cold hard stone.

I went home in a dreadful condition trying to pray. I could not sleep, but tossed from side to side, would get down by my bed and pray but only seemed I must die and be forever lost. Mother asked awhile before day if I had been asleep. I told her no. She came and lay down by me, but only added more trouble for she said I was cold as ice. I thought what if I should die in this dreadful condition and be lost it seemed that I could not stand it much longer. I lay there quite a while doomed to die it seemed. All at once a cross appeared before me with Jesus nailed on it bleeding. In a moment my troubles were gone. I felt that my sins were forgiven. How good I felt, it seemed to me I would never commit another sin while I lived. Every thing seemed very good, and I was satisfied. Then I told my mother with tears of joy about the wonderful blessing, and fell asleep in peace.

When I awoke that blessed morn everything looked good. I was in peace with God and man, was perfectly satisfied, for I had never felt as I did then. Thus I went out to church again quite happy and content. One of the members suggested that they should sing "Stand Up for Jesus," and for every one who had a hope to stand. I arose up with the rest feeling I was doing my duty, but suddenly this thought came, what if you are deceived, and are deceiving the world. It seemed I could not stand it any longer, but did in some way, but what great trouble I was in. Everything seemed sad and dark. I did not enjoy the day any more, but my prayers were if I am deceived God be merciful on me. I went home praying, spent a good portion of the night in silent prayer, and it seemed that I became better satisfied. But have had doubts and fears all through life, but yet would not give the little hope for worlds. Then I dreamed I was at school playing ball. When I went to get the ball I looked up and saw Jesus coming in a cloud. I exclaimed it is judgment. Then a Missionary preacher came to judge us to see if we should go to heaven or hell. I saw him judge them all, then came my turn, and fell at his feet praying for I thought he could send me to torment but he put his hand on my head and said I was a good girl, and might go to heaven. Then I arose up flying upward and went up so high until I awoke. How good I did feel, seemed I was light as a feather, and had been flying. Another time I dreamed of shouting and praising God's holy name. How real it did seem when I awoke. It seems to me I have never enjoyed life as some people do. I have had more trouble than joy. The death angel came into our home, and took my only brother, but I feel our earthly loss is his heavenly gain. Another I dreamed, or it rather seemed to be so that he

came to my bed, took me by the arms and said any body that went to hell, and staid ten minutes would not want to go any more. I thought he had been there and trembling asked have you been there. He said no, he had been to heaven himself. I dreamed a few weeks ago, while suffering with a sore throat that Mr. Monsees was here with a crowd. I asked him to pray for me, then I awoke, but fell a sleep and a Missionary preacher was in the yard and one of my cousins got in the buggy with him to ride to church. He told her I was the one to ride as I was sick. How angry she was with him because he said for me to ride and she got out of the buggy. I did not want to go with him, but did, but before we arrived at the church he turned to another Missionary preacher. When I went in the church there was a closet to leave cloaks and I went in the closet and it was very dark. The floor was covered with trash and too wet and dirty and white clothes were on the floor. There was a man in there and he asked me to please hang up the clothes for him. I looked at them, and saw their condition and replied I am in a great hurry, and went out. I have never joined any church, and have written this to relieve my mind. I do not want to deceive any one, but to tell you some thing of my travel in this life. I had a desire to tell Messrs. Adams and Monsees, but did not. I would like to have your views on the two last dreams. Your friend in a humble hope in the Lord.

Remember me at a throne of grace.

MAGGIE TYSON.

Remarks.—It seems our friend is where two ways meet about joining the church. Her dreams show that she is in a state of confusion as to what she should do. Her desire for brother Monsees to pray for her on the one hand, and her being found in a lace of filth where nice clean clothes she felt should

not be, and she fled, also the changeable not be, and she fled, also the changeable character of the Missionary preacher portrays the conflict of her mind.

The sooner we die to all dependance in man, and worship and serve the Lord alone the better for us. P. D. G.

Fremont, N. C.

I will now try to write some of the manner I have come along in this life. I was born in Green County, N. C., April 16, 1860. My parents were poor. My father went to war between the states and was there four years. My mother had a hard time to keep us something to eat. I was a bad sinner all my life. I was twenty years old before I went to school any at all. Then I went only about seven months. When I was twenty one years old I did not have a dollar. I went to work at a bad business, that was to sell whiskey. For about twenty years I continued at that business. The Lord so operated in my mind that I did not want to sell that stuff any longer. Then I went into the hardware business. I desire to buy me a farm, and think I will be better satisfied. I am miserable all the time. I hope no one is troubled as I am. I have a good business, but I cannot be satisfied, and must give it up. Now dear brother think of me in your prayers. I did not think that when I was called by the grace of God that my business would have any thing to do with me. But it has. I feel like if I could get out of business I would be all right.

There was a time when all I studied was to make money, and I did not much care how. But now I do not want to do this business.

Z. D. MUNFORD.

Remarks.—Brother Munford has realized a great change it seems. The things he once loved he now hates, and what he once hated he now loves. I am glad our brother's heart is not in the earth as it once was. No one with a

spiritual mind can delight in the things of this world as he once did. It is all vanity and vexation of spirit.

If you are on a farm you will find trouble. Though if a man is on a farm and does his own work there is less worry in contact with the world, but you will have the world, the flesh and the devil to worry you any where you go.

Try to ask the Lord to guide you in the way you should go, and follow him, and be content with your lot.

P. D. G.

Elders Gold and Lester:

I will write you two dreams I had: the first one was in the spring of 1897, I dreamed I was standing out side of the cook house and saw three spirits ascending in the air, and the middle one was mine, the last one did not get to the tree tops before it fell. Mine kept on and when it had gone some distance I saw five jet black things looked to be as big as crows flying round and round just where my spirit had to go. They were going towards the east. I was greatly troubled. I thought to be destroyed, but just before my spirit got to them I looked and just half way between my body and spirit I saw Jesus spread out, and when I looked at him he looked down on me and smiled the sweetest smile I ever saw. My fear all left me, and I was satisfied he would deliver me from them, and I awoke.

The second one was in 1899. There was church one day and I was sick and could not walk to church, and I grieved because I could not go, and that night I dreamed the good Lord said to me be not afraid, as long as you live I will give you a crumb to sustain you, and when you are called to go the way of all flesh I will go with you across the cold stream of Jordan and land you safely home. I awoke rejoic-

ing and it comforts me now when I get low down in trouble

I remain yours in much affliction.

MARY A. SPENCER.

Remarks:—The five black objects you saw in your dream show the vulturous enemies that would destroy you, but your deliverance from them through the interposition of Jesus sets forth him as your Saviour

In the other dream you received many crumbs of comfort no doubt that will feed and sustain you all your life.

P. D. G.

Discipline is the life of all societies, institutions, families, etc. I do not mean by this that the discipline with the rod or harshness of severe measures, but discipline with love, gentleness and kindness. If you want any one to love you, you must be gentle and kind to them, teach them that you are their friend and you will soon find that they are willing to place confidence in you and trust you, but if you teach them one thing by talk, then turn and teach them by example something entirely different their confidence in you will soon be destroyed.

Our Saviour says "With loving kindness have I drawn thee. Then if it takes love and kindness to make a good disciplinarian, Jesus is a good disciplinarian. He rules with gentleness, kindness, meekness and love, is slow to anger and always ready to forgive. He told his disciples not only to forgive seven times but seventy times seven. See he taught by word, precept and example. How much better we would be if we followed in his foot prints than to do like many of us are doing. If we would watch over each other with filial love and tear and get the beam out of our own eyes so that we could more clearly see the mote in our brother's eye when it really is the beam in our eyes that we see and it so obscures our eyes that we

think it is the mote in our brother's eye, and he that has the beam will go round to brother A. B. and and whisper in their ears something that he heard brother D, has done or said and will continue it until he gets them to imagine they can see it too, then the worldly people get it and presently brother D has vomited up "three black crows" and a trouble is brought in the church and charges brought and a few under the majority rule get together and away goes brother D, probably the most faithful member of the church. Now when a church gets in such a condition then she is out of discipline or in disorder. No one should be received into the church only by unanimous voice of the church, and the church has certain disciplinary rules that she is governed by and one of those rules is that each and every member must be present at every meeting and every one who joins the church comes under those rules if not providentially prevented for they never know when their service may be needed or when some one may offer to the church so they can give their consent or object to their being received or what question or trouble may come before the church and their presence may specially be needed.

This majority rule I think is a poor rule. No one should be received only by unanimous voice of the church then if they do any thing wrong they should be reproved by the whole church, or if to be stoned to death the whole church should do it and not a mere majority. Every member should cast his vote. Another thing our churches do I think poor discipline, that is sometimes a member gets to feeling all is not well, probably they are deceived and while in this condition will ask for his name to be erased from the church, and in so doing bring charges against the church. The church proceeds to exclude him right away which to my mind shows

poor discipline. The church should use all diligent means to find out what the charges are and labor faithfully with him and save him if possible. I believe it is as much the church's duty to labor with a member as it is for our individual membership to labor with and often reprove, rebuke with all long suffering, never to be in a hurry to punish a member, show him his error and ninety-nine times in a hundred he will see his wrong and be saved to the church.

This subject has gotten upon my mind since I have been confined to the house with la grippe. I have not been a hundred yards from the house in about seven weeks. May the Lord bind us nearer together in a bundle of love and sweet fellowship.

Yours in affection,
LEVI J. H. MEWBORN.

BEAMS AND MOTES.

Jesus said to his disciples, "judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how say to thy brother let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam from thine own eye then shalt thou see clearly to cast out the mote from thy brother's eye." Mat. 7:1, 5.

This it seems to me, is as much as to say that the brother or sister given to searching and wanting to pull motes out of another eye, is not only one that --contrary to the above--judges another, and is blind or cannot see clearly how to manage a mote, but is also a hypocrite with a beam in his own eye. For such an one to go a mote pulling makes me think of what an apostle said

that if "any be overtaken in a fault let him that is spiritual restore him in the spirit of meekness," and such will consider, or think they more than probable would have been guilty of the same fault under the same circumstances, and are tender and merciful. But a man with a beam in his eye cannot see afar off and has, perhaps forgotten he was ever purged from sin. Nor does he consider lest he be tempted; nor the beam in his eye; but rather—being a hypocrite—how to detract attention from his own eye by so zealously wanting to pull the motes from other eyes. He works to make the impression that a brother so zealous for the cause as to search for and try to extract every mote from the eyes of the brethren, had nothing like it in his own eye. If I leave home and sweep the trash from your door is it not a sign I have no trash around mine? Like Judas the thief; he made more fuss, expressed more sympathy and concern for the poor than all the disciples together: When Mary poured the precious ointment on Jesus "Why, why was not this sold for more than three hundred pence and given to the poor?" And this he said not that he cared for the poor, but because he bear the bag, and could steal that put therein for the poor. So this mote-hunting hypocrite did not care for the cause or the state of a brother's eye, but to make a false impression as to the state of his own eyes. For you will notice he considered not the beam in his own eye," that is, in the light of extraction that he might clearly see to extract motes from other eyes. Judas cared nothing for the poor while begging for the bag. Had this beam-eyed brother no home-hidden, selfish view, he never would have gone asking to pull motes from another's eye.

Or had he been as active in first removing this beam from his own eye, and keeping it removed, I think he nev-

er would have found time to go mote pulling from another's eye. Besides, we can neither walk nor work—at home nor abroad—without the risk of stumbling, when we cannot see clearly.

Then must we conclude when we see a brother so actively concerned about motes in the eye of another, that he has a beam in his own or that straining at gnats he has swallowed a camel? and that such are hypocrites? Then had we not better assume watch over our own eyes first of all?

R. ANNA PHILLIPS.

Elders Gold and Lester:

My dear brethren in a precious hope, I send you a letter written to me by dear Brother James of Ark, which was such a source of comfort to me I thought it proper not to withhold such from the household of faith, therefore I wrote him for his consent to send it to Zion's Landmark. He granted my request, therefore I send it to you believing you will use your better judgment against mine. If you think it will not be beneficial withhold its publication.

Yours in the bonds of love,

A. M. WILLIAMS.

Prescott, Ark Oct. 25 1904.

Mr. A. M. Williams, Jubilee, N. C.,

My Dear Brother in the Lord: :

Your very good, comforting and much appreciated letter came duly to hand and after some delay I will now try to answer the same. When I received it I was fixing to start to New Hope Association and since my return I have been sick and have not felt like writing. It is indeed comforting and soul cheering to receive such letters as yours. So you need not fear worrying me in pursuing them because such contain expressions of love and fellowship which are of more value to me than any thing this world can afford. I sincerely desire the love and esteem of the

dear children of God as undeserving as I feel to be favored with such and at times I feel that they could well get along without me but I cannot get along without them.

What sameness there is in the experience and travail of God's children? All of them are quickened, made alive by the same spirit and in their deliverance are filled with that "joy which is unspeakable and full of glory." But from the testimony each gives from time to time it is evident that conviction with some is more pungent than with others and from conviction to deliverance is longer with some than with others. The same circumstances do not attend all of them in their travail from nature's darkness to his marvelous light and some experience a greater degree of distress and sorrow than others but each one learns by revelation these great and lasting lessons that they are lost and condemned sinners and they cannot by human "might or power," extricate themselves from the dominion or bondage of sin and that salvation from sin and death is only in the strong arm of him that is "mighty to save" "for there is none other name under heaven given among men whereby we must be saved." This great and all important lesson and hope was taught you and me at the memorable pine trees though hundreds of miles apart. Time with all its varied changes and events cannot erase from our memory the things that took place at that special time and memorable spot. There utter destruction and despair seemed to be our doom. We had tried the deeds of the law for justification or creature power to its utmost and all had proven futile. We grew worse instead of better—worse and worse until we died. "Sin revived and we died." But he who is the resurrection and the life raised us up, I hope and gave us spiritual sight. Then we viewed him as "the chief among ten

thousand and altogether lovely—our Saviour and blessed Redeemer. During the time of our natural mutual and physical struggle for relief of soul we had faith or trust in what we could accomplish by our works or "deeds of the law," but as soon as Jesus was revealed as our Savior, our salvation through faith in our works vanished, yea was utterly obliterated and our faith and hope which are the fruits of salvation, was in him and which we hope and trust will ever remain in him as long as we are in this vale of tears. Yes my brother "we are saved by hope." What "an anchor to the soul." How 'sure and steadfast' it is? So much so that our little barques on the surging billows of time are in perfect safety. Although at times it seems they will be hurled to destruction upon the rocks beneath, yet the Captain of our salvation is at the helm and He has promised "he would never leave us or forsake us." Of all that the Father gave him he will lose nothing but raise it up again at the last day." "He is faithful that promised" and what a glorious promise.

But after all my brother with all the evidences I have had which have afforded me assurance that I was accepted in the beloved at times I am filled with doubts and fears, and my faith is so little—so weak that I cannot rely upon his promises. Often I am shut up in darkness and as I am unable to produce one ray of light I feel to implore the "Sun of righteousness to rise" and shine in my benighted soul that I may once more rejoice in the light of his countenance. So to sum it all up my brother we certainly have realized the fact that "there is no discharge in this war." As soon as we receive evidence of pardon then our conflict begins and will no doubt continue to the end of our mortal existence; so we must suffer with afflictions, sorrows and tri-

balations in this life. If we are his sheep we are "counted sheep for the slaughter and for his sake we are killed all the day long."

You ask my view of the parable of the talents. I must say my brother that I have never had any special light on this parable, however, such view as I have I freely give you. The "man traveling into a far country" no doubt has reference to Jesus and those he called were his own servants (ministers) not servants of some one else "and delivered unto them his goods," and unto one he gave five talents, to one other two and to another one, to every man according to his several ability. I think the talents given are scriptural testimonies and proper conception of the same. Paul had an abundance of revelation—but all do not have the same amount—but all of the same quality as you suggest. The one with the five talents and the one with two went and traded with the same, and doubled their talents. This trading I think means an exchange and interchange of thoughts or views. An earnest inquirer after spiritual light sometimes gains instruction by applying to his fellow servants. Paul admonished Timothy not to neglect the gift that was in him and to give himself to or rather to give attendance to reading, to exhortations to doctrine." So the servants that doubled their talents were diligent in the use of them and were "called good and faithful servants" and as they had been faithful over a few things I will make them ruler over many things, enter thou into the joy of thy Lord."

"The servant that was given the one talent I have thought was dissatisfied with only one talent—he thought he ought to have as many as his fellow servant and became indignant and indolent and therefore accused his Lord wrongly and said I was afraid and went and hid thy talent in the earth

in the flesh, lo thou hast thine.

I have often thought my brother that if I was given any talent at all, it was only one. I have often been dissatisfied with what was given me and have even thought hard of the Lord and hid what I had in this old earth of mine, and as often as I have done so I have been cast out into outer darkness and I have reaped the consequences. Now my brother I have imperfectly given you what view I have of the parable of the talents and it may be altogether vague and incorrect but it is the best I have, I would like to have yours.

Our churches here are generally few in membership but in our association they are in peace. The issues that have divided the Old Baptists in Texas and elsewhere have never been controverted much here. May the Lord bless you and keep you by his power in your declining years is my prayer. Write me again. Yours in love,

P. H. JAMES.

Whitewell, V., April 20, 1905.

Elders Gold and Lester:

Dear Brothers:—Enclosed you will find \$1.50 which will pay for the Landmark this year; you must excuse me for waiting so late to pay for it. I would be glad to keep it paid in advance, as you requested of us to do, but it seems almost impossible, as I have a large family, and am trying to educate my children. I have a son at Blacksburg, Va., he desires some Primitive Baptist traveling preacher to come and preach for them. He said he could preach in the chapel at the Y. M. C. A. I would be glad if you would direct some traveling preacher there. I felt thankful that he had a desire to hear a Primitive Baptist preacher. There isn't any church out there. I have a desire to raise my children up in the virtue and admonition of the Lord. Would be glad to be remembered when at a throne

of grace. Hope you may be blessed to continue to write for the dear old Landmark.

I remain your sister in Christ I hope
MRS. J. C. MITCHELL.

FROM NATURE TO GRACE.

I don't remember the first time I became troubled. I remember when I was fifteen years of age I became troubled both in body and mind. I went on in this way of trouble until May 1901. One evening, late, myself, mother and sister were in the house talking. I looked towards the middle door and there I believe I viewed this world hereafter. Through a little hole in the ceiling consumed in burning sulphur, the element was of a fervent heat, looked like it was melting just as the Bible speaks of its being, the sun, moon and stars were not to be seen, the earth was darkened and consumed in burning sulphur, the earth was of a great heat, and of a smothering death. I saw nothing of earth but standing timber which I believe was to show me it was this world hereafter. After this my burden was greater. I thought if I died that torment would be my portion. I was afraid time would come to an end. I was afraid I would quit breathing. After this I dreamed that mother told me that in her young days a man came to her house and told his experience and said he saw a light which arose and shined around the brightest saints and said she laughed at him and made light of him. Now she is sorry of it. I thought that was to show me how young people would do and things they ought not, and in their old days would have it to study about. If I ever professed a hope it was the second Sunday in January 1903. Elder Hylton and three or four members of the church came to our house and sung several songs that morning. While they were singing I saw a streak of light

that moved backward and forward across the floor. My burden was gone and I felt different and happy from what I did before. After this the words came to me so plainly no man hath greater love than this, that a man would lay down his life for his friends. I believe I felt the love of God flowing to my heart. Oh, how I loved him. Then I dreamed of assing into a beautiful apricot orchard. I thought it was the sweetest and best fruit I ever eat. After this my burden of feeling impressed to tell my experience was gone. After this I dreamed of seeing my dear Saviour in the clouds. He was looking towards me every little while like he was watching over me. This was much comfort to me, but the desire I had to be baptized, I can not express. I joined the church at Jack's Creek and was baptized the same day by Elder Moran. On my way home I felt so happy I thought I never would see any more trouble. I will close.

Yours in hope if a sister at all,
MOLLIE SALMONS.

Chatham, Va., April 21, 1905.
Elders Gold and Lester:

Enclosed you will find \$1.50 for my renewal of the good old Landmark. I enjoy reading it so much. It seems that I could not do without it. I get so low down in my feelings that all seems dark and lonely with me, and then I take up the Landmark and find that others get low down in their feelings just like I do, and it gives me some comfort to think that others have traveled the same road that I have. I enjoyed reading Brother J. T. Rowe's piece in the April 1 number, so much. It is so richly laden with good news, and I find so many can tell my feelings so much better than I can tell them myself.

Well, Brother Gold, I have written much more than I expected when I

ZION'S LANDMARK.

commenced, but I have only hinted at what I wanted to write, hoping that you will pray for poor unworthy me; for I feel that I need the prayers of all God's people. Remember your unworthy sister.

WILL J. BAILEY.

EXPERIENCE.

Elders Gold and Lester:—I have been requested to write my experience I will try to tell in a short way what I hope the Lord has done for my soul. In my youthful days my father and mother were both members of the Primitive Baptists, and would tell me there was a place of eternal punishment for the wicked, and there was eternal rest for the good people. I thought I had never sworn an oath, never was allowed to hunt or fish on Sunday. I thought I was better than boys that did such things. My father died when I was 14 years old, and it seemed he died so happy. I wanted to die happy too. I told him I would try to meet him in heaven. One day mother sent me to the mill. While I was riding along thinking of my condition I saw myself a poor lost sinner. With many tears in my eyes I cried, Lord have mercy on me a sinner. I went on to the mill. The miller asked me what was the matter? I told him nothing, went home and mother said; Silas are you sick? I told her I was not. She said you look very bad. I could not talk for crying. I went on about 13 months; some time I would go in the barn and try to pray, but it seemed to me I got worse all the time. I wish I never had been born in this troublesome world. There was a Methodist meeting in about 5 miles, and I went to it, thought I would see if I could get a word of comfort, but when I got there the thought came to me, if you go in the house you will get to crying. I did not want any one to know any

thing about it. The preacher stood in the door and preached. But not a word for me. I went back the next day, went in and took the back seat and promised myself not to shed a tear. They sang "Come ye sinner poor and needy, weak and wounded, sick and sore. Jesus ready stands to save you full of pity, love and power."

I wept, Oh, brethren and sisters, I could not see how he could save me. I was the vilest of the vile. I went home and sat down to the table: Mother said, Silas what for meeting did you have? I said right smart meeting I reckon. She said how many mourners were there? I told her, I reckon, there were five. Who were they? I could not eat. I got up and went in the house, picked up the Bible, sat down to read. My little brother and sisters came in. Mother called and told them to come out of there. I thought mother knew how mean and sinful I was, and did not want them to come where I was. I thought she would not countenance me, and what will I do? I went to the barn and got down on my knees, and tried to pray; I still grew worse, and worse. Thursday morning I went to meeting again, and when intermission was given I went out, sat down by the house, my aunt came, took me by the hand, told me I would be sick if I did not eat something. She gave me a piece of cake with honey on it. I dropt it down, went to the spring, went back to the house, went in, sat down. No one was in there. This was August 16, 1866. remember two men coming in and talked with me. The next think I remember I was on my feet praising the Lord. I thought I never would see any more trouble. I felt that I loved all Adam's posterity. Mother would ask me if I wanted to join the church. I would tell her I was afraid I was not fit to join the church. I would go to hear the Bap-

tists and would think oh if I was just fit to be with them. I thought it would be a sin to offer my self to that good people. In about two years I joined the Methodist church and was not satisfied there. On Saturday before the fourth Sunday in May 1876 I went to Lynville, offered to the church and was received and baptized by Elder Zechariah Angel. On the 23rd of September, 1878 I made the attempt to preach, have been trying ever since. I desire the prayers of all the people of God.

S. O. PLYBON.

Winstead, N. C.

Dear Brothers Gold and Lester:—I will try to write you to let you know of some of my troubles. It seems to me the deepest waters I have to pass through of my life. It seems it will almost overflow me, but the hand of the Lord is all that is holding me up. God is a strong hold in time of trouble. I will tell you of how we are persecuted. My son went to a great protracted meeting, and went to the altar and made a profession, and the other boy came and was talking to myself and husband about his getting up, and said he had received a blessing, and my husband spoke and said, it will be a blessing on my old horses for they will not have to go to any parties now, said he would not be worried over that so my son went to carry sister Pigg's daughters home, and was not there when all the rest were sprinkled, and the preacher got up and said one of his brightest converts was out of place, and got up and published a point blank lie, saying his folks said if he joined the Methodist church they would punish him, and would slash him and would drive him off from home. He published this in the stand on us. Dear brother, how can I stand such as this trouble, and keep my right mind? He is a dear boy to me, I love his soul. (I want to see him converted by the Lord alone,

but I do not want to see him brought in by false teachers, blind guides and liars. They have lied publicly and wilfully. We have not said a word against it to him in our life. It was done because we are Baptists. I do feel like the Lord said when ye are persecuted in one city flee to another, shake off the dust from off your feet for a testimony against them. This is applied in my case. I would like your views on it, and oblige a poor sinner in tribulation. I have been talking to my children and tried to tell them the way of truth, but I cannot give them religion.

ROSA A. FOX.

Remarks:—Baptists must expect to suffer persecution in this world. Jesus said to his disciples, you shall be hated of all men for my name's sake. One that does not forsake all for Christ's sake is not worthy to be his disciple. Blessed are ye when men revile you, and persecute you, and say all manner of evil against you falsely for Jesus' sake.

A Bible Baptist cannot fellowship any other denomination. Let them alone. They be blind leaders of the blind.

We should warn our children, and control our children and take them with us to our own preaching. When Baptists allow their children to attend Sunday schools, etc., of other denominations how can we expect any thing else but for them to join them.

I have no idea that Sister Fox has done this.

False teachers love to swell their numbers and get the children of Old Baptists in their organizations. When they do the children are more disobedience to their parents than ever, and their minds become poisoned.

If we can so live that our children can see that the Lord is with us that is the best living, and will do more to preserve them than any thing else.

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.

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EDITORIAL.

THAT THE LORD MAY BE GLO- RIFIED.

"That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61: 3.

The wonderful doings of the Lord Jesus produces these trees of righteousness, the planting of the Lord, that he might be glorified. A workman proclaims his skill in the work he performs.

We judge of the skill of a carpenter by the house he builds. We conclude that a farmer does his business well if he so manages his farm that it yields plentiful crops. We consider a writer to be successful by the masterful productions of his pen. The tree is known by the fruit it bears. A good tree can not bring forth evil fruit. The Lord is known by his works. He made the world. No creature can do the Lord's work. The heavens declare the glory of God, and the firmament showeth his handy work. The peculiar and most wonderful work of the Lord God is shown in Jesus Christ who shall not fail nor be discouraged. He shall bring forth judgment unto truth.

In the most wonderful mystery of godliness God is manifest in the flesh.

Men pretend that man is some great one. But what an amazing condescension whe Jesus was found in fashion as a man&in the likeness of sinful flesh.

He came from heaven to do the will of his Father. He was full of the Holy Ghost. The Spirit of the Lord God was upon him. Because the Lord had anointed him to preach good tidings unto the week. The poor have the gospel preached unto them. What sort of poor? The poor in Spirit. They feel they have no strength, nor ability, no righteousness, no ground or right to hope for mercy, nor to expect any favor. Surely it is good tidings, glad tidings of great joy to all such, to hear the gospel preached by Jesus who spake as never man spake. What gracious words flowed from his lips.

Who but Jesus could do the wonderful works he did? To bind up the broken hearted to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of the vengeance of our God. This is the year of appointed time when Jesus, the well beloved Son of God, should bear the guilt of all his people, and God's vengeance against his people on account of their sins should be poured out on Jesus, and they should be accepted in Jesus the beloved. For by his stripes they are healed and accepted, and complete in Jesus who was delivered for their justification.

To appoint unto them that mourn in Zion to give unto them beauty for asks the oil of joy for mourning, the garment of praise for the spirit of heaviness. These surely are the most gracious and wonderful works of the Lord Jesus.

The effect or fruit of this is that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. They are his workmanship created in Christ Jesus unto good

works which God has foreordained that they might walk in them. God is glorified in them. They are to the praise of the glory of his grace. Who but the Lord can make or keep a christian?

P. D. G.

A friend requests my view of Matt. 6:25; "Therefore I say unto you take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?"

Jesus said, as recorded in the preceding verse, no man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

1st. Jesus tells what every man does. He sets forth every man's character. Do you want to know yourself, what you are, and what you do, what your motives are, what actuates you in your conduct, and what you ought to be, and what you ought to do? Do you desire to hear him who knows all about you and your conduct? Then read what Jesus says.

He does not flatter nor deceive man. He tells on the housetop what we do in secret. He never misleads any one, but always tells just what should be told.

2nd. He says no man can serve two masters. Of course he means by two masters such as are different that one could not serve both at once. For either he will hate the one and love the other, or he will despise the one and hold to the other. Ye cannot serve God and mammon. They are so different that no man can serve both. To serve man is to seek first the things of earth, food, raiment, money, property, reputation, husband wife, or things of earth and sense, or treasure on earth. This we all do naturally. Every son or daughter of Adam left or allowed to follow

his or her natural bent of mind will do this.

Is not the world every natural person occupied with this business of laying up for self, and seeking these things? This is our nature.

3rd. But is not the life more than meat? Is not the body more than raiment? Yes, we say our life is of more importance than meat or food, and our body is worth more than raiment. Well does not the Lord provide for the birds, the fowls? Will he not feed us? Does he not know that we have need of these things? Is it not of far more value to us to serve the Lord than to serve self? Yes, we say it is. But where is our faith? He that loves and serves the Lord is far happier than he that serves mammon. But what a depth of woes and misery we must pass into before we serve the Lord. We must be brought to our wits end. We must see and feel the depths of sin, the wretchedness of our ungodly nature, and hate and abhorself as vile, before we will serve the Lord. Naturally we love our self, our life, and delight in our own works. Men think they can just make up their minds to be christians, and give their hearts to God. The preachers will tell them to do this. Self loving preachers tell them to give them their hands, as though they are Saviours, as though they stand between God and man, to save, and they will say, give me your hand, or give us your hand and God your heart, and make up your mind now to become a christian, and you shall be saved; and they do this, and are bewitched and deceived, and think they are serving God but they are still serving self. There is no death to sin, no hungering and thirsting after righteousness, no self loathing. Except a man hate his own life he cannot be the disciple of Jesus. Except he forsake all and follow Jesus—follow him how? in crucifixion—he cannot be his disciple. He must die

and be risen, be born again, and walk by faith and not by sight. Why are the despised followers of Jesus so hated by Pharisees? Because what the Lord's preachers preach exposes and endangers their craft.

4th. But how sweet to be dead to the law by body of Christ to be reconciled to God through Jesus Christ, to walk by faith and not by sight, to trust in the Lord for all things, having the promise of the life that now is and that which is to come.

P. D. G.

My Dear Friend:—I had expected to come your way and spend a few hours with you, but as I will likely not come that way I thought I would write you, hoping the assurance that I often think of you and wish that I could in some humble way add to your comfort, might not be altogether without interest to you. While I have never been unable to walk and go forth and enjoy such exercise and the attendant blessings, yet I have been afflicted and am yet at times, and as kindred spirits must have kindred minds, here I feel to be of a kindred spirit with yourself, as my mind often runs out to you in your afflictions, besides I hope we are of that spirit which is of God and hence according to the faith thereof, which must be mutual, we are armed with the same mind, even the mind of Christ, who has suffered for us in the flesh that we might live unto him in the spirit.

I remember my last visit with you and of the mind I had to speak from the text, I waited patiently for the Lord and he inclined unto me and heard my cry." I felt at the time that you knew why David cried unto the Lord, and that when your heart and mind have been sorely tried you have been enabled to cry out unto the living God and patiently wait for him, and therefore I felt that my mind to speak was

of the God of David and my words would be to your comfort, which I truly hope has been the case. I am often made to wonder why some who are blessed with so much faith and patience, and are so richly clothed with the adornments of the grace of God should have to endure such bitter crosses and sore afflictions, but when I think of him 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, and how they are armed with the faith and grace of His sufferings, I feel that while I am favored with natural blessings more than they, yet they surely have the greater abundance of those better things, constituting that better part, which shall not be taken from them, and that they are more richly blessed in that they are given to know more, and to enjoy and exhibit more of the riches, beauty and glory of the grace of God through the suffering of Christ than I and others of the favor with me. "Unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake." Were your afflictions only natural, such as even infidels might have to endure, you might conclude your case to be truly hopeless, but I trust you are also partaker of the sufferings of Christ, and are therefore partaker also of the consolations which come thereby, and that this blessed consolation so fills up your heart that at times you feel to rejoice in tribulation, and feel that the bitterness of life is sweet and that darkness is light, and that all your appointed time you will wait until your change come.

The afflictions of the people of God are not to punish them but a chastening whereby he makes his power known and manifests his love. The greater amount of love wanted seems

to be manifested by and through the greater chastisements.

Carnal nature is ready to conclude are of an evil source and they are moved to curse God and murmur against every thing, but God's people have that spirit which is of him which gives them to see and exclaim like Job shall we receive good at the Lord's hand and shall we not receive evil? For they know that all things work together for good to them that love God, to them who are the called according to his purpose," and midst all their sorrows however deep, they feel that there is nothing better for them than to trust in the Lord "Though he slay me yet will I trust in him."

Those who are forgiven most love the most, and those who suffer the most have the greater consolation. The greater the depths from which one is brought by the coming forth of Christ as the one brought up out of the horrible pit, the higher will be the work revealed upon which his feet are placed, and the sweeter the song of praise put in his mouth, even praise unto God. The resources of nature do not furnish a basis for spiritual truth, nor can spiritual conclusions be deduced therefrom. Faith only can take hold of the things of nature and reveal the hand of God in them and give one to feel they are working together for his good. The spirit of the Lord takes hold of the things of the spirit, compares spiritual things with spiritual by which the things which accompany and evidence salvation are revealed through faith so that by and through faith and all things both natural and spiritual are really and truly known. Therefore it is only when we are exercised by faith that we are reconciled unto God and desire his will to be done in earth as it is in heaven.

May the Lord be with you and keep you, and establish your heart in all

truth and bring you forth by the right way that you may go to a city of habitation, and his name have the praise.

Yours in a blessed hope,

P. G. LESTER.

MAN'S ABILITY.

We hear much in these days of the possibilities of man—what he can do, and that there is scarcely a limit to his powers. His progress in inventions, his discoveries in science, his researches in the secret vaults of nature, are such that he furnishes vast themes for glorying in self.

Let us consider how it was in the early days of his history. Before the flood there were inventors and giants in greatness in the earth. Men no doubt were flattered with their success. But a flood of water swept all away except one righteous man and his family, eight souls. Soon after the flood this same pride was displayed in their building a tower that should reach to heaven, and make them a name, and the Lord said; "now nothing will be restrained from them, which they have imagined to do." So he confounded their language.

Explorations in the vaults of the buried treasures of Egypt and Nineveh reveal a state of wonders in the art and sciences of the ancients astonishing to our people. But all this supposed greatness of man is gone. Nebuchadnezzar the greatest king of his day being lifted up with pride said, "Is not this Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the king yet spake there fell a voice from heaven saying, the kingdom is departed from thee.

God is able to abase them that walk in pride, and to exalt them of low degree. Pride is one of the great sins of man. Humility is a blessed virtue.

In these modern days pride displays

itself in boasting of human ability, and claiming so much credit for its performances. One of its lurking claims is man's free agency in deciding and determining so much by the power of his own will. But when the Lord Jesus who is meek and lowly in heart takes control of his subject of grace they become meek and lowly, and feel that without the Lord they can do nothing. Thus they become wise and shine in the strength of the Lord.

P. D. G.

WHO QUICKENETH THE DEAD

Those who have been quickened from the dead do not dispute the fact that men by nature are dead in trespasses and in sins. For the state into which they have been brought convinces that men by nature are dead in trespass-righteousness, which they cannot attain to; convinces them of a change wrought in them to which they have not contributed any thing, and in which there is the struggling that manifests a state to which in nature they were strangers.

How is this accomplished? The greater can condescend to the less. But how can one come in contact with sin and death, and yet not be defiled: and how can one prove himself the friend of sinners, and yet not have fellowship with iniquity; and how can quickened sinners have no fellowship for that which they once loved, and nothing but love for that which they once hated: and yet feel they are but dust and ashes?

It pleased God to crown his only and well beloved Son with glory and honor, that he by the grace of God should taste death for every man. He was found in fashion as a man, and thus came to them. He was able to bear all the guilt of his people, and yet know no sin, able to be tempted in all points without sin, not only without

sinning, but remain holy, a lamb without blemish or spot. He was able to bear all their diseases, carry their sorrows, raise the dead, make an end of sin, come in contact with man in his worst estate of sin and death, lay down his own life, rise from the dead; quicken the dead, raise them to a spiritual life. They are begotten again unto a spiritual life by the resurrection of Jesus Christ from the dead—to an inheritance incorruptible, undefiled and that fades not away. So that the result of mercy by nature a child of wrath, and nothing but a natural man, is made spiritual, is a new creature in Christ Jesus, and is brought nigh unto God, even unto the manifestation of sonship, and is made a partaker of the divine nature.

In this new relationship of sonship the love of God is tasted and felt; self abhorrence is stamped in the heart of him who feels that he is vile, worship of Jesus is felt in his soul, delight in the law of the Lord after the inner man is the pleasant experience of this child of God.

How marvelous, wonderful and glorious is this new and living way.

"Heaven comes down his soul to greet,
And glory crowns the mercy seat."

—P. D. G.

MELCHISEDEC.

A brother requests my view of Heb. 7:1-3. "For this Melchisedec, king of Salem, priest of the most high, God who met Abraham returning from the slaughter of the kings and blest him: To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace: Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

A great mystery that the Son of God should be made like unto man; a great mystery also that a man should be made like unto the Son of God.

1st. Here is a priest older than that of the tribe of Levi under the law, for Abraham gave tithes to Melchisedec while Levi was yet in his loins. Abraham lived and walked by faith which denotes a gospel state. Hence the worship was a worship under that priesthood which rejoices in great liberty. The gospel was preached to Abraham, and he saw Christ's day and was glad.

2nd. This priesthood was greater than the priesthood under the law. Because here is a priest without beginning of days, or end of life; without father or mother. He did not receive it from another nor transmit it. It has no death in it. For it is according to the new covenant that is above all conditions, and has no failure.

3rd. Abraham was returning from the slaughter of kings, and enriched with trophies of the conqueror, therefore it was in his greatness he appears, exalting and honoring this wonderful priesthood and giving tithes of all his conquests after the slaughter of these great kings. Thus the greatness of this man Melchisedec is shown, and the greatness of his priesthood above all legal service. Abraham was the father of the faithful, and the friend of God, and thus reflects the greater priesthood than that which comes from his loins for that descends from a man and has an end, for it made nothing perfect and could not abide forever.

4th. Consider how great this man was. He is a king, and king of righteousness, not merely a righteous king, but king of righteousness, which cannot be said of any son of Adam. He is first king of righteousness. Then as a result of this he is also king of peace, for the effect of righteousness is peace. Who is he? How much like unto the

son of God abiding a priest continually and priest of the most high God?

Christ was with his people all the days of old. Is he not wonderfully foreshadowed here in this glorious personage.

We feel we are sinners. We cannot approach to God except in the provision he makes. Is not that sufficient and complete? Was there not holy ground for good safe standing in the provision of the most High for all God's chosen from the beginning? Is there not salvation in the finished redemption of Jesus, set forth from of old in such exalted types, and in the new covenant shining forth in the Lamb of God verily preordained, and who stands as he has been slain with all the merit and fullness of redemption. His obedience unto death confirms every promise made of God unto the fathers, and assures that the offering up of the Gentiles should be acceptable unto God by Jesus Christ. How great then is our assurance of salvation through his blood that cleanses from all sin. Surely it should encourage such sinners as we are to trust in such a glorious high priest to his Father's house.

P. D. G.

Larkin, Fla.

Elders Gold and Lester:

Dear Brothers:—I met Elder Bodenheimer in Georgia in September 1868, and I have been a reader of the Landmark ever since. So I guess I am one of your oldest subscribers, I want the paper as long as I live. It and the Gospel Messenger is all the preaching I get here. I have been in this county nine years and if there was ever a Baptist sermon preached in this county I never heard of it. We have preaching here as the Seminole Indian say "Oius" (lots.) But to me it is "Holanogus" (no good.)

I hope the brethren will pay up, for

I often find one article that is worth a year's subscription.

Yours in hope,
J. F. BURTASHAW.

OBITUARIES

Raleigh, N. C. May 3, 1905.

Dear Brothers Gold and Lester—The subject of this sketch, W. T. Simpkins was born April 2, 1834 and died April 29, 1905, making his age 71 years and 26 days.

Father never walted with the church, but was strong in the faith of the Lord Jesus, truly he had no confidence in the flesh. He suffered a long time; he had been in declining health for many years, but for several months it was known to him and to us all that the end was near. He often said he wished he could have died before he suffered so much; at other times he would say he wished he could get well, and if the efforts of physicians and of the family and friends could have restored him to health he would have been living today. For more than four months my mother particularly nursed him, for he was not willing for her to leave him at all. He knew she was his best earthly friend.

Now I do not intend to say more of him than he deserves, for he would not allow this if he was living. But I can truthfully say father labored hard for his family long as he was able, which consisted of two girls and five boys, six of whom are now living; he was a man that believed in having plenty of what he wanted and was free to spend his money for such and always ready to help others when he could; consequently never accumulated property, but I am sure as long as his health was good he enjoyed life as well as any one. But after his health failed him and he was not able to work he saw lots of trouble during this time, not only did the Lord afflict his mind and showed him he was a sinner, for years he was under conviction, but in God's mercy I feel his sins were forgiven. Many times I have heard him tell his experience and it always

made me feel that my reason for a hope was indeed little compared with his.

He told me a day before he died he had to die soon and I asked him if he felt willing to die and he said as willing as I will ever be. He was in his right mind until the last and he seemed to fall asleep easy; sometime before he died he told me he wished he had offered to the church when he was able to go and often desired to be with them and went as long as he was able. I have often seen the tears trickle down his cheeks while listening to preaching. His desire was to be buried at Middle Creek meeting house, which was done on Sunday evening last, Elder J. A. T. Jones preached, by request, to a large crowd of friends, a comforting sermon, afterwards his remains were laid to rest 'till the resurrection morning when I hope and believe he will awake in the likeness of Christ to praise him forever and ever.

W. A. SIMPKINS.

ETTA LANGDON.

It is with a sad and lonely heart that I attempt to write the obituary of my dear companion that departed this life Sunday morning, August 21st, 1904. She was sick just two weeks with that dreaded disease typhoid fever. She bore her sickness with great patience; she seemed to be perfectly reconciled to the Lord's will. She often told me during her sickness that she wanted to be reconciled to his will in all things. She was the daughter of George W. and Julia Johnston. She was born in Elevation township Johnston county, N. C., September 19, 1872 and died August 21, 1904, making her stay on earth 32 years 1 month and two days. She leaves myself, father and mother two brothers and three sisters and a host of friends to mourn her loss, though we feel that our loss is her eternal gain. It is hard to give her up but the Lord had called her and she must go. Oh how hard it was for me to give her up. It was almost more than I could bear; when she called me to her and embraced me and kissed me several times

and told me she wanted me to do the best I could, I never will forget that sad moment and by the help of the Lord I want to try to do as she requested though I feel that I was disobeying her often times. There is one thing that gives me great consolation and that is we lived in peace. We had been married four and one half years and never had a cross word or even hard feelings towards one another, she often would speak of it to me and told me not long before she was taken sick that we could not stay together long we were too happy. She said she would be taken from me, though I felt that I would be the one, for I never did feel that I was worthy of her companionship—she was so much better than I was, she was kind to every one and obedient to her parents always. It seemed to trouble her greatly if she could not obey them at all times. It seemed to be a great desire of hers to visit the sick and administer to them at all times, never making any excuse.

Oh, how we do miss her and how hard it is to become reconciled to the Lord's will, though if I could only meet her in heaven or could be blessed with the hope she had of eternal rest, I could bear it better. The Lord though can make us able and willing to bear all troubles. I often feel that I could not live long in this world; I feel to be one to myself, that all had forsaken me since she was taken from me, she was one of the best friends on earth to me.

Now she is gone and I am left alone no one to comfort me in my troubles. I can only look to the Lord for his great mercy and try to live the ballance of my life on this earth as I think she would require of me if she was living, though I often feel that I was far from it. Oh I do miss her so much when I go to church. It is almost more than I can bear—it seemed to be the greatest pleasure of her life to go to hear the Primitive Baptists preach. She seemed to rejoice in it so much though she did not belong to the church. She seemed to have a great love for them and it seemed to me she had a bright hope of eternal life though she often told me it would almost leave her

sometimes and she would have to wait for a brighter evidence. I truly believe before she passed away she was made to rejoice in that blessed hope of the Lord and saviour Jesus Christ, our Lord, where all is peace and love.

Oh how unworthy I do feel to even mention the great name of the Lord for I feel that in me dweloth no good thing.

Oh, how sad it is to have to part with a dear companion, how we do miss her, but we hope she is now at rest, where there is no pain, sorrow nor death. Where all is peace and happiness, there to sing God's praise for ever and ever.

Oh, may it be my happy lot to meet her there never again to part, but to sing God's praise where we shall see Jesus as he is and be like him is the prayer of her bereaved husband.

R. D. LANGDON.

MARY JANE THOMAS.

By request of her bereaved son and his wife, I will write a sketch of the life of their kind and loving mother who departed this life April the 28, 1905. Mrs. Mary Jane Thomas was born March the 29, 1837, her parents being good old Primitive Baptists. She was married twice, first to William Henry Edwards, on February the 25th 1858. This union gave unto them one son and one daughter, though they both, as many others, in their bloom of man and womanhood were called from earth to eternity. She was married the second time to William Howell Thomas. The fruit of this union was seven children, five boys and two girls. One daughter and four boys survive their loving mother. The bereft children are honorable, industrious and quiet people, and contend for the doctrine of election and salvation of grace that their mother advocated so strong and faithfully. Mrs. Thomas was a sister to the mother of the writer. They both were married twice, marrying Williams each time, a case that would seldom occur. She had for many years and perhaps in her youth showed the fruit of repentance through a contrite spirit, humility, charity, meekness and a godly conversation, and was very

moral all her days. She joined the Primitive Baptist church at Wilson, and was baptized the same day, the fourth Sunday in May 1900. She was a faithful and loving member, one that seemingly bore her burden easy, delighted in divine conversations, praising humanity and exalting her God with the glowing light of a meek and humble christian.

She always filled her seat as far as her health would permit. Her funeral was preached by Elder William Woodard in the presence of a concourse of relatives and friends. Her remains were interred at her home in the family burying ground. By her death we lose a good friend and christian; but we cannot grieve for those we have such strong hope for as those we have no hope for. We know those that Jesus has redeemed and called from earth to eternity are happy and blessed and out of the tribulation of this life.

Bereft ones, give Jesus praise

Though your mother is gone

Jesus blessed her all her days,

And gently called her home.

When with you that mourn her loss,

Nature troubled her breast,

Her eternal gain was your loss,

To be forever blessed.

God worketh all things well,

A few days on earth to give,

'Twas life to close her eyes in death;

In Jesus she died to live.

The Lord is just and only takes

The life that he has given,

Sweet in death the glorious triumph

And rich inheritance of heaven.

J. J. THORNE.

Written by her unworthy nephew,

ROY MORRIS.

On February 20, 1905 the heavenly orb was encircled with darkness, or home was indeed made sad, where the angel of death had visited our home and took our dear brother, Roy Morris, from this world to a celestial home. He was the son of J. H. and Jennie Morris. My dear little brother, Roy, was born September 20, 1899, making

his stay on earth 5 years and 5 months. But he was taken sick September 23, 1904. He went to sleep on that evening and waked up crying with his jaw hurting, and it was four weeks before we could see any sign. There grew a knot under his ear, and kept growing larger so that it closed his eye and ear so he could neither see nor hear out of that side. We had four doctors to see him, but none of them could do him any good. When they first saw it they said it was an abscess, but when they lanced it they said it looked more like a cancer than any thing else. He bore his sufferings with more patience than any one I ever saw. He never murmured nor complained at any thing. He asked mamma one day if the good Lord put that knot on him, and she told him yes, and he said that the good Lord would take it off wouldn't he mama and she told him yes; he said he did not want to take medicine; that it would not cure him. Mama asked him if he wanted to die, and leave her and papa and she asked him if he died where would he go, and he pointed up to the top of the house and said up yonder; and she said do you want to die, and go and live with the good Lord. He said yes. He would beg papa not to leave him, and when he would go out he would tell him good bye, until two or three days before he died. He died with a smile on his face, and without a struggle. He gently fell asleep in our blessed Saviour.

All was done that mother, father and doctors could do, but none of them could stay the cold, icy hand of death.

He leaves father, mother, three sisters, two brothers, and many friends and relatives to mourn our loss, though great his gain.

May the Lord prepare us to meet him in that bright world above where all is peace and love, where neither pain, sickness, sorrow nor death are felt nor feared any more. Dear brother, thou hast left us to join the angels above,

Where sighing and sorrow are unknown,
And all gather to dwell in love.
Your dear face from us is hidden
And your loving voice is still,

A vacant chair is in our home,
Which never can be filled,
We loved him, yes we loved him,
But the angels loved him more,
And they have sweetly called him
To yonder shining shore.
Written by his sister

NANNIE MCREEG.

The Mill Branch Union meets with the church at Pee Dee.

Married—April 26, 1905—Thomas D. Gurly and Miss Adair Hardec, at LaGrange, N. C. About 32 years ago, I also married the father and mother of the bride.

P. D. GOLD.

NORMAL MUSIC SCHOOL.

Prof. S. W. Beazly, of Dayton, Va., assisted by Prof. A. N. Cullom, will conduct a school of vocal and instrumental music at the A. C. C., in Wilson, N. C., from June 5th to June 17th.

This is an uncommonly fine opportunity for such as delight in music to learn more of it in its various branches.

Tuition—Full course for teachers \$3.00; Not teachers, \$2.00; Family ticket, more than two \$5.00; Elementary class for children under 12 years \$1.00. Private voice lessons each \$1. Good board and rooms in private family \$3.00 per week.

NOVEL REUNION IN HONOR OF MRS. COOK.

Hopewell, April 8.—The eightieth birthday anniversary of Mrs. Elizabeth M. Cook, widow of the late Alfred S. Cook, was observed yesterday at the home of her son-in-law, Charles S. Blackwell.

A family reunion was held in honor of the occasion. There were nine brothers and sisters of Mrs. Cook gathered around the banquet table and this gathering was made even more remarkable by reason of the fact that the youngest sister is nearly 60 years old. All of the "boys" and "girls" of the family are living.

Mrs. Cook's sisters and brothers are: Mrs.

Malinda Pittinger, Elijah Leigh, Mrs. David S. LaHaw, Miss Phoebe H. Leigh, Mrs. Letitia Wyckoff, William M. Leigh, Albert S. Leigh, Miss Julia A. Leigh, Mrs. F. M. Relvea. The brothers and sisters live within a radius of eight miles of each other.

There were also present Mrs. Cook's children, Albert D. Cook and wife, Anna C. Cook, Van Bruen Cook and wife, Mrs. Charles Blackwell and husband.

Her grandchildren present were: Elizabeth M. Cook, Mrs. W. L. Cook, the Misses Carrie and Alice Blackwell.

Mrs. Mary H. Tulane, only sister of Mrs. Cook's late husband, was also a guest, and Mrs. Cook's nieces present were Mrs. John H. Saunderson and husband and Mrs. James B. Merrill and husband. Two close friends of Mrs. Cook—Mrs. Mary Purrington and Miss Ada Quint—were present.

There were many gifts showered upon the guest of honor and the decorations. The table was bountifully spread.

The occasion was one of real delight for remarks:

The greater part of the above family are Primitive or Old School Baptist.

P. D. G.

Crawford, Della, Co., Colo. May 1, 1905.

Dear Brothers Gold and Lester:—We have just organized a Primitive Baptist church, and call it Clear Fork church. We have six members with Brother F. W. Wattenberger for our pastor, and we humbly ask all of your prayers for the building up of a true church of Christ here; and if you know of any good Baptist brethren coming to this country send them to us, as I don't suppose that there is another Primitive Baptist church west of the Rockies in this state. We are scattered very much; some of us live 30 miles apart; and if any of the preaching brethren can get consent of their minds to call on us we would be very glad to have them.

L. S. GALYEN.

L. S. Galyen, Crawford, Colo.; Mrs. Geo. Sheen, Telluride, Colo., Box 242; Mrs. G. S. Collins, Maher, Colo.

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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

PRICE \$1.50 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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, and also state his postoffice.

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 the new names.

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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 P. O. Orders, money, drafts, etc., should be sent to

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A PLACE APART.

I sometimes—maybe once or twice a year—get in a peculiar mood of craving to find and enter some solitary place apart from human reminder—from evil and its results—some place hidden deep in the primeval forest literally where science has never set her seal nor art has touched to mar, nor human hands, not even by a chip from a tree, has defaced the pure beautiful face of nature, but where all things retain the original imprint of holy hands.

This mood comes on me now—perhaps caused by some certain environment, I do not know—as grown sick and tired to the uttermost of things and scenes tainted and despoiled by sin of human nature's deceits, hypocracies and vanities and vexations of spirit in general. For though carrying, I have corruption; and though lacking I love purity, and crave at heart to come in contact with it in nature—with things and scenes holy in this sense. While my heart seems full and weighted with prayer, the burden of which I feel must find outpour only in tears that wait for this place apart—this solitary place hidden from human defilement. And this craving for purity in some solitary place, is like unto home sickness when the best of things lose their former value and common things create disgust, nothing will answer nothing will satisfy but to go home. Besides all this, Oh I feel wea-

sy—so weary of corruption within me, around me, so weary of waiting for the place apart where I feel the door of my heart would open wide and pour out all its sorrowful heaviness. Thus I long to go apart and rest awhile from the sight of unclean unholy things, where surely “out of sight out of mind” would be the devastating corrupting hand of evil, where if I may not commune with God in heaven or spirit I may commune with his purity in the unmarred place of nature; where if I may not find the Lord I may not feel so far off as in the midst of these vanities and vexation of spirit; where if I may not find a crumb of that bread whereof one may eat and live forever, I may the better make known my hungry craving for it. Is this the spirit of true prayer? Is it the true spirit of prayer I do not know, notwithstanding all let me go apart and rest awhile, some solitary place apart from all I hate, and that wearies me to groanings, and find, or at least, come now to that I love. Even though myself this meaner abode of corruption must go with me still would I go where perchance without distraction I may thank the Lord and taste anew his promise to deliver me from this body of death wherein I now groan being burdened.

R. A. PHILLIPS.

EXEGESIS ON THE WATER
AND BLOOD.

As found in I John 5: 6-8; I have

seen several opinions or things written by able writers, but they do not quite hold it so that I can see what the word "water" really means.

"This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is spirit that breathes witness, because the spirit is truth.

For there are three that bear record in heaven. The Father, the Word and the Holy Ghost; and these three are one, and there are three that bear witness in earth, the Spirit, the Water and the Blood; and these three agree in one—"Christ"

"If we receive the witness of 'man' the witness of 'God' is greater." This is "God's" witness the Scriptures' sacrifices and spirit.

I will now bring God for my witness that he spoke to the fathers, by the Prophets, and that the sacrifices did testify of Christ's sufferings, saying; this is he that the Sacrifices did figure, from righteous Abel down to the "great offering, for sin. There is no doubt on that point by any that with all of the ceremonials was nailed to his cross, saying—this is he of whom we spoke.

Christ said, search the scriptures for these are they that testify of me. "God" is the author of the scriptures, and they testify that he is the Christ, here called water. Was it river or well water? If so, how doth it testify that he is the Christ? It does not as some have said; by baptism. Truly John buried the Old Dispensation and was the last of the prophets, and who spoke for all of them, and said, this is he of whom all have spoke, and He that inspired the apostles here spoke and said by John behold the Lamb of God that takes away the sin of the world. The same that said the seed of the woman should bruise the serpent's head, and who said the same to the prophets. Some

have mixed the word of God in the scriptures with the teaching of the spirit, that is wrong, for it is distinct as is the blood and Holy Ghost. Each must have its proper place in bearing record. The spirit beareth witness. This is he of whom the prophets spoke and confirms us in the truth. As it was at the great manifestation at the day of pentecost. It was a witness that he was the Christ as much as the crucifixion. I think there is no doubt in scripture.

on that point. I will not go into the "water" more fully to see its meaning in scripture.

Christ said, that unless a man be born of water and of the spirit he can not enter into the kingdom of God."

Is it natural water as some say that in their baptism they were made children of God, and inheritors of the kingdom of God? These remarks of Christ were explaining to Nicodemus what was necessary to enter the kingdom. He as much as said you must be born or brought forth by the word of God and by the spirit of God. How can a man know of the kingdom, but by learning of the kingdom before he can enter into it?

Art thou Nicodemus, a master of Israel and knowest not these things? The scriptures abound in the declaring the things of the kingdom and that I am the king promised. The law and the prophets testify of me.

Eph. 5:26 "Cleanse it with the washing of water by the word."

Thus we see that under the emblem of water, the scriptures are meant as one of the witnesses which bore record that Jesus is the Christ.

I have spoke of the early promise in the garden, and now of the second manifestation the Mosaic dispensation. The whole system of which was typical and symbolical. The alter made itself represent Christ in his two-

fold office. Its very position in the centre of the temple denoting his place in the hearts of his people. And did you not know this Nicodemus?

A third manifestation was through the prophets who received it from God as moved by the Holy Hhost. Whosoever examines the scriptures with this purpose in mind will be amazed by the number and variety of the predictions concerning the manifestations of Christ. Hundreds of years before his advent we find the record of Matthew, Mark, Luke and John anticipated. They pointed out the place of his birth, the country and district and the very village and spot. The very time was foretold. That he would come of the Jewish nation, and of the tribe of Judah, and of the family of David. Still more precisely that he should be born of a virgin mother. As by an eye witness was foretold his entry into Jerusalem, and then his betrayal, the speared side at the crucifixion, the ignominious death, and the resurrection. Then the voice that spoke at the entering into his ministry at his baptism. This is my beloved son in whom I am well pleased was heard by prophetic ears many years before the scenes of the Jordan. Then John was sent as a witness from heaven, and as soon as he saw the Christ he cried out "Behold the Lamb of God which taketh away the sin of the world." His manifestation culminated with the incarnation. An object is usually made manifest by the removal of the obstacles that interfere with its discernment; but this was not the case with the son of God. He revealed himself to us by wrapping himself in our humanity, as it were a veil. God is a spirit. It was told Moses that no man could see his face and live. He who would see God must look upon him in the veil in our humanity. Thus Christ was manifested by promises, by token, by prediction, by direct mes-

senger by a voice from heaven, and later on the Mount by a voice, "This is my beloved Son in whom I am well pleased. Hear ye him."

Yes, in our nature according to the scripture.

But why was Christ manifested? He was manifested to take away sin, not by annulling the fact, but by cancelling the penalty. He came to assume in order that he might bear, and be bore that he might bear away. He came under the law with us in being man, and therefore came under its curse. When did he bear our sins? During all his ministry and death. He was God's offering for sin. During his whole ministry in setting up his Kingdom, and in giving his laws (for he taught as never man was taught,) he taught how to worship God, and how to walk in his life; yet not the life to come. That we shall learn when we enter into it. Religion is for time, and his word is for time, and He has also sent his witness to give the knowledge of salvation. He has thus been delivered for our transgressions, and is risen again for our justification. A proof that he has risen was on the day of pentecost, and now he is with us not as a man, but a still small voice in the soul. His promise that he will keep his words, which are living words of acceptance and pardon assure us of pardon forever. As the sacrifice scapegoat in the Jewish ceremonies sent into the wilderness carried away the transgressions of his people; so Christ carried sin into the wilderness of the grave finally and forever. Now all this truth revealed to man is likened to a river of water that from its rising down to the ocean, of truth bears testimony that this is the Christ. There has been a continuous stream of living testimony. And he that believeth out of his belly flows a river of living testimony that Jesus is the Christ of God. The scriptures prove this all the way

down, and so does the blood in the scriptures on the day of pentacost and at the resurrection and in the still small voice shedding the love of Christ and in bringing the teachings of Christ while here below home to us, as if he were with us and we still learning of Him.

If any of the Editors of other papers think well of this please copy, as I shall not write much longer. I am now in my 86th year.

I remain yours in hope.

JOHN THORNE.

633 Calvert St., Baltimore, Md.

Remarks:—There is a physician residing in Baltimore not but a short distance, from Brother Thorne, that says a man is no account after he is 40 years old. But as a rule if a man is of any account before he is 40 he is still worth something after he is 40 if the Lord preserves him. Dr. Thorne is more than twice 40, yet is well preserved. Caleb at 85 was able to fight the enemies of Israel. P. D. G.

Elders Gold and Lester:

I once more take the opportunity to write, after having been long impressed. But my unworthiness has overcome me until I have put it off time and time again, being fully persuaded in my mind that my writing was not worthy of a place in the dear Landmark. I have written before and it did not appear, therefore I felt that the Lord had wiped it out, then I felt my unworthiness so plainly, and keenly feeling my depravity, misgivings and short comings. But we are told in the scriptures what we find our hand to do, to do with our might. So I again make the attempt.

I was unable to attend preaching at Briery Swamp yesterday; but hope the Lord will remember me, and extend his mercy, for his mercy endureth forever. It was my desire to be there, but the Lord's will must be done; and not ours.

Sometimes I feel to be like the song in the Southern Harmony. I am a great complainer that bears the name of Christ. Come all ye Zion mourners and listen to my cries, I've many sore temptations and sorrows to my soul. I feel my faith declining, and my affections cold. Please read the entire song on page 18th and you can realize my feelings better than I can write them. Sometimes I'm like the lonely dove, and sometimes distressed, and with a hard deceitful heart, a wretched wandering mind. Pride and passion best me on my way, and also folly, neglect to pray, weak and stumbling, left behind and all these things hinder me, and I must say that I wish it was with me now as in the days of old, when the glorious light of Zion was flowing in my soul. What a happy season. I can never forget the day that I was baptized. I felt that my troubles were ended, all was joy and peace, not a trouble crossed me, nothing in the way, all calm and serene, and I could but rejoice in God my Saviour but oh, the temptations are so many and so besetting, and they are so hard to surmount. We are told in the scriptures to resist the devil and he will flee from us; but to resist almost seems impossible for me sometimes. I promise myself sometimes that I will not murmur or complain or speak as with folly; but 'tis hard to resist. I feel this evening like this evening if I could meet up with some of the people of God and hear them talk what a revival it would be to my poor drooping soul. What a feast it would be to me, for the last two years nearly, I have felt to be alone, feel to be without a home, and also without a friend. All is dark and dreary and sadness, and feel to be as a bubble on the water floating down the stream, going whither soever it will; then being blotted out and am no more. I feel that the time will soon come with

me that my time in this world will be blotted out, and I will be no more here; but about the hereafter I feel like sometimes that it would be better for me to leave the sinful world. My greatest desire is to leave this world and go where the wicked cease from troubling and the weary be at rest, where there is no more sorrowing and sighing, no more pain and death, and the sound farewell no more heard; but be at rest in Jesus. Just think for a moment. If it should be our happy lot to get there, where the poor wayfaring man, and the way worn traveler and the oppressed and distressed will all be at peace, where will be no night there for God himself is light, for he lighteth the whole city. How beautifully the poet describes the beautiful city. Thy walls are all of precious stone, most glorious to behold. Thy gates are richly set with pearls. Thy streets are paved with gold. Then we can say, how we long for thee. I can not help but dwell on the subject, but doubts and fears arise, and the thought enters our minds then suppose that when you are consigned to the narrow limets of the grave, that we are cast into eternal punishment. Oh what a horrible thought. Feeling my weakness and knowing my disobedience, and sometimes feeling that the afflictions of my family are on account of my unfaithfulness, and this morning I humbly ask all the dear readers of the Landmark to remember my son in his afflictions, pray to the Lord that he may be made whole, and if it is not his will that he should be healed in time, may the Lord alleviate his afflictions to the good of his precious and immortal soul. Sometimes the hymn is impressed that does so much describe our troubles, While sorrows encompass me round,

And endless distress I see,
Astonished I cry, can a mortal be found
Surrounded with troubles like me?
The third verse reads thus:

Oh when shall my sorrows subside?

Oh, when shall my sufferings cease?
Oh, when to the bosom of Christ be
conveyed?

To the region of glory and peace.

But in darkest hours and greatest grief a view of Christ gives joy and light, and turns today the darkest night. Why then shall we complain, for the Lord has promised that he will not leave nor forsake us if it be that we are one that is called of the Lord.

Well I have not written as I thought so I will close this imperfect piece, hoping that the household of faith will remember me and mine at a throne of grace Yours in hope of eternal life.

BERTHA TRIPP.

Greenville, N. C.

Elders Gold and Lester:

I have been impressed for a long time for some cause to write to you what I believe to be the dealings of the Lord with me, but feeling so unworthy I have put it off from time to time. I would have serious thoughts about death from my earliest recollection, and it would wear off, and I would be as sinful as ever; but I never saw my lost and ruined condition till I was about 16 years old when my father and mother took me with them to the association at Abbott's Creek, and a great many of our friends from our county went, and one of my school mates went and from there she went to Stokes county, to visit some of her friends and while she was gone she professed a hope in Christ and when I heard that I thought I ought to be glad, but for my life I could not be, for I thought that she was going to heaven and I to torment, and then what a wretch I was, lost and ruined, justly condemned before God. I would fall to the ground and beg the Lord to have mercy on my poor soul and it appeared to me that my prayer would not reach higher than my head. I would

read the Bible to see if I could find any thing to comfort my poor soul, but I could not. I did not want anybody to catch me reading the Bible, for I did not want any of the family to know how sinful I was. My mother came to the room where I was trying to beg the Lord for mercy and asked what was the matter with me. I did not want her to know what a great sinner I was, but I cried aloud and told her I was going to die and going to hell, and she looked at me and smiled and said, if I thought I was going to hell it was a mighty good sign that I would not go there; but I thought she did not know anything about my condition, for if she could see like I could she would say that torment was my doom. I wanted to ask her to pray for me, but my heart failed. I would often think if father or mother would ask the Lord to have mercy on me he might possibly hear them, as I thought they were of his chosen ones. I would go with them to preaching, and leave with such a heavy heart I would think I never would go back again, for I was not fit to be with such people as I thought the Baptists were. I went on in this way for along time; sometimes I would forget it and then it would come with more force than ever, oh how I had sinned against the God of heaven, how I had trampled his mercies under my feet; but I still tried to beg the Lord to have mercy on my poor soul, and at last I thought I was sinking down, and threw one arm around my mother's neck, and the other around a cousin of mine to keep from sinking but to my surprise the Lord's arm was under my neck. The Savior appeared to me and said believe and thou shalt live and these words were spoken three times and my soul was filled with joy and my tongue with praise. I felt like I never would see any more trouble or any more sorrow. I felt like I loved every

body and all was praise to God but how sadly mistaken I was; for soon doubts and fears began to rise that I was mistaken, and then the impression was to go to the church.

It appeared to me that I must go and tell the people at Pine what great things the Lord had done for me. I went before the church on Tuesday after the first Sunday on June 1885 and was received and baptized by Elder J. A. Dureh and then again I thought my troubles all over, but I find they keep coming.

Brother Gold, if you feel like this is worth publishing or will comfort any of God's little ones you can publish it, and if not throw it aside. I am nothing but a poor sinful creature saved by grace, if saved at all. I remain your unworthy sister, if worthy to be called one.

AMANDA J. HULIN,

Jubilee, R. F. D. No. 1.

"The foolishness of God is wiser than men and the weakness of God is stronger than men. For ye 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 nought things that are. That no flesh should glory in His presence." 1st. Cor. 1. 25.

Dear Brothers Gold and Lester.—The above text has been in my mind for several days and I have kept feeling that I should write some things which have come before me as a warning to those who might possibly be led into the traps of designing men or caught in the subtilty of satan.

We know that there is no change in God nor in any of His way, and therefore the above scriptures are just as surely true to

day as they were in the day that the Holy Ghost moved the apostle to write them.

Also men and their religion are in the same roads in which they then travelled only these have been multiplied while the way of the Lord remains unchanged by either increasing or decreasing.

Some days ago a Universalist insisted on my taking a little book of his and reading it. I have read some of it and find that he goes to Adam Clark's Commentary and to the works of other learned men to prove his assertions. In not so much as one place of his book so far as I have read does he give one word of experience in which the Holy Spirit has opened up in his heart the meaning of one single text. Can a christian rely on such a teacher as this?

It is very evident that the apostle John did not preach that way for he said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." * * * "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ." 1st John 1:1st and 3rd.

"One might preach all his life, and might speak with the tongue of angelic eloquence but if he gave no reasons why he declared those things how could the hearers know if he had those things in his heart? They might fellowship the scripture quotations and yet have none with the person quoting.

This is one of the ways that the smart men in this world's wisdom have of overcoming their hearers but that is not the way of the Lord as set forth at the head of this article. Which shall we believe the way the Lord has ordained to overcome the world or the way the world and satan have devised to overcome and cast out satan? Has the world a mind to destroy itself? No, but to establish itself. Even so satan is working to establish his kingdom and not to destroy it. They are trying to do this by the wise and great men of the world and

it is a man's natural disposition to listen to them and be deceived.

The children of God are honest and hate deception. They do not wish to deceive nor to be deceived. For this reason they should know things by experience. All being taught of the Lord they all love and seek after the same things. They all understand the same truth when they hear it. If in the spirit of grace at the time they do not look on man's natural attainment nor depend on them for instruction for they know that the Lord brings all of these things to nothing. Some of the called and fully qualified ministers of God are among the learned men of this world but they are just as dependent on the Lord as the most unlearned of his children and the word of God spoken by them is no more than that spoken by one of the ignorant of this world. If the learned or the unlearned have wisdom we must receive it from the Lord. This is the wisdom which may be spoken among the children of God, who, by the apostle, are called thin that are perfect. He would not speak to them in the wisdom of this world which God would bring to naught. Their faith should stand in the power of God and not in the wisdom of men.

The pharisees were confounded in that their arguments were made nothing by Christ and afterwards by the apostles whom they knew to be unlearned men. They could forbid these servants of God to speak any more in the name of Jesus but the apostles put them to silence, saying, "Whether it be right to obey God or man judge ye." There was more in that little sentence than in all that the pharisees might utter.

We notice some of the means by which the worldly wise are carrying on their work. And, it appears to me, that the means which they are now employing have some kin to the sword which shall be employed in slaying God's two witnesses as spoken of in Rev. 11th.

Man is not satisfied with the Bible as it came from the hand of God.

Several years ago an agent came around selling Hitchcock's analysis of the Bible. The book professed to collect all the scriptures which treated on one subject from all over the Bible and put them in one place so that the reader would not have to look them up. The book had many endorsements and some by old Baptist preachers. I bit at that bait but found myself out the amount of money paid for it. One day I concluded to take one subject and see how near the claim held good. As it was a subject which was spoken of so little in the Bible I took feetwashing and I found it scattered over four hundred pages of the book but on but six pages, whereas in the Bible it was collected in the thirteenth chapter of John. I found that instead of collecting it scattered the scriptures and separated them from that which gave rise to the thought and expression and thus separated us in reading from the real and true meaning of the written word.

A few days ago an agent came with Nave's Topical Bible and after I heard his long speech of recommendation I told him my objection to such works and he left. However he came back and left the work for me to examine and I find it to be even worse than Hitchcock's. It not only separates scripture from scripture but it tears to pieces even verses putting one part of a verse in one place and another part in another. This book however has the full recommendation of many eminent divines who declare it to be a long needed work. I believe that all the preachers in our town took a book and gave it their endorsement but myself. Some said that it would save them three months study during the year in preparing their sermons. Of course it makes no difference to those who will make the scriptures mean one thing today and another tomorrow but it does make a difference to the earnest inquirer after truth who wishes to know the whys and wherefores of the things which are written in the book.

The Free Mason prays to the Great Ar-

chitect of the Universe. No Christ mentioned in it. The Odd Fellow prays to Almighty God our Creator and Preserver. No Christ in it at all. In their ceremonies Christ as not the "Good Samaritan" but each Odd Fellow is he. The Knights of Pythias prayer to the Supreme ruler of the Universe. No Christ in it.

There are more or less religious sects and they do not name the name of Christ in His true character.

These religions as also all Arminianism — is in with these false Bibles and such literature as they like to use and as endorsed by the great men of this world are, in my opinion, the things to be employed in shutting the mouth of the Old and New Testaments for a season. But, we shall take courage for they shall live again and be caught up to God. It is God's word, He gave it, a great company have published it, and it will one day be taken back to Him and all who are found in it will be blessed to enjoy all of those blessed things found in it without a veil between.

But its enemies who are trying to destroy it with its precious truth will be cast into hell with all the nations that forget God.

The devil is shrewd. He makes folks believe that he does not so much as exist and therefore that the lake of fire and brimstone in which he is destined to be punished forever is all bosh.

Brethren, be not deceived, God is not mocked.

By one who loves you.

L. H. HARDY.

Reidsville, N. C., May 25, 1905.

Washington, N. C., May 26, 1905. O
Dear Brother Gold:

I have a mind and I trust it is the right mind as I can't get rid of the feeling to write again for the Landmark. I left home last Friday evening and went on the train to Everetts, a little village on the Plymouth branch from Parmalee, where I was met by El-

der J. N. Rogerson, my pastor, and kindly conveyed by him to his home where I spent the night pleasantly with his dear family, until Saturday morning in company with him to Beagrass to attend the quarterly meeting. I attended both days—the preaching was good. Elders Hassell, Peel and Rogerson, were present on Saturday. Elder Rogerson is pastor of this church, and a good one, and on Sunday Elder Mizell, of Jamesville, they all preached Jesus. There was no uncertain sound Saturday when the door was opened for reception of members one came forward, a sister from among the Methodists, and related as good a report in few words as ever I heard. I thought she was received. On Sunday when they gathered for baptism the door still being open, the sister's husband also came forward, trembling and crying, told us he loved us and the doctrine and wanted to live with us, he also came from the Methodists, was received and man and wife led down into the watery grave together, while we sang the hymn "How happy are they who their Saviour obey, etc. The sight was so lovely to me, I shed tears of joy. It was a good meeting. All communed—as all was well on Sunday. I went after meeting home with brother W. A. Harrison, where I enjoyed being with his family. I had never been there before. His children with some of their friends with us sang real well, carrying the different parts. Brother Stanneld was present at the lovely meeting at Beagrass and he has every appearance of being the right kind of a singing school teacher. I enjoyed it so much. Singing is the only part of our worship here that will go on through eternity and it delights my soul.

Brother Harrison carried me Monday afternoon to Brother M. G. White's near Everets. I always enjoy myself

with Sister and Brother White and their dear ones. They have one of our Brothers, Elder King White's children, and I know from their and the child's actions that the little one feels it has a mama and papa. This dear brother took me back to Everets to the train Tuesday morning and as I had a strong mind to stop over at Robersonville, did so with our dear Sister Roberson, wife of Elder George D. Roberson, who was away attending several of the northern associations. I could but note the sweet resignation in her to God's will that her husband should go and preach Jesus. I then went and spent the night with our aged father and mother in Israel Brother and Sister Outterbridge and as I sat and listened to words of wisdom fall from their lips, I felt, the Lord must have sent me here, for you know the scriptures say, we have many instructors but not many fathers.

It carried me back to my childhood days when I looked upon such as I do now with such a solemn reverence and I went in company with them that night to attend Brother Standfield's singing school. I was really comforted to behold the two little daughters of Brother J. E. Roberson, grand children of Elder G. D. Roberson, both quite young, to have courage to lead and sing one or two hymns. Their little voices charmed me. I left there Wednesday morning, reached home on the noon train, about 2 o'clock and found all well and glad to see me, and I have the answer of a good conscience. Farewell.

Very Affectionately,
BETTIE Z. WHITLEY.

"Ye MUST BE BORN AGAIN."
JOHN 3:7.

Why? Because it is necessary to be born again to enter into the kingdom of God, as it is necessary to be born of the flesh to enter into the world. As

we had to be born of the flesh to be entitled to citizenship in the earthly government, so must we be born of the spirit to have citizenship in the kingdom of God. To be a citizen of the United States, we must be naturally born in the United States or adopted, or we cannot enjoy the rights of citizenship, and as in any earthly government. And so of the kingdom and government of heaven unless we are born of the spirit, neither innocence nor ignorance has anything to do with it "Ye must be born again." That is imperative. Unless the youngest or smallest babe is regenerated and born of the spirit, it can never enter or know anything about heaven, any more than it could know or have part in things of earth if it had never been born at all this is why "Ye must be born again." First generated and born of the flesh, then regenerated, quickened and born in spirit, made alive, brought to repentance if they have knowledge of sin, and then given hope—born again. Whether a person sins or not the spiritual birth is needed all the same. The kingdom of God, and the kingdom of heaven are so connected that when we are born again, the qualifications for one, give us all the right to both. Having been begotten of God and born again we are an heir of heaven and a child of the kingdom, without which begetting, regeneration and birth we could not be. "He being born again changes or translates them from an earthly condition to a heavenly condition. This is the translation out of the flesh or power of darkness into the kingdom of God's dear son by which is also the forgiveness of sins. To say that a child is innocent and needs no regeneration nor heavenly birth, the coming of Christ to save sinners does not reach its case. The practical sinner troubles over his sins which the inexperienced child does not. Yet this

solemn truth remains that, to see or enter the kingdom of heaven "Ye must be born again."

Not being able to use language to express my self as I desire, causes me to use a great deal of repetition. But I hope the readers may throw a mantle of allowance over this rambling letter and discover my intentions. My pieces are so weak, that I burn a great many more of them as futile, than I ever send to the press. I shall not boast of being an humble christian but feel to be quite an unworthy brother.

ISAAC WEBB.

Hillsville, Va., R. F. D. No. 3

Elders Gold and Lester:

Dear Brothers—Please find enclosed postoffice order for \$3.00 to defray our indebtedness to the Landmark.

It should have been sent long ago—but Elder Felter's long illness prevented me from attending to it sooner.

He was taken to his bed the 26th of Bronchital pneumonia—confined to his bed for four weeks, and confined to his room for nine weeks. He is improving, goes out, but has not regained his usual strength.

I have great reason for thankfulness, through his long illness I kept very well; and though past my 76 birthday, was enabled to fulfill all the duties devolving on me.

The first of April last completed 59 years of school work. Owing to his illness I had to dismiss my pupils for a time.

I have a number of pupils now desiring me to teach them. If I decide to do so I shall enter on my sixtieth year of school work.

But I make no plans for the future. All my ways are ordered of the Lord, as he may direct so must I walk. As I look, I can see his hand has hitherto directed my way, and I would desire to rest on his will.

Remember me most kindly to your wife and to Mary, and to any of my old pupils you may see. I bear them all in fond remembrance.

May Israel's God be your stay and support. Elder Fetter joins me in warm christian love. He did not feel strong enough to write to day.

Your unworthy sister,

E. H. BOGGS.

Remarks:—Sister Boggs for many years taught school in Hopewell, N. J. She presided over an academy for young ladies with much success and is a good Baptist.

P. D. G.

Snake Creek, Va., May, 10, 1905.

Mr. James R. Jones, Reidsville, N. C.:

Dear Brother:—Your kind epistle of the 1st inst to hand yesterday. It was brotherly to say the least of it, and I do not attribute littleness to it by any means. Your kind regards carried my mind back to the "Sweet Long ago." I am blest to still baptize the dear lambs of the fold. I baptized a dear young sister last Sunday. I either heard the experience baptized or seen baptized seventy brethren and sisters last seanso. My son, Elder D. S. Webb, excelled me by about 34 in number. This is too wonderful for me ever to expect to witness again. My son is the most successful laborer I know of. He is in his 51st year. I am in my 72nd year, and weigh about 220 or 230. Am a considerable cripple. Must use one or two canes, and cannot travel very well at that. I have never failed to completely baptize every one to whom I have administered baptism. My son is baptizing more than I. He and I made a little trip of nearly four weeks last July. Thirty women and 17 men were added to the churches we attended. We received nine one day, he baptized nine another day. There was joining and baptizing one or both for 18 days out of the 27. We used to have some

blessed meetings in Old Surry, and how pleasantly we all fared at your sweet home where everything seemed under such wise and careful management. In memory now it was a very ideal scene. O those golden days, those happy days. But he that is born of woman is of few days and full of trouble. But still our line of march is as though some very refreshing oases in the desert, that preserve us from fainting, and we find that though we are often cast down, we are not destroyed. So we realize that the word of the Lord remains true. The scene of your baptism remains fresh in my memory yet. My prayer for you is that the blessing of the Yord may ever abide on you.

From our experience and hope, and from what the apostle penned, encourages us. The exclamation is For what are the troubles of life, to be compared to the glory that is to be realized? The blessing in the bitter of life is the making us willing to leave time, and receive that crown that the apostle spoke laid up for him and for all that longed for the coming of the Lord. I rejoice to learn that you are so blest to meet those good able brethren you wrote of. This is laboring and being in the vineyard of the Lord, from whence he sometimes causes the sweet smelling spices and myrrh to flow out. Allows us to met together in heavenly places in Christ and as the poem expresses it 'Tis a heaven below, the Redeemer to know how pleasant it to dwell together in unity, and to enjoy the rich inheritance of loving God and speaking to each other, and to know that he that loveth is-born of God, and know that we are past from death unto life because we love the brethren. Thank you for brotherly kindness. For present, farewell.

ISAAC WEBB.

P. S.—I'm called on to marry a couple at 11 a. m.

Durham, N. C. May 3, 1905.

Elders Gold and Lester:

No doubt you will be surprised to get this little scribble from me, but I'm writing it because of some impressions I have had for some years along this line, and in token of my high approval and great appreciation for the piece you wrote in last number, headed, "Pastors and Teachers." I think it contains as much sweet gospel truth for the welfare and prosperity of the churches of our faith and order as I ever read in so short a letter. I'm writing a little I feel to have the love of the brethren and good of our church and cause generally at heart, and yearn to see continual prosperity and peace in Zion. I am glad a special father in Israel of your development and standing has given your views concerning preachers and pastors. In my little understanding of the scriptures a preacher or expounder of the gospel may be a useful adjunct apart from a pastor, I have felt at times the clause of our rules which governs the setting apart of our brethren to the work of the ministry is sometimes abused either by the man ordained or the church, or it may be by both.

With Solomon I believe a man's gift will make room for him, and bring him before great men; and because this is true is a great reason one should not try to fill a pastor's place when in the estimation of his church he only stands a preacher. If the conscience of the church as a whole cannot tell him to be a pastor for them, why would it not be wise on his part to humbly be a preacher and sustain his relation to them. It is sure one must have a loving pastoral gift if he makes or proves to be such by duration. It seems to me when one even feels it his duty to preach or speak in the name of Jesus, and is burdened with the weight and responsibility, and feels the important solemnity of it, should refrain from seeking any fur-

ther responsibility or higher degree of service than he can help, to maintain obedience to the fathers.

I write this Brother Gold because I feel it is true according to scripture. When I refer to such men as Brethren J. A. T. Jones, Isaac Jones and yourself as pastors, I feel I am judging well because you have proved it in sweet peace, comfort and satisfaction to all. Prove all things; hold fast that which is good. I hope you will serve us as long as you live, and can get here. God is able to bless all other gifts of the church here together with you to profit and place or send them where they can do most good in his cause.

In conclusion I feel to say teach me thy ways oh Lord and lead me into thy truth. As my mind is relieved I will close, hoping you will pardon all errors and pray for me, if you feel inclined. Your Affectionate little brother, I hope.

J. A. HERNDON.

May 31st, 1905.

Elders Gold and Lester:—Please find a postal order for \$1.50 to pay for my subscription for the Landmark, which I think was due last month. Pardon my delay. I have been ill with pneumonia; am now able to attend our meetings again. The Signs of the Times and the Landmark come to me regularly, bringing comfort to my lonely hours. I find others are traveling the same journey I am, have the same trials, find the evil heart with in, bringing them down in the dust, causing them to cry "unclean, unclean." And again be made to feel that whatever the Lord has cleansed, cannot be called common or unclean; and then can find rest in the finished work of their Saviour's Fellowship; can come in no other way than by treading in the footsteps of our Redeemer. We must suffer with him, if we reign with him. When I read from the pen of our gifted writers, and they tell my experience better than I

can, I feel to say write and send the messages of love in the gospel, to the solitary ones, scattered throughout the land.

I learn with regret you are not coming on the Warwick Association. I would love to have you and Sister Gold visit me in my home. Remember me in love to Sister Gold.

Your sister, if one at all. The least of all, Yet not without hope.

SARAH E. LAWSON.

567 W. 113th Street New York City.

THE TWO WITNESSES.

The scripture of God as interpreted by the highest modern scholarship, in proof of the scriptural plan of salvation by grace and the scriptural plan of preaching the gospel believed and practiced by Primitive Baptists. A vast mass of arguments and facts in proof that the Primitive Baptists are the only true church of Christ on earth. A book of 407 pages in large type, with Table of Contents and an Alphabetical Index. Price \$1.25 by mail, postpaid. Send money by registered letter or postoffice money order. If a money-order is sent let it be on the postoffice at Greensboro, Ala., but address all letters to the author, Elder Geo. W. Stewart, Cramer, Hale Co., Ala. If preferred, 25 cents may be sent in stamps. If the purchaser is not satisfied with the book his money will be returned to him.

ELDER. GEO. STEWART,
Cramer, Hale Co., Ala.

The Tolnot Union meets at Castalia Saturday and fifth Sunday in July.

The Skewarkey Union meets Friday, Saturday and fifth Sunday in July at Tarboro, N. C.

The Contentnea Union is appointed to be held with the church at Autrey's Creek Saturday and fifth Sunday in July.

The Black Creek Union is appointed to be held with the church at Wilson Saturday and fifth Sunday in July.

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 XXXVIII.....No. 15

WILSON, N. C., JUNE 15, 1905.

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

EDITORIAL.

SEPARATING FROM SIN.

The word of God is quick and powerful, and sharper than any two edged sword, piercing to the dividing asunder soul and spirit, joints and marrow, and a discerner of the thoughts and intents of the heart.

That is an incomprehensible power. There is no knowledge or power of man can imitate or approach this power and glory of God. While we know that God searches the heart and tries the reins of the sons of man, and our carnil nature shrinks from the searching of such knowledge, yet how comforting to the humble child of God to feel that our Father in heaven knows us in the blessed sense of working in us that which is right and acceptable in his sight. The Lord knows his own people as he does not know the wicked.

He blesses every one of them in turning them from their iniquities, and separating between them and their sins. He hath separated our sins from us as far as the east is from the west. In our knowledge there cannot be two objects further apart from each other than the east and the west, therefore this declaration is used to show the everlasting

and complete separation. To us our sins, when we see and feel their dominion and prevalence appear to pervade and rule every part of our nature and life. Sin is mixed with all we think, say or do, and we can see no escape from this wretched dominion of sin that reigns unto death. But there is no power or enemy that can withstand the glorious wisdom and power of God. He loves his people with an everlasting love, and he has made an end of sin in the perfect obedience of his Son unto death and his resurrection from the dead, and the imputation of his righteousness without works unto us, so that he beholds no iniquity in us. When we see that there is nothing but vileness in us the Lord, who sees not as man sees, says thou art all fair, there is no spot in thee.

This is a mystery that flesh and blood can not understand. It is only by faith in that blood that we can hope for this redemption, and the Spirit bearing witness with our spirit that we are born of God because we love the brethren. Our confidence in God causes us to draw near to him; for perfect love casts out fear. Hence we rejoice in the Lord, and feel what a blessed thing to be made free from sin. For he that is dead to the law by the body of Christ is made free from sin. For we are not under the law, which is the strength of sin, but we are under grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.

What a blessed thing to be free from the love of sin, and to be led by the Spirit of the Lord. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, temperance, faith. There is no law against such. If the Son make you free you shall be free indeed.

P. D. G.

My view is requested by Brother E. B. Williamson, of South Carolina on

the following scripture, 1st Cor. 11:16: "But if any man seem to be contentious we have no such custom, neither the churches of God."

This is the conclusion of a declaration contained in several verses of this chapter showing the proper relations between the man and the woman, and how each should act and appear.

1st. The head of the woman is the man. She is bone of his bone and flesh of his flesh. As head of the woman he shadows forth Christ.

2nd. But man needs the woman. For the Lord said in the beginning, it is not good for the man to be alone. Hence the Lord God made the woman. So neither is the man without or independent of the woman, neither is the woman without or independent of the man. The woman is of the man, and the man by the woman, and both are of the Lord.

3rd. But there is a difference between them, and this should be manifested by their style or manner of dress. It would be a shame for a man to dress like a woman, or a woman to dress like a man. This is apparent in the hair of their head. The man's head or hair is to be shaven or shorn, while the woman's head is to be covered, or her hair is to be long. Her long hair is her covering, and it is her ornament or for her glory. While the man's head is to be uncovered or shorn so that his hair is short.

4th. The uncovered head of the man denotes his headship over the woman, and her long hair or covered head denotes her submission to her husband. All that behold the honor man renders to God see the glory of God reflected in the man. All that behold the submission of the woman to the man honor God's ordinances given to man. The woman should have honor or power on her husband, and angels or messengers from God beholding their order are wit-

nesses of the acceptance of females in the church of God.

5th. There is no custom in the church of God for woman to disregard or disobey their husbands by having their heads shorn or uncovered. If any man should insist on this he would be contentious and not worthy of membership in the church of Jesus Christ. To be contentious would be to clamor for what is wrong, or to contend for what is right in the wrong spirit. We are to contend earnestly for the faith once delivered to the saints. To contend earnestly would be because we have tasted or had an earnest that it is truth and we should therefore hold on to the truth, having received the truth in the love of it.

6th. In all this godly walk there is a setting forth so beautifully the Lord Jesus as head of the church, and his glory, and that the bride is to have all her honor or power on her head even Jesus, who loves her and gave himself for her, and hence that the man the husband should love his wife as he loves himself, and his authority as her head should be exercised for her comfort and protection, her peace and joy, and she should honor her husband or head even as the church honors Jesus the head of the church. P. D. G.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God," 1st John 4:2. Many and artful are the devices of men and devils to invent some other way than the Lord's way of saving sinners. The present popular way is to become very charitable, as they term it. Be kind to others, do them good, it is not so important as to what your faith is, so your works are good. You need not be particular about doctrine or faith, so you have a good balance sheet of charitable deeds done to others. Suppose all could do so then who would need any charity done to him. All would be perform-

ers, but there would be no paupers to receive. The charity as they call it is to give to others. But charity is more than that.

It matters altogether about what one believes. One may say he has faith but if it—his faith—has not works it is dead being alone James 3:17. Paul says the just shall live by faith. James's faith without works is dead being alone. The faith that Paul speaks of is not without works. The kind of faith James condemns is not the kind Paul describes. The two apostles are agreed. For James shows that true faith works by love, or always has works. If a man believes that Jesus is the Christ in the Bible sense of that word it always shows that he has that faith by his works, or by what his faith does.

Every one that confesses that Jesus Christ is come in the flesh confesses that he himself is a sinner, and that there is nothing good in him; but that Christ is in him the hope of glory, or the body is dead, but the spirit is life. Nothing can manage the sinner but Christ Jesus in the flesh. They that have him are crucified to the world and the world is crucified to them. Jesus Christ in them is the fulfilling of the law in them. I live, yet not I, but Christ liveth in me. This sets forth Christ crucified and risen, or is a confession that Jesus Christ is come in the flesh.

This is the doctrine of the Father and the Son. It is not man's doctrine, but the doctrine of God our Savior that we are to earnestly contend for. This will lead men to follow Jesus and trust alone in him for salvation. Nor will they depend on any thing they can do, or that man can do to save them.

There is only one way of salvation and Christ is that way. Man's works are not in any sense the cause of his salvation. If Christ is his hope he will show it by trusting in him. We

are to affirm constantly that they which have believed in Jesus should be careful to maintain good works which are good and profitable unto men. Good works which the people of God are created in Christ Jesus unto afford good proof that we are already saved.

P. D. G.

April, 1905.

Dear Brother Gold:—If you are at your appointment in Durham today we are not very far apart naturally. If so be that we are in the spirit on the Lord's day, we are nearer spiritually.

I intended to go to Durham yesterday, if the day had been fair, and hoped to see and hear you.

Somehow a feeling that I shall see your face no more has come into my mind, and I feel a desire to tell you how much comfort your preaching has been to me. I seldom hear you more than once a year, yet in each sermon I find some comfort or encouragement. Often, after hearing you I have written telling you about my joy or comfort, but I have each time put it aside, fearing you might put it in the Landmark, and I did not feel that I could write anything of general interest to the readers. Yesterday I read your remarks in the Landmark concerning your age, and the Lord's blessing of unusual health and strength. I, too feel that the Lord has blessed me in natural things far beyond my deserts, while I see so many good people suffer so much bodily pain.

While thinking of this I remembered a sermon you preached at the last association at Camp Creek, in which you spoke of some of the ways in which one suffered for Christ's sake. I seemed to realize the., perhaps for the first time, that I had so suffered, but I can not realize it now. I had felt years before that the words—unto you it is given not only to believe in his name, but also to suffer for his sake, were spoken

to me within—I had neer seen any fulfillment of the promise in my case, therefore your sermon was of special comfort to me. If you feel to write on the subject in the Landmark, I hope to enjoy it.

With love to you and Sister Gold.

Remarks:—The writer of the above does not wish to be known. But the sentiments expressed therein are encouraging to me. Why should we not encourage each other while living with expressions of approval, if we have received comfort from the ministrations of o'hers. When one dies friends gather around the grave and spread flowers above the dead. But what good does that do the dead? If the dead are worthy we honor ourselves by placing tokens of esteem there. If I wish to give anything to one let me do so while he is lying.

BE THOU PARTAKER OF THE AFFLICTIONS OF THE GOSPEL.

1st. Dying daily. Dying to what? To self righteousness, to self gratification, to the pleasure of promoting self. We love self and delight in boasting of what self is, and what self can do. Flesh or self must be crucified. He that would follow Jesus must deny self, take up his cross and follow Jesus.

2nd What is the cross? When the Romans decided to punish one they considered a criminal, and blacken his name with infamy they crucified him, or put him to death on a cross, by nailing him to a frame of timbers crossing each other and thus fastened. It was a slow painful, excruciating death, called the shameful death of the cross.

To bear the cross or shame inflicted on Jesus, to be crucified to the world and the world crucified to me, to espouse the doctrine that there is nothing good in man, to acknowledge we deserve condemnation, to trust in Jesus risen from

the dead, to be hated of all men for his name's sake, or to hold, contend for and espouse the doctrine of Christ which is so unpopular in the world, is to partake of the afflictions of the gospel.

3rd. To feel vile and abhor yourself, to be unable to do what you desire, to have an abiding sense of unfitness to follow Jesus, is to be dying daily to self and the world.

4th. According to the power of God. We glory that we are counted worthy to suffer with him. His power is manifested in our weakness. Dying be- hold we live. When we are weak then we are live. We die to live. Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. If we suffer with Christ we shall also be glorified with him.

5th. But you say, If I could only feel worthy to follow him if I could feel pure and holy, and that I honored his name, then I could rejoice. But then what would you be rejoicing in? It would not be in Jesus crucified, risen, but in yourself, and what you are doing.

Without the afflictions of the gospel you would not trust in Christ, nor glory in him; but in these afflictions you are cut off from self.

P. D. G.

Hargrove, N. C.

Dear Brother Gold:—

Please give you view of 2nd. Thess. 3:10: "For even when we were with you, this we commanded you: if any would not work, neither should he eat." Are we not bound to labor for our living while on this earth? But if we toil night and day, if God does not give the increase, our labor is in vain. The more I am shure of this spiritual work the less confidence I have in the ability of the flesh to do any thing of itself. Christ said, without me ye can do nothing.

Brother Gold, I know I am vile and

full of sin. The things I do I hate, and sometimes I fear I have not been born again. But some how while writing this I feel like the poet when he wrote, "I love the sons of grace, the heirs of bliss divine, and as David when he said, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." As I have no abiding city here, this body of mine must die, this frame decay. I feel that it is by extended mercy, I pen these lines to you.

Yours in love,

J. C. TAYLOR.

Remarks:—Yes, Paul set the example of laboring with his hands. Look at 2d Thess. 3:8: "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." and this he said to make ourselves an example unto you to follow us. Then in the 11th vese he says, we hear there are some which walk among you disorderly, not working at all, but are busy bodies. Such are commanded that with quietness they work and eat their own bread.

The Armenian preachers boast of their works. But the works that men are commanded to do namely labor six days in the week, they neglect. Why should an honest man want other people to support him while he should work — is no better to labor than other people.

They boast that Paul is their missionary. But they certainly make a poor show in following the example he set. Paul was a tent maker and labored with his own hands, Acts 18:3.

They teach that the Lord cannot do anything till man takes the first step—that man is the great agent on whom the Lod depends. They are backwards and contrary to all godly men. The truth is men can do nothing without the Lord. Jesus says, without me ye can do nothing. Paul many plants and Apollas

may water, but it is God that gives the increase.

In nature, or in our natural state we live, move and have our being in God. By grace we are saved spiritually. It is God that works in us both to will and to do of his good pleasure.

Happy and blest are the people who trust in the Lord and walk in his commandments. Those that believe in God are to be careful to maintain good works, which are profitable unto men. Make the tree good then the fruit will be good.

P. D. G.

CHARITY.

"Beareth all things, believeth all things, propheth all things, endureth all things." 1st Cor 13:7. What but charity could do this? But does it believe falsehoods or lies? No. It rejoices not in iniquity, but rejoices in the truth. Then corrupt or wicked things are excluded from the all things it believes.

If any man be in Christ he is a new creature. Old things are passed away, and behold all things are become new, and all things are of God. 2nd Cor. 5:17-18, Christ makes all things. The new creature in Christ does not love old things, or corrupt, perishing things. When one is born of God he beholds all things new, or sees as he never did before. Hence to him all things are of God from whom wickedness cannot proceed.

Having charity he feels that whatever God does is right, his word is pure, his ways are clean. Whatever burdens are laid on him he bears. He believes all the word of God or believes and loves the truth. The new man sees and loves the truth, and lies cannot stand. They are gone, wickedness, sin, death are abolished in Christ Jesus. There is no sin, nor death in Jesus who is full of grace and truth. He is altogether

or lovely. Outside of Jesus there is nothing good, nor holy, nor that charity desires. For the kingdom of heaven being in the one born of God Jesus is there, and every thing unclean is cast out and gone, hence charity believes all things. It also hopes all things. For it deals only with the spiritual and heavenly. We are saved by hope. How bright it causes all things to shine in the kingdom of grace and glory. Though there may be dark clouds to carnal reason or fleshy feelings, yet charity looks beyond the veil as hope says it shall yet be well. Hence all things are endured in this blessed kingdom of God where charity guides. For all things are new and pure, and lovely, and holy in this glorious kingdom. Charity never faileth. This is greater than faith or hope, for it includes them both, and is still the greater and never fails.

God is love, and he that dwells in love dwells in God. How do I know I have charity? Do I love God? Well, we know that we have passed from death unto life because we love the brethren, loves God, for God is love. Do we love such a character as Abraham? Do we love the prophets of God, his apostles, his saints, his churches? Then we have charity which is greater than all gifts of preaching, or prophecy, or working miracles. Though all these gifts are good, yet charity is greater than any of them, or all of them, for it is the everlasting love of God in which all else is done away, and there is no sin nor death in love.

P. D. G.

ORDER.

It is manifest that in the order of creation there is inferiority and therefore superiority. For if there is the less there is also the greater. In the order of the creation in the beginning—that is in the beginning of creation

for that is the matter then considered, order was brought out of disorder. Darkness brooded over the deep and chaos reigned. That which first appeared overcoming the darkness was light. Then followed the separation of earth and water. The firmament of heaven above was stretched, and the wonderful expanse of the vaulted skies adorned with sun and moon and stars to rule day and night. Then the vegetation of earth shoots forth into its fruit and beauty. The fish and fowl of the sea and air spring forth. Then the creeping, walking things of earth move and in the ascending gradation of order they occupy in their spheres declaring the wisdom and power that created them, and that perpetuates them in their order.

Last and greatest of all man, the highest order of earthly creation comes forth in the arena as lord or ruler of this world, but subject and amenable to his Creator.

While man is created in the image his maker he is manifested as of the earth and earthly. While his creator is infinitely above him in order knowledge, power and glory.

The knowledge of the creature is limited concerning earthly affairs, while he knows nothing of heavenly things. For man is dependent altogether on his Maker for understanding. But God has never created anything he cannot manage. Though man in his darkened state knows not how to worship God, and loves darkness rather than light in his sinful condition; yet the Lord has visited him. For Jesus the Son of God was found in the form of man and took upon him a body of flesh, and was found in the likeness of sinful flesh, and he that knew no sin was made sin for us that we might be made the righteousness of God in him.

In this condescension of God in the flesh there is an end of sin, and death is

to be abolished and the redeemed of the Lord are to be conformed to the image of Jesus and be like him. This is accomplished through and by a birth from above, or by being born of God.

God is a God of order. In his government of the world he brings order out of confusion, commands the light to shine out of darkness, and accomplishes in his wonderful operations all that he pleases.

He takes wicked, sinful darkened rebellious man and humbles him so that man is abased as he realizes that he is a sinner against God, and then he shows man his glorious way of holiness, and reveals his crucified, risen and glorified Son in him the hope of glory, and man is reconciled to God, and rejoices in Christ Jesus, and has no confidence in the flesh. Then he abhors his own ways, and hungers and thirsts after righteousness. Then the Lord's way is a glorious high way to him, and he desires to be freed from his own sinful ways, and from all the effects of sin and to be led forth by the right way that he might go to a city of habitation.

Then he is conscious that man of himself knows nothing as he ought to know, but is blind in judgment, and his way is perverted so that he takes darkness for light and bitter for sweet. The Lord leads him forth by a new and living way. Then he loves the Lord and is conscious of his dependence on him for all things. Then he feels that the Lord knows all about him, sees his thoughts afar off before man knows them himself, knows that we are vile, but he knows how to save sinners.

His order is perfect. Every thing is in its place and order with God, and we cannot change his perfect order. Every thing must take its course and come to its end. There is a time to be born, and a time to die. Sin must

reign unto death, and grace must reign through righteousness unto eternal life by Jesus Christ our Lord. First is the natural, then that which is spiritual. First the natural birth, then that which is spiritual. First we must know what sin is and its burden unto death, we must know the bitterness of sin, the plague of wrong, then the sweetness of pardon through a crucified Redeemer and the blessedness of forgiveness. Then we shall know something of the sweets of loving kindness of our heavenly Father, and of the gracious state of his children who dwell in love and peace. Then we shall know the difference between the strife, confusion, hate and misery of those that walk in the flesh, and the peace, love and joy in the Holy Ghost of those that walk by the faith of Jesus, and have their fruit unto holiness, and the end everlasting life.

The wisdom and power of God that are revealed in the gift of Jesus, who came to seek and to save that which was lost, to quicken the dead, and to form a people for himself out of the polluted ways of Adam's fallen race of sinners, dead in trespass and sin, and transform them into incorruptibility and glorify them in his own likeness, will prove that he is a God of order, and that all his works shall praise him and his saints shall bless him.

P. D. G.

Elder P. D. Gold:

Dear Sir:—I dreamed about my dear old grandfather who departed from this life July the 3rd, 1904. He appeared as well as usual in the morning but before noon was a corpse. I had often heard him say he was not afraid to die. He was not a member of any church, but had a hope for a long time. A few nights ago I saw him, and knew he was dead, yet alive, and had come back to show my youngest sister the pathway of life, which

seemed a little, narrow pathway winding around and leading up a high hill and it was an exceedingly rough way.

He did not speak to me, but I heard all the conversation. She asked him if he was at a resting place, and he said yes. She asked him if he had gone to heaven. He said no, but he was around close about there.

I do not know whether this is for me or my sister's pathway of life. If it was meant for me I hope the good Lord will keep me in that faith, although it seemed rough and rugged.

Please interpret. A FRIEND.

Remarks.—We have a more sure word of prophesy than dreams, namely the word of God. We have also the Holy Ghost who guides the Lord's people in the way of all truth. The experience also we have received by which we know that all the Lord ever taught us is all that we can rely on.

Dreams and visions of the night often are used to impress things on our hearts and minds. There are fleshy dreams of a carnal nature that are very shocking and offensive to the new man. There are dreams and visions in which the new man is refreshed because the meditations are sweet.

One may judge of the nature of his dream by its being in harmony with the word of God, or contrary thereto. For the word of God is final and will stand forever. If our hearts are right they approve of the word of God. Instructions may be sealed to us in dreams or visions of the night. When deep sleep fall on man.

I do not understand the scriptures any where to teach that the spirits or soul of our ancestors dwell in us, or become good or evil spirits to guide or oppress us here on earth. Men who have lived and passed away from earth cannot return here and relive their lives in other men. We find no example in scripture of such a thing. Men depart from earth and know no more

of earth. Nor can they dominate the few of others.

The good works of the godly are held in remembrance by those following after they are gone from earth, and are remembered by those that desire to live right. We are often warned by the examples of wicked men and their wretched ending.

We know from the scriptures that strait is the gate, and narrow is the way that leads to life, and it is a rugged way. Much evil must be met and overcome by patient continuing in well doing.

If they will not hear Moses and the prophets neither would they believe through one rose from the dead.

How are we acting when awake? Are we living to the Lord or to the flesh? He that overcomes shall reign with Christ. P. D. G.

"And Moses verily was faithful in all his house as a servant, for a testimony of those things that were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end," Heb. 3:67.

1st. Moses was a servant of the Lord. He was a most wonderful servant, meek, humble, patient, self-denying, god-honoring, zealous, loving the Israel of God, and more honored of God than any man that has ever lived.

2nd. He was a most wonderful type of the Lord Jesus in showing forth what Christ must suffer. He was faithful as a servant in all his house for a testimony of those things to be spoken after. He made all things according to the pattern showed him in the mount for a witness. All things concerning the Lord Jesus were predestinated, and they were to be spoken after, and he came to fulfill all law and all prophecy. He said, It is written, and he fulfilled

what was written or afore appointed for him to do and suffer.

The servant that made all things after the pattern shown in the mount was Moses. These things were for a witness. Every thing must be proven therefore. It must all answer to the pattern or correspond with that. Hence Jesus honored Moses for he fulfilled the law that came by Moses the servant.

3rd. But Jesus is the Son, and of course the Son is greater than the servant, for he is one heir. He sustains a relative to the Father above that of a servant, and the servant does not abide forever, but Jesus is the wise Son who makes a glad Father, and he abides forever.

4th. The house that Moses was faithful in with all its typical nature has passed away. But Jesus, who built all things and is God, is above all and his house is greater therefore than any building or house of this world. This house is the church of God, the pillar and ground of the truth. This is the greatest building that shall ever be beheld, the house of God in which he dwells. Solomon's temple had no glory by reason of the greater glory of this building—a building of God not made with hands eternal in the heavens.

5th. Whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end? You observe from scripture that the Lord's people are deeply impressed with the truth that the Lord begins their salvation and delivers them. They remember how he has led them. They have been blessed with faith and confidence in the Lord. They also rejoice in hope founded on what the Lord has begun in them and continues in them. This is a peculiarity of the Lord's people. None ever have this confidence and rejoicing of hope but God's people, and all God's children do have this. Hence if we have

this we are shown to be his house, the most wonderful of all houses fitly framed together, and growing up into an holy temple in the Lord, wherein the Lord displays the riches of his grace, the wonders of redemption, and the marvel of his wisdom, who has hewn out his seven pillars, and finished his house of glory.

P. D. G.

OBITUARIES

ELDER G. B. POWELL.

It is with a sad and sorrowful heart that I attempt to write of the death of my dear and loving father. He was the son of Willie and Aley Powell, and was born February the 11th 1838, and died February the 27th, 1905 making his stay on earth 67 years and 16 days. He united with the Primitive Baptist church at Cedar Grove meeting house, Wake county, N. C., on Saturday the 21st day of July 1866, and was baptized by Elder B. Temple, I think. Of this church he remained a faithful member until his death, always filling his seat unless providentially hindered.

He was much devoted to his family. He was twice married, first to Sarah Ann Kennedy. There were born unto them nine children, four boys and five girls, one boy and one girl now dead. His first wife died September the third 1881. He was next married in August 1882 to W. E. Wheeler. Of this union there were no children. His second wife died August or September 1887. He was third and last time married in April 1888 to Levina C. Killey. Of this union there was born unto them one son now dead. Father was chosen church clerk September the 10th 1866 which office he filled to the satisfaction of the church, and was ordained deacon August the 3rd 1872, which office he well and truly filled until relieved by the work of the ministry which he was ordained unto December the 4th 1887 by a Presbytery consisting of Elders James Wilson and John C. Hudgins.

Father was taken sick with pneumonia

about two weeks before he died. He said from the first that his time had come. We sorrow not as though we had no hope for him, for we verily believe that he is now enjoying that rest that remains to the people of God.

Now may the God of heaven be a husband to the widow and a father to his children as the desire of the writer. Brethren, sisters and all who may chance to read this, pray for us in this our sad bereavement.

Written by his son,

J. W. POWELL.

Remarks:—Brother Powell was a beloved, faithful brother. He was of a family noted for kindness and hospitality, frankness, seriousness, truthfulness and most comely demeanor. He was a gifted preacher.

Truly we miss such a brother. May the Lord send laborers into his vineyard.

P. D. G.

PATIENCE PATE.

Dear Brothers Gold and Lester:—By request of her grandson, Mr. Murray Stone, I will write a notice of the death of our dear Sister Patience Pate. She was a daughter of Elder Haywood Ham. She was born December 12, 1826, and died November 19, 1891. She was married to Joseph Smith at the age of 15, and was the mother of three children, two boys and one girl. She leaves one son and several grand children and great grand children, five sisters and one brother, and a host of friends to mourn her departure, but we are sure our loss is her gain. Her first husband died, and she married Elder Shade Pate. Sister Pate joined the church at Nahunta, October 1854, and was a faithful member as long as she lived, and filled her seat when she could. The writer had the pleasure of going to see her when she was sick, and I will never forget, nor regret the visit. I had not been in the house long before she said, Brother Gardner, sing for me, and while I was singing she shouted out in praise to God. Surely I was glad to be there. She said she had not asked the Lord for anything but what he an-

swered her. She seemed to be perfectly happy. Sister Pate was loved by those who knew her, and she has already been greatly missed in her neighborhood and with the church she she loved so well. May God prepare her soul and all her relatives to meet her in peace.

J. W. GARDNER.

NANCY STONE.

It is with a sad heart I undertake to chronicle the death of our dear Sister Nancy Stone, who was born in Chatham, N. C. March 20th, 1843, died March 20th 1905, making her stay on earth 62 year. She was the daughter of Thomas and Irene Buckner, and was married to James T. Stone about the commencement of the civil war. Six children were born unto them, two sons and four daughters. Two daughters preceded her to the grave.

Her disease was pneumonia. I never saw a person that I thought had stronger faith at all times. She was an affectionate wife and mother, a good neighbor and loved the company of the righteous, and seemed concerned about poor sinners. She said in health and in sickness I am not afraid to die. She leaves an afflicted husband, four children, and sixteen grand children, together with many relatives and friends to mourn their loss.

We humbly hope our loss is the eternal gain.

Just before she died she said I hear such sweet singing. The beauties of heaven shown in her countenance. She said all is well, and passed away in the arms of Jesus without a struggle.

"Jesus can make a dying bed,
Feel soft as downy pillows are."

May we all meet our dear sister in heaven where parting will be no more.

Till Christ shall bid you rise.
Then with thee we hope to meet

In heaven above the skies.

May our feet pursue the way
Our pious mother led.

With love and kindness she did rule.

The ones that loved her best.

Help us O'pr Saviour to bear our cross.

I let hope our grief expel,
Be thou our comfort mighty God,
Our helper and our friend.

May God in his infinite mercy watch over
us and prepare us to meet our loved ones.

Written by her much bereaved daughter.

LISETTE WINLARRY.

MARRIED.

May 18th Edgar Calvin Garrard and Miss Rennie May Coley, at Brother S. D. Coley's residence by Elder P. D. Gold.

Change my address from Elder Isaac Webb, Snake Creek, Va., to Elder Isaac Webb, Hillsville, Va., R. F. D. No. 3.

The next session of the Contentnea Union is appointed to be held at Lower Town Creek, and not at Autry's Creek as I was informed.

SISTER N. M. WILLIAMS.

Sister Williams, daughter of John and Evelina Martial, was born August 29th 1840 and died March 20 1905—was married to S. R. Williams January 8, 1874. They had born to them five children, three boys and two girls. The youngest one died when eleven years old, all the rest are living.

One week before Sister Williams died she was taken worse off. She said she was bound to die, for death had come, and she was bound to go. She told me the shadow of death had past over her; and then came a light place for her. Friday about 5 o'clock she was taken worse off again. She was taken for death this time. Her oldest son was cut in the yard grieving. His little sister Lucy, that is dead came to him and told him not to grieve, mother was well, and she had come after her. Sister Williams united with the church at Toisnot, Elm City, September 25, 1886, and was a true and consistent member, ever present when not providentially hindered. She was a true wife, and loving mother. Just before she died she begged the Lord to take her out of her punishment. She said Lord close thy eye quick. She then said to her son-in-

law, turn me on my right side and let me go. He did so and she passed away in a few moments. She leaves a husband, four children and one sister and a host of friends to mourn their loss, but their loss is her eternal gain. We all mourn after her. Written by her sister.

Z V WILLIAMS.

June 4, 1905

Elders Gold and Lester:

Dear Brothers:—You will please give notice in the Landmark that the Staunton River Primitive Baptist Association will be with the church at Banister, two miles north of Dry Fork, and three miles south east of Chatham. Those stopping at Dry Fork, will be met Thursday evening at 4:30 o'clock; those wishing conveyance will notify J. L. Williams or N. T. Oaks, eight or ten days before hand, that they may arrange suitable conveyance. Those that stop at Chatham enquire for J. C. Shelhorse. Meeting August 11, 12 and 13th, 1905. A cordial invitation to all lovers of truth and good order.

J. L. WILLIAMS, Church Clerk

APPOINTMENTS

T. W. WALKER.

Dan River, June 25
Moons Creek, June 25.
Danville, June 27, at night.
Axton, June 28.
Ridgeway, June 29.
Spray, June 30 at night.
Goodwill, July 1.
Martinsville, July 2, at night.

E. E. LUNDY.

Concord, Thursday before 3rd Sunday in June.
Elim 1st Sunday in July.
Coinjock, 2nd Sunday.
Platty Creek 3rd Sunday.
White Oak, Saturday before 4th Sunday.
Sheffield Saturday night and 4th Sunday.
Cedar Island, 5th Sunday.
Sandy Grove at night.
Cedar Island 1st Saturday and Sunday in August.
Hunting quarters at night.
Portsmouth Tuesday.
Jairs Shore Thursday night.
Straits Saturday and 2nd Sunday.
Wilmington, Saturday and 3rd Sunday.

BELL'S MEDICAL COMPOUND.

has been on the market nearly a quarter of a century, and is used and recommended by more people than ever before.

It is the best remedy known for the cure of Colds, Coughs, Consumption, La Grippe, and all bronchial affections of the throat and lungs. This valuable medicine was compounded by Elder Thomas Bell after much study and experimenting on himself, who was a sufferer from consumption, so as to be up but a short while each day. That has been 23 years ago, and he is now in a fairly good health though nearly three score and ten. Since then this valuable remedy has been used by hundreds of people all over the country, with most gratifying results. This medicine is still made of the very best ingredients known to medical science. We want a good agent to sell this remedy at every post office. In order that all may be convinced of the almost wonderful curative properties of this valuable medicine, we will send six full size 50c bottles for only \$2.00. Special terms to agents in lots of six or more dozen. Send money by registered letter, or post office money order or any convenient safe way.

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J. A. BELL, Manager.

Wampar, S. C.

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

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

PRICE \$1.50 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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, 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 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.

POETRY.

Lord, teach me how to pray,
And understand thy will;
Gently lead me in the way
That goes to Zion's hill.

Lord, hear me when I pray,
And guide me by thy word;
And may thy spirit lead the way,
Into thy blest abode.

Lord, bless me while I stay
In the vain world of care,
Guide me in thy gentle way,
Amidst these doubts and fears.

Lord, when thou call'st away
To a better world to come,
May I in that great day
Feel gladly to go home.

W. B. WILLIAMS,
Elm City, N. C.

Route No. 1.

A MAN OF GOD SENT IN TIME OF NEED.

(From the Gospel Standard.)

"Now by this I know that thou art a man of God and that the word of the Lord in thy mouth is truth."—I Kings xvii., part of the 24th verse.

We are poor fallen creatures may do many meaningless things without a purpose, without a good effect: but the Lord never does; the Lord always has a meaning, a purpose in what he does: therefore the Lord has a meaning in

taking so many of his servants from this earth. I have been reckoning up in my mind the ministers I can remember in my short life, that I have heard preach, of the Lord's own servants, that he has taken away; and I can count thirty-four. How true every sentence is in that hymn you have been singing (374.) and how the Church of God, the one Church, the true Church of God, must feel affected more or less by the Lord's solemn dispensations in this matter; and how you no doubt as private individuals, who hope and trust that you fear the Lord, must have observed in what a great measure the Spirit of the Lord seems withheld in the present day; you observe it no doubt in hearing the Gospel, that there is a great withholding of the Spirit of God in the present day, and we as ministers feel it. And yet, what a mercy it is that the Spirit of God is not wholly taken from the earth! What a mercy it is that the Lord still sends his servants to preach the Gospel! What a mercy it is that the Lord still raises up his own children, his own people to hear the Gospel. The two things go together, God does not raise up labourers in his vineyard and have nothing for them to do; when God raises up a minister of the everlasting Gospel, depend upon it, he has something for him to do.

We read here that this woman of Zarephath was a Gentile where Elijah was sent for her to sustain him in her

house in a marvellous way and manner. But there came a death upon it all in her poor soul's feeling. No doubt some of you at times have felt a death seem to come upon your prayers; a death seems to come sometimes upon the promises, upon your hopes, with regard to your souls, upon

The poor woman, when her son was taken, thought verily Elijah was sent to make manifest what a sinner she was. In the 17th and 18th verses we read: "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" I daresay some of you, sometimes when you have met with cross providences, perhaps some family affliction, some dark dispensation, when the dark cloud has been over you and round about, you have felt, Ah! this is to make manifest that I am a hypocrite; this is to make manifest what a deceived man I have been, or surely this would have never taken place! You fear you have been deceived about the blessings, and favours, and answer to prayer, that you hope you have had; so that you have come to the conclusion that the poor woman did; she thought that Elijah was sent of God to her house as a Divine favour, and saw her house seemed blighted and blasted, gone, as regarded the comfort of it. "And she said to Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" But her cloud of dejection was removed, and her hope renewed once more by Elijah bringing her son to life again—that was what did it—so the Lord confirms her hope as in the words of the

text: "Now by this I know;" not I think, nor even I hope; but she came in the strength of faith and was able to say, "I know that thou art a man of God." It seems as if she had even doubted whether he was a man of God. "By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." Why it seems she was left even to doubt whether the word of the Lord from his mouth was truth.

Before I say anything more about the text, I want to speak of what it is that revives the hope, renews the spiritual strength, disperses the clouds of dejection when a death has been brought in feeling on your soul; when you have doubts and misgivings, and question the past you want fresh life, not animal life, not natural life, but fresh communications of life from him who is the life of the Church of God. Paul says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Who is our life? Christ. But for the redemption of Jesus Christ there would not be any soul quickened by grace; there would not be any soul made alive; this emanates from the redemption of Jesus Christ, and from the everlasting love of God. We want this life renewed, bringing up our souls from dejection and darkness; we want from the life of Christ fresh communications to our souls. I have not any doubt that I have been favoured in days gone by, when the Word of life has come with power to my soul through some of God's servants, and it has lasted sometimes almost through the week. But it is not so very often now. Sometimes after such seasons there seems to come a death upon it. The spiritual child becomes sick, and seems ready to faint and die; they look things over, look back at the beginning, try to examine the way they have come by the Word

of God by the truth of God, weigh up things connected with it—all seems dark. Have we been deceived altogether? Were my convictions only natural convictions? Were my prayers only natural? Were my blessings only in the flesh? You may hear the same servant of God. I have heard dear Mr. Blanchard, under whom I had been so blest, and I have thought, Can it be the same man? I felt as hard as the seat I sat on. You feel a death upon reading the Word, a death upon everything, and darkness. The devil is not far off; he is an adversary to all that come from heaven; he does not mind the religion of earth; he does not mind what people preach about, or talk about, if he knows there is nothing of heaven in it, that God did not implant in the soul; he does not care anything about it; but if there is anything from heaven in the soul, his aim is at that. But there comes a reviving time, when the darkness shall be made light, and rough way be made smooth, and the crooked made straight, and the burden taken away. When a death comes upon everything we want fresh life communicated to the soul. O what a mercy it would be today, if at East Peckham the Lord renewed the work of his own grace and Spirit in your heart! What a change it would make if a little fresh life came! When everything seems full of death, your prayers seem dead, the Bible seems dead, past experience seems dead together. The Lord, by his blessed Spirit takes fresh life from Jesus, and applies it to your soul. What a change! Sometimes I have had a verse of a hymn made sweet to me, and I have looked at it afterwards and have thought, it cannot be the same verse; did I ever feel anything in it? Now it is all gone. You hear a servant of the Lord the same minister and the same truth but you do not feel the same. You try hard to bring the

blessing back, but nothing comes. Then the Lord comes—O what a revival—all things become new. "Behold, I make all things new." He makes the hymns new, the throne of grace is new, the Bible is new, the prayer meeting new, the ministry new; life fresh communicated revives all.

The poor woman spoke the language of her heart, "I know." Now I know the other was real. We bring forth the old because of the new. Old mercies and blessings are revived because of the new. Where the Spirit of the Lord is, there is liberty; it takes away the fear of death, darkness, and bondage of spirit. These are some of the things the living know. Hezekiah said: "The living, the living, he shall praise thee, as I do this day." And we have a little sweet feeling sometimes that we shall live with the saints in heaven. It makes the burden bearable, the cross easier; it makes the trial bearable; the family trouble is very different to bear then, things are all different; it brings patience and strength with it, and we can join with the Psalmist: "Bless the Lord O my soul; and all that is within me, bless his holy name."

The woman said to Elijah, "Now by this I know that thou art a man of God." And the Shunammite called Elisha the prophet, a man of God, and said, "Here is a holy man of God that goes past our house." And she felt a cleaving to the holy man of God. "And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread." She felt she wanted to do something for the servant of God, so she made him welcome to a meal of food, not a mere piece of dry bread; and as often as he passed he turned in and had a meal. "And she said to her husband, Behold now, I perceive that this is an holy man of God which passeth by us continually." He

was not a holy man apart from God and godliness; but there was something of God in him, and that drew her heart towards him. We have no ground to think that her husband knew the things of God. But she said to him, "Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed" for him to rest upon when he is weary at night "and a table, and a stool, and a candle stick; and it shall be, when he cometh to us, that he shall turn in thither." Her husband did not raise any objection. Well, my friends, the Lord takes notice. God's Word will stand when the world is in a blaze and it will be in a blaze.) He says, "For them that honour me I will honour, and they that despise me shall be lightly esteemed." A cup of cold water given in his name shall never lose its reward. If you watch and observe, God will not be our debtor—depend upon it he never will. The Lord can easily turn half-a-crown into five shillings, and turn half-a-sovereign into a whole one. Even in natural things he can bless you in his providence, and bless you in basket and store. Ah, he can do this, and bless us with contentment with what we have. We might have all the world can give us, and be the most miserable wretches that ever existed on the earth. If the Lord blesses us with a little contentment, if we see the Lord's hand and receive our daily mercies as his gifts. Like my dear father when he gathered his apples, when he was too old to work. His master had left him a pension as long as he lived, but you may depend upon it the devil did not tell him that; but that after all the years he had served his master faithfully, and had been careful not to take a groat that was not his own, that he would come to poverty, and be turned out of house and home. Yet it was all lies. His master left him the home as long as he lived, and he was to be paid his wages to the end

of his days. It was before he knew that he was gathering the apples on his tree, and said, "John, it seems as if every apple I take off the tree comes out of the hand of God." If it is only a bit of bread that God sends, he blesses a little.

And the woman said to Elisha, Now by this I know that thou art a man of God." They were not all men of God in that day. What constitutes a man of God? Go back to the foundation. God chose him in Christ before the foundation of the world; he was chosen in Christ because God loved him with an everlasting love, without any beginning or end—everlasting. Like a woman's wedding ring, it has no beginning or end, like the love of God. Eternal choice, emanates from everlasting love. "Having loved his own which were in the world, he loved them unto the end." For God so loved the world that he gave his only begotten Son," Jesus Christ. The Lord Jesus Christ came into this world, laid down his life in due time, died a malefactor's death on the cross. The Spirit of God is implanted and imparted in a man's heart. God says he will give them a new heart, and a new spirit he will put within. The righteousness of Christ is imputed to them; this emanates from the everlasting love of God—that constitutes a man a godly man. It says in the iv Psalm, "The Lord hath set apart him that is godly for himself." These are godly men, because God has implanted some of his own nature in them, so they are men of God.

In Elisha's time the sons of the prophets went to gather herbs and found some wild gourds, and "shred them into the pot of pottage," and when they discovered that the gourds were poisonous, they came to Elisha and said, "O thou man of God, there is death in the pot." When Paul is writing to Timothy, his son in the faith,

he says. "But thou, O man of God." It is a part of God himself, not Deity, that is not communicable, but the life of Christ. I give unto them (my sleep) eternal life and they shall never perish, neither shall any man pluck them out of my hand." All godly men are not sent to preach the Gospel—O, no! The Lord raises up and sends whom he will send. I believe where God sends a man, they will not go without a deal of persuading, they will not be very hasty to run. O, no; they will feel their own insufficiency, and they will need that God to persuade them who persuaded Japheth. They may, like Isaiah, have a live coal to touch their lips. The Lord said, "Whom shall I send, and who will go for us? Then said I here am I, send me." Made willing to go. What, made him willing to go? Pardoning mercy through the blood of Jesus Christ. You will be brought willing to go when the Lord touches your lips. God empties whom he fills; he brings them into a needy place and then supplies those needs. He opens a man's mouth, power is communicated to the hearts of the living. It will be, as Paul said in II. Corinthians ii., speaking of the servants of God, to the living they are the savor of life unto life; and to the dead the savor of death unto death. It is an awfully solemn thing to be a savor of death unto death. I believe one touchstone to try a true minister of Jesus Christ is—does he communicate to your soul life and liberty; or does he communicate death, hardness, and bondage to your soul? You may hear a man preach, and he may appear to be as bold as a lion, and bring out nothing but the truth, but it works nothing in your heart but bondage and confusion of mind, so that when you go out of the chapel you hardly know where you are. It is a sad thing if ever this takes place. But where it is the opposite, and there

is life savor, and dew communicated, the word falls from that man's mouth as coming from the living God into the soul and produces liberty, life, love, humility, godly sorrow for sin, and love to the Lord Jesus Christ, and with humble boldness you follow after the things of God.

"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." I have felt it. When I hear a sermon, I want to feel something in my own soul. Look after this life in the servants of God; when they preach you watch for dew, for savor, for the anointing of that Divine and holy One, that proves that he is a God-sent man. If the life of God is in the minister, it comes with Divine life and power to your soul, and produces love to the Lord, to his people, to his Word, and to his house. Perhaps it is a struggle to get to the house of God; you might have a weak body. The devil knows Sunday morning, and is sure to lay something in the way—upsets the family—so that you should not get away to the house of God. You may meet with much apparent difficulty in your way in going to the house of God, but when you get there, perhaps the hymn drops with savor into your soul, and you are paid for going. Perhaps you are tempted never to go to the house of God any more; perhaps you go, and the first hymn comes with power. (Be in time if you can.) If it brings fresh savor and life to your soul it endears the house of God, the people of God, and makes the house of God to you as the back side of the Mount was to Moses, when God said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It makes it holy ground, and you worship God in spirit and in truth, and glorify his blessed name. The Lord comes and makes amends for all. You look after these living things, watch

for them. May God enable you to confess from your soul, and say with this Blessed woman, "Now by this I know that thou art a man of God." I do not mind what other people say, it came with power to my soul. If you have such seasons, when you come to your dying bed your soul will be taken home to heaven to that place of happiness and bliss, where there is no sin and no sorrow, where I hope my soul will go when it leaves my body at death.

The Lord add his blessing.

Cowen, W. Va., April 28, 1905.

Dear P. D. Gold:

The dear Landmark, it is my best friend, I love to read it. I take the Messenger of Peace. It is printed by Brother Walter Cash. St. Joseph, Mo. I love to read the works of the blessed Lord. This evening is sad to me to see flowers and to hear birds and frogs sing—it makes me think back five years when my dear companion was with me, and we knew that the time was close at hand that we had to part. By the spirit of God we knew this, but we cannot keep the flesh from grieving after such things. The spirit is willing to serve God, but the flesh is weak. When we see people do good evil is present. Paul says that I would I do not, that I would not what I do. It is not I that do it, but sin that dwelleth in me. I find it just that way in all things. Some people say they can do just as they please, but I say no; when I would do good I see another law. O wretched man I am, who shall deliver me from the body of this death. God has created a peculiar people. I find another generation that there is no use to preach to these. If we cast pearl before swine they will trample it in the mud. I was a way from home last winter. I dreamed my oldest brother was very drunk. I came home and found him attending a Big Methodist meeting. He asked

some of my people why I did not come to meeting. They told him I did not believe in them. He said if it was an old Baptist meeting he would go to it. I went away from home again and was gone quite a while. I dreamed of seeing my brother in a bad fix, and much corruption and filth around him. I wondered about this dream. I came back home and found my brother had joined a people that say they are sanctified wholly, and can not sin. They say they are saved and have no trouble. They are free from all sorrow and trouble.

E. A. BLAKE.

Blount's Creek, N. C., Feb 6, 1905.

Dear Brother Gold:—I have been thinking of you, and some things you said at Uncle Joshua Mewborn's. You said that the older you got the more wiliness and corruption you could see in you nature. Uncle Joshua said it was so with him.

Why do we see our sinful condition? Did some one hold up a light before us and say "Behold your sins?" Did we make a light and look into our hearts? Every child of God knows that it was nothing he had done. It is all of God.

The fishes in the Mammoth Cave are said to have no eyes. They know just as much about natural light and darkness as the child of nature does of spiritual light and darkness. They can do nothing to give themselves eyes, neither can the child of nature do anything to give himself spiritual eyes and understanding.

If a light was carried into the fishes they could not perceive it. Neither can the sinner see or understand spiritual light. Before anyone can see they must have eyes. Who can give eyes to blind sinners? When the book with the seven seals was to be opened there was no one found in heaven, or on the earth, or under the heaven, that could loose the seals of it. No one but Jesus

could do it. It takes the same power to open the eyes and understanding of the blind sinner.

If the blind fishes were given sight they would first see the darkness of their own place. Then if there was light they would perceive it. They could not behold a very bright light at once. Their eyes would be weak and tender and they could only see a little of the light at first, but as their eyes grew stronger they could behold more of the light and the darkness surrounding the light would be still darker.

Just so if a sinner's eyes are opened the first thing he realizes is his own vileness and corruption, and the purity and light of Jesus. He cannot see all the purity and light at once. As his eye of faith grows stronger he can see more of his own vileness and more of purity of Jesus.

If we behold a natural light in natural darkness it makes the darkness still more apparent. The brighter the light, the blacker the night.

The brighter the lamp of love is shining in a sinner's heart the more of his own vileness and corruption he can see.

If we are standing off from a light we see the light, not the darkness around it. Others do not see so much the vileness of the sinner's heart as they do the lamp of pure love shining forth from his heart. He looks around and all he can see is the darkness that surrounds the light, and he wonders how others whose lights are shining so brightly can bear with him as they do. It is not that the child of God grows worse, but that the light is shining more brightly in their hearts.

Do we ever see all the beauty of Jesus here on earth?

Surely not. Here we see as through a glass darkly, then we shall see him as he is and be like him. It is not given us to see him in all his beauty here on

earth, but that is treasured up in heaven for us. What a glorious promise we have.

Brother Gold, I feel to rejoice tonight, I don't know why. I feel like singing the praises of him who has called me from nature's night into the marvelous light of his blessed son Jesus. God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life.

The above was written some time ago, a few weeks after I came from the associations, but I could not get the consent of my mind to send it off until now. I certainly did enjoy meeting the brethren and sisters at the associations, I also enjoyed the preaching.

I wish you could find time to visit our church, which is Sandy Grove. We would all be more than delighted. I haven't heard a sermon preached since the first of December, as there has not been any close enough for me to get to. I would be so glad to hear a good sermon, such as I heard at the Contentnea association.

I am in a dull lifeless state at present. I doubt sometimes ever being born again and think that it is all a mistake, and I have deceived the church. But at the same time worlds could not buy that little hope I have in Christ Jesus.

I am so young and in such a trying position. I am teaching a public school with about forty pupils enrolled. I desire the prayers of all God's children. Pray for me, Brother Gold, when you feel a spirit of prayer. I have already been too lengthy. Do with this as you think best.

Your unworthy sister,
CELIA ROWE.

Brother Gold:—I send you an article which I commenced last winter and never finished until recently, which is as follows:

Dear Brother:—I attended three associations last fall, the Kehnkee, Contentnea and White Oak. I enjoyed the trip very much; met many brethren, sisters and friends, some of whom I never met before. Met all of my appointments, and preached with the ability I hope that the Lord gave me. I presume that some of the brethren at the White Oak understood me to say, or believe, that the spirit of man goes in the grave or dies with the body. I don't believe it and I did not say so. They must have inferred it from an expression I made relative to the sleep in the grave. I think I said we would sleep in the grave, or death soul and body until the resurrection morn, and there was no difference in the time with Adam and the last one that fell asleep; from the fact that there is no computation time in death or the grave. Man as I understand from the scriptures, is composed of two component parts, to wit, body and spirit. When God made man he created man in his own image male and female. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. Gen. 2-7. In the sweat of thy face shall thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Ecc. 12-7. We learn from the Bible that a body or man may visible exist without a spirit; also the spirit may exist though in the presence of God without the body, but it seems to us that a soul cannot exist without both spirit and body, no more than the mind can. See Gen. 1-27. Therefore to hold that man, both soul and body, or better construed, the body dies and there is no soul; can be I think proven clearly by the standard of truth. I believe and think it is clearly demonstra-

ted in the Bible that where the soul is spoken of it simply means the living man which embraces Adam's race. It would be absurd to say dead spirit, but not so with the soul.

And every living soul died in the sea. Rev. 16³. Read the 11th, 12th and 15th verses of the 17th chapter of Leviticus. We have a soul, I believe as we have a mind, a heart and conscience. When David said bless the Lord, O my soul, and all that is within me bless his holy name. He simply desired to call forth his entire being to praise God. The soul is a principle of life, that can be animated lifted up or cast down. Now set your heart and your soul to seek the Lord your God. 1 Chr. 22 19.

David said the Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate. Psalms 34-22. The redemption of the soul is precious. Ps. 49-8, 15th. But God will redeem my soul from the power of the grave; for he shall receive me see Job, read 18 verses. In whose hand is the soul of every living thing; and the breath of all mankind, Job 12-10, read four verses of 16th chapter. It seems to me that Job meant his whole being mind-soul and body, as did David and all the writers of Holy Writ. Therefore it seems to me that the whole man dies or sleeps; except the spirit which goes to God who gave it.

David speaks of souls being delivered from death, and from famine and redeemed from the power of the grave, and from death, Ps. 33-19 Ps. 63-1, 5, 8 9 156-7. 8. 142-4-7. see Jen. 38 16. As the Lord liveth that made us this soul. Behold all souls are mine as the soul of the father, so also the soul of the son is mine, the soul that sinneth, it shall die. Ezc. 18:4. The soul seems to be the living man as when Jacob's family was numbered, which

consisted of men, women and children. were called souls. There are numbers of other scriptures in the Old Testament that show that the soul is the man. And the multitude of them that believed were of one heart and one soul or mind, the heart and soul are close together in that scripture, Act. 4-32. Let every soul be subject unto the higher power, etc. Rom. 13 read 2 verses which prove beyond doubt, that it is the man. Lazarus is a striking type of the resurrection of the body as well as to represent the sinner dead in trespasses and sin. Now Lazarus before he died, which he certainly did, was a living soul, what was he while lying in the grave; a dead soul. No a dead man whose spirit had gone to God who gave it. Did he praise God while in the grave? No. Did his soul praise and magnify the Lord? No, could he tell anything about heaven; or his condition; I think not. My belief is that if he had slept in the grave a thousand years, it would not have been any longer time to him than the four days. His living friends could tell more about his condition while dead, or asleep, than he could.

David who said there was no praising God in the grave, said I shall be satisfied when I awake with thy likeness. He must have had in view the resurrection of the body, hence he can tell no more about the time slept or his condition than Lazarus could. Jesus said that Lazarus slept. The maid is not dead but sleepeth. It seems clear to me that there is no time with the lad and those who have fallen asleep in Jesus a thousand years ago; or those who may a thousand years, it would not have been sleep a night in sweet repose and when the morning of the resurrection will dawn, and that sweet voice that called them out of darkness and death and translated them into the kingdom of His son, will call them from the grave, and will present them his beloved bride, pure

and holy and without spot; whom he redeemed from sin, death and the grave, and they who were sinners, ye poor lost sinners, will be like Jesus raised to immortality and glory and inherit the crown that Paul said would be given in that day. Paul refers to that day in 1st Thes 5, 23, and the very God of peace sanctify you wholly, and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Heb. 6:18-19 points to the resurrection or final consummation. Oh how sweet to me to contemplate that in the resurrection I myself, who am a poor vile sinful worm, subject to pain, afflictions, and even death, shall awake with the likeness of my blessed redeemer and behold him face to face, or as Paul says without a glass between, and to realize the wonderful change, from sin death and the grave, to that eternal rest to that eternal glory of God, and join the redeemed family of God, to sing the anthems of praise, through the endless ages of eternity, through Christ our Lord. Some claim that the soul or spirit or something goes home to God immediately when the breath leaves the body, and to prove it they say that many of the saints on the verge of death have been happy and declared they saw the angels ready to waft them to heaven; I do not object to that to a certain extent, that heaven has been revealed to dying saints. But we learn from the word of God that Jesus our savior, will take his ransom home and not angels. When Isa said a child unto us is born was it actually so; no because it was several hundred years before he was born of the Virgin. It was virtually true or so because God speaks and it done, comand and it stands fast, declaring the end from the beginning. I feel sure that many of the Lord's people have died in the full triumph of faith; and I have been an eyewitness to

several who died happy and could bid farewell to loved ones and seemed anxious to leave saying they were going home to God and his glory. The thief who doubt died happy in the presence of Jesus, and with the sweet assurance that he would be with Jesus in paradise, but he did not go to God, because Jesus said three days later to Mary that he had not yet ascended to his Father. Paradise, I think, is sweet repose in sleep, until the resurrection.

CHARLES MEADES.

Shelbyville, 2nd Feb. 1905.

Dear Brother Gold:

I enclose letter from Sister Baird to you, at your disposal. It seems to me the breathing of love and fellowship, and of faith in the God she loves and desires to serve, is such that it may cheer the heart of another poor, weary, pilgrim as myself.

Our dear sister is somewhat advanced in age. Was in the seventies with infirmities, when received and baptized a few years since. It was one of the times, or seasons long to be remembered, if I know anything about heavenly joys.

I was impressed to visit the little church of three members, some 125 miles away. I wrote: the appointment was gladly made.

I thought it was of the Lord but as the time drew near. I was filled more and more with doubts. I started on the way and it seemed desert indeed; I was also so barren and unfruitful. I thought why did I come? what a fool I am. (Brother Gold you certainly have never been so desolate.)

As I neared the station about eight p. m. I verily hoped Brother Nichols would fail to meet me, and I would take the first train for home.

With my mind filled with such thoughts I stepped off the train. Brother

Nichols met me. A light seemed to shine about him. His face shown as one having wisdom. We grasped each others hands, too full for utterance.

We journeyed to his home, and I verily believe we journeyed together; though in the darkness of the night, our hearts and souls were sunlit by the presence of him that rises with healing in his wings, the balm for every wound.

I think it was 11 p. m., when we arrived at his home, a distance of six miles, and neither could remember any part of the way.

We finally retired for the night, with meditation that was sweet.

The next morning we were conveyed to Aunt Laura's, as she is familiarly called. It was surely a heavenly plain for our conversation was in heaven. There was singing and making melody unto the Lord.

At the meeting appointed on Saturday our hearts were made glad by the coming of Sister Baird, her daughter, Allie, and a daughter of Bro. Nichols to the church, and all gladly received for baptism.

This church, isolated as they are, had not held a meeting for over four years. It was marvelous indeed and to the glory of God.

I have often thought of the wonderful contrast in my feelings as I neared the station and on the day of leaving.

It was one of the times as I sometimes express it that is meeting from the time we meet until we separated on Monday at the train. It was then expressed and felt in sorrow and joy. "Separation is needful, we must obey."

I try to visit these dear ones twice a year, and we have had some heavenly seasons since.

Others also have been gathered into the fold and we hope more may follow. "It is the Lord, let him do whatsoever seemeth him good."

I have written you this, Brother Gold

as a private letter, I hardly know why only it was in my mind to do so. If you can glean anything from it, the Lord be praised. Anyway it may tend to remind you of abiding love and fellowship to you, Sister Gold and the household of faith which is among you.

Sincerely,

P. W. SAWIN.

Pleasant Hill, Ky., Jan 1905.

Elder P. W. Sawin.

My Dear Pastor:—Once more I am permitted by divine Providence to pen you a few lines, trusting they may find yourself and family enjoying good health.

I meant to have witten you the first of this month but have felt unusually feeble; have often been confined to bed with palpitation of heart, and shortness of breath—rarely keeping up but a few days at the time.

My thoughts often recur to you and your dear family. I indite many letters to loved ones while on a sick bed, often in lonely hours of the night. Could they all be written you would not complain of our long silence, which caused you anxiety of mind, which I regret. I answered your first letter; the last one was intended for us all, so I wrote to Cousin Cora enclosing yours—feeling sure that she or Cousin John would write you.

While we missed having our fall meeting at Oak Grove, we felt that you did just right. It seems to me that all was arranged by a higher power than man—or ordered. I should have said. It reminded me of the time you first visited us. When I look back now, I feel amazed at the goodness and mercy of God, in leading you to our homes, and filling your mouth with the precious words of our blessed Redeemer, affording consolation and joy to my desponding heart.

I had long been a dear lover of the dear Old Baptists, it always gave my

heart a thrill of delight to even hear they were coming to our home.

But it seemed I did not feel joyful that you were coming, until dear Alice and myself met you at the gate; then the feelings I had were indescribable, emotions of love almost prevented my speech.

Little did I then think of ever being a fit subject for baptism. I felt so unworthy even to attend the church meeting, but always longed to go, yet wanted to be in some obscure corner where I would be unnoticed.

But you know the next, dear brother, and know how often doubts and fears are companions of my way.

I often feel dead to everything good and that surely I have only a name among the dear brethren and sisters, and "Of feeling all things show some sign. But this unfeeling heart of mine"

At other times I think if I am a stranger to the joys of pardoning mercy, whence arises this union, this love for the dear brethren? Once I preferred worldly friendship, now I can say "thy people shall be my people."

It seems that we are cemented together in love; to no others can I feel love by the way.

I respect my neighbors, respect their different beliefs, but I can't go to them for relief, and comforting words for the natural man "discerneth not the things of the spirit, neither can he know them, because they are spiritually discerned."

Dear brother, we enjoyed the contents of your good letter it was comforting to us all—so true.

I say from my own experience, each year seems shorter than the preceding one.

"Our days, our weeks, our months,
our years,

Fly rapid as the whirling spheres."

I have often thought for the past few years that surely as I grew older I

would have sweet meditation of God, our blessed Redeemer. But alas! my hopes have not been realized, but after the sense. Often I am made to exclaim, Oh! is there any one like me, so vile, so prone to sin, often I fear I am not a child of God; still my prayer is Lord save or I perish.

Then I am sometimes consoled by the reflection that we are in the hands of God, and he can support his children in the darkest hour, and cause their sinking hearts to rejoice.

May you, dear brother realize this gracious promise and still be enabled to feed the little flock; "the weak-kneed and doubting souls;" comfort them with the comfort wherewith you have been comforted."

I hope you are enjoying the light of the Sun of righteousness.

Our pilgrimage on earth will shortly be ended, and all the trials of life be over. Oh! may we meet in Heaven and join with the angelic host around the throne in adorning the matchless glory of Immanuel.

Dear brother, remember us in all your prayers. Dear Collie and Blanch unite with me in love to yourself and your dear family.

Write when you can conveniently, we are always glad to hear from you. And when you visit us bring dear Sister Sawin or one of your lovely daughters.

We send our love to your dear aged mother. How I would love to see and be with you all. I am writing by lamp light, please pardon the many errors this contains as well as the writing.

I must now bid you (I hope) a short adieu. I remain your unworthy sister in hope.
LAURA M. BAIRD.

Elder P. D. Gold:

Esteemed and Loving Brother in Christ, if a sinner may use such bold-

ness as to call a saint and beloved elder in Israel brother—Yet what a blessed privilege it is if we are brothers in a spiritual sense by the true relationship which causes each one of us to cry Abba. Father in deed and in truth. But if deceived how great is that deception; yet our great desire is if deceived, Lord undeceive us before too late. Dear brother, have seen in your last issue of the Landmark an earnest appeal to the subscribers to send on what was due you. As unworthy as I feel to give advice I believe it is my duty to try to lift a warning voice against such a course as many of our people are pursuing. If each one of us feels unable to pay for the Landmark we should not allow you to send it to us without first telling you of our inability to pay you, then if your generous heart is so opened as to continue sending it to our address how humbly thankful we should be, first to God and then to you, for such a favor. Yet, think very few of the Baptists are in such condition, except poor helpless ones, especially widows and some elders that spend much of their time in feeding the flock of God, which he has purchased with his own blood and made them overseers of. Then it seems that the churches of their care should help them pay for it. Because I am fully persuaded that all the Lord's people love to read the blessed truth contained in the Landmark, and other reading matter of like precious doctrine. Now it seems to me if all will make an honest effort in the way of paying our debts we can do much more than to content ourselves with I can't. This word I have heard used often where it has been misapplied. If, however, we are in such condition each one of us should be courageous enough to tell you to stop the paper before it runs on years and still heaping up expenses upon you. This may be offensive to some, but open re-

duke is sometimes of more value than secret love. I know Brother Gold something of the infirmities of old age as I am nearing the end of days allotted to men, and you are older still. I often think how wonderfully you are blessed with health and strength both physically and spiritually to accomplish so much labor, and with what meekness characteristic the whole. If I could only be in possession of a meek and quiet spirit that I can see in others what a blessing it would be to me; but instead I am often in a state of rebellion, especially in my feelings; if not spoken it comes in another way, such as evil thoughts, evil surmisings, etc. Then I am made to exclaim, Oh, wretched man that I am, who shall deliver me from the bondage of this death. I hope, I thank God through our Lord Jesus Christ, and believe he has, does and will deliver me.

The foregoing has been written several days, and I thought since I would not trouble you with reading it but since thinking it would not do you harm, and perhaps will relieve my mind somewhat I will now attempt to send it to you for your consideration. The Abbotts Creek Association will be held at home this year, hope you can come, would like to see and hear Brother Isaac Jones preach once more before I have to quit the shores of time. I will stop soon.

Please tell me if you received one dollar from me to pay on the Landmark for a dear elder whose name I withhold. When on your bended knees remember your afflicted brother I hope

A. M. WILLIAMS.

Jubilee N. C., R. F. D. No. 1.

Remarks—Yes Brother Williams, I received the dollar. When money is thus sent for one that desires the Landmark, but is unable to pay for it, I am pleased to give such credit for the same.

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.

VOLUME XXXVIII No. 16

WILSON, N. C., JULY 1, 1905.

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

EDITORIAL.

RESURRECTION, 1ST THESS. 4, 14-18.

Paul says, if in this life only we have hope, then are we of all men most miserable. Why? Because in this world God's people have their evil things. Many are the afflictions of the righteous. Enemies within and without beset them, so that they are killed all the day long, and are a crucified people. Of course then their hope is not in this life: for they have the sentence of death in themselves that they should not trust in themselves, nor in an arm of flesh, but in God who raiseth the dead. Then they are the children of the better resurrection, and hope in the resurrection from the dead. Take away that hope from them then they would be of all men the most miserable.

1st. If we hold or believe that Jesus rose from the dead, then them that sleep in Jesus will God bring with him. If Christ be not risen then we are yet in our sins, and our faith is vain, and our preaching is in vain, and we are found false witnesses. For Christ was delivered for our offences and was raised again for our justification. Therefore there is such a unity between

Christ the head, and his people the body that he will not dwell in glory and leave them behind. If one died for all then were all dead, hence they are not their own, but are bought with a price, and belong to him who died for them and rose again. His will is that where he is there they shall be. Hence we believe that them that sleep in Jesus—that have fallen or shall fall asleep will God bring with Jesus when he shall come the second time. For this same Jesus shall come again without sin unto the salvation of them that love his appearing. God will bring them with him. This resurrection is yet in the future.

2nd. Such as remain alive at the second coming of Jesus shall not have any advantage over those that are fallen asleep—shall not prevent them, or go ahead of them. But the dead in Christ shall rise first, then those still living shall be changed in a moment, and they all shall be caught up together, and so shall we ever be with the Lord. For the Lord Jesus himself shall descend from heaven with a shout of victory, or great power and glory, and all God people, whether they have been dead or whether they are still living shall be caught up together, and so shall they ever be with the Lord.

3rd. Then the very same people that fell asleep in Jesus, or that are living on earth when he shall come again, shall be changed, their vile bodies shall be changed, and they shall be fashioned like unto the glorious body of our Lord Jesus, and so shall we ever be with the Lord.

Is not this a great comfort? Is not this enough to comfort one another with? The love that the whole family of God have to and for each other is such that it proves that they are born of God who is love and this is the happiness of perfection.

P. D. G.

TRUST YE IN THE LORD.

What it is to trust in the Lord, and who are comanded thus to do, are questions which we might just now consider with interest and profit. To trust in the Lord is one thing and to know just what constitutes that trust is something different. I believe there are those who truly trust in the Lord and yet might not be able to define just what it is nor how it is done. It may not be in the gift of any one to tell how one trusts in the Lord, but if one may be certain from the conduct of some who must have thus trusted what must have been the exercise of their mind, or the thoughts of their heart, then may we determine who is thus trusting by applying the illustration to the thing illustrated. There can be nothing more conclusive that one is a child of God than that he or she is in life, thought, purpose and desire the same as the children of God are. The scriptures are a true description in transcript of the children of God therefore when one, in things pertaining to God is described by them in that relation he has the witness within himself, and has a right to the tree of life and may enter through the gates into the city.

Trust in God implies an abiding firm, fixed, assuring, hopeful confidence, in God that he is able to and will do all that he has purposed in his heart and promised in his word to do and for and to his people, and that through the riches of his grace in his kindness toward them through Christ Jesus they shall finally, freely and everlastingly come into the fulness of the joy that is in his presence and the pleasures which are forevermore at his right hand. To believe that God will do this or that is because he has so declared in his word. We find that the most vital things which he has spoken concerning salvation are such as are affected by neither opportunity nor time. The in-

ception and consummation of the work of God in the salvation of his people is of eternity, while only the declaration of the truth of it is of time which is in the midst of the beginning and the end. In this consideration we see the great work had been instituted before man was manifested and is to be consummated after he is taken away, therefore he knows nothing about either the beginning or the end except as it is revealed to his faith whereby he is able to believe in God and trust him for the saving fulfillment of his will and word according to his own good pleasure. They have it written in their hearts that there is one in whose hands the pleasure of the Lord shall prosper, and they believe in their heart as by the revelation of Christ that the Lord, even Jesus is the one whose hands were made strong as for the day of adversity and the one of whom it is also declared, He shall see the travail of his soul and shall be satisfied, and as by a conscientiousness of this travail in their own heart they are sweetly assured in a blessed hope that he travailed for them and that because he lives they shall live also and their confidence, their hope, their trust and their infinite blessedness is in God.

The people believing in the salvation which is of God by Jesus Christ are undoubtedly the children of God. Do we as a people thus believe in God? If so, then we are trusting in him that it shall be to all eternity even as he has declared and as we believe in our hearts, and therefore we hope in him, and have our trust in him and are expecting that Christ shall appear with power and great glory and that with him we too shall also appear, and shall see him as he is and be like him. Now it seems to me that this conclusion brings us to about all there is of it, and we conclude it is enough. With such a conclusion have we any thing to do but to trust in the Lord, realizing that in the Lord

Jehovah is everlasting strength, that the eternal God is the refuge and strength of his people and that his everlasting arms are undeneath. Only those who trust in the Lord believe these things and take comfort in them, and it is only as we believe that we trust in him, and only as we trust in him are we comforted with these things.

The patriarchs simply believed that God was able to do, and would do what he had promised, and that was their righteousness. Is our restlessness to be taken as proof that we have not as much confidence and trust in God as they had? Abraham's faith did not give way to its blessed fruition in his days, he simply died as he had lived in the faith, but he saw the day of one in whom was and is the fruition for which he hoped. The prophets lived, prophesied of Jesus, believed in him and died never having received the promise as a seal to the truth of their prophesy.

They trusted in the Lord that he would make good that which they had declared and we believe it is well with them. Is it possible that we shall do better than they? We believe that he will change our vile body and hope we shall be like him, but not as in this life, therefore we too must leave the whole disposing of the matter with him, and must fall a sleep and be laid unto our fathers and like them trust in God for our coming forth, and as we have the promise of him that them that sleep in Jesus will he bring with him, we know that this can only be when he comes, and that whether we be alive and remain, or have fallen asleep neither will aid nor hinder his coming. That time is fixed and we are sealed unto that time, which is our appointed time, therefore we will wait this time till our change come. After we leave this world we must let the whole disposing of matter concerning us entirely be with the Lord, and with the children of God it is not re-

garded an unreasonable thing to leave all these things with him to be disposed of by him as seemeth good in his sight, and to feel to submit all to his care and that he will do right. It is by faith and faith only that one is thus exercised and given to repose in God with unshaken confidence and unyielding assurance that he will do all his pleasure in heaven and in earth and that with the righteous it shall be well and that whether he lives or dies it shall be well with him, even as it is with the righteous, not with standing he can not claim to be righteous himself, and this he submits all to God and trusts in the Lord.

P. G. L.

Elder P. D. Gold:

Dear Sir:—I write to ask you to pray for my dear husband, children and myself. Of all sinful mortals I surely must be the worst. I love you dear Mr. Gold and wish I could kneel at your feet and tell you all that is in my heart. Please pray that my many and great sins may be forgiven me, and that my enemies may not triumph over me and that I may have a heart to forgive and love them for they are the sweet moments of my life when that spirit is given me.

I love the Primitive Baptists, and long for a home with them. But I feel so unworthy and there are so many barriers between me and the church I am afraid I will never get there. I would like to give you my reason for loving the Primitive Baptists, but can not now.

Your very unworthy

FRIEND.

Remarks.—While I am unworthy in my feeling to pray for any one, yet I feel a desire that the good work of the Lord may be perfected in this friend, and I feel that it will be.

Our carnal nature cannot understand how there can be mercy for one who

feels vile, or how that a true servant of God could feel to be vile.

The marks set forth in our friend's letter surely place her among God's afflicted poor. Humility goes before promotion, and is a sure sign of it. But when one is lowly and humble it is because he sees and feels his corrupt nature and surroundings so much that he does not see how he can be saved. This causes him to feel the need of Jesus who came to seek and to —save that which was lost. Jesus came not to call the righteous, but sinners, to repentance. People are governed by their feelings. When they feel good they do not pray nor seek Jesus. When they are afflicted then they pray.

Love of the brethren is an infallible proof that one is born of God. Who are the brethren? Those born of God that do his will. Jesus said, whosoever does the will of God is my mother and my brother and my sister.

But you have difficulties in your way. All God's people have felt these. But in the Lord's time and way he removes them. Put your trust in him and confess him before men.

P. D. G.

THE HAPPY MAN.

The Happy Man was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated at the school of Obedience, and lives now in Perseverance; works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of Self-denial; he wears the plain garment of Humility, and has a better suit to put on when he goes to court—called the Robe of Christ's Righteousness; he often walks in the valley of Self-abasement, and sometimes climbs the mountains of Heavenly Mindedness; he breakfasts every morning on Spiritual Prayer, and sups every evening on the same; he has

Meat to eat which the world knows not of, and his Drink is the sincere Milk of the Word of God. Thus happy he lives, and happy he dies.

Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a man; to obtain which believe firmly, pray fervently, wait patiently, work abundantly, live holly, die daily, watch your heart, guard your senses, redeem your time, love Christ, and long for Glory.

Half our troubles are caused by our pride.—Selected.

Because they did not like to retain God in their knowledge," etc. It has always been the disposition of mankind to cast off the knowledge of God and to depart from the living God Rom. 1:28.

In the beginning God made man upright, and surrounded him with much comfort and beauty, gave him great knowledge, and conferred upon him power and dominion over the beasts of earth and fowls of air, and gave him great honor. This was as good a start as could have been desired. What more could man have asked? Did he retain this position and abide in this honor? No. He soon forfeited all this. Nor was he deceived. He had full and fair warning, and knew what he was doing in transgressing God's law. In many instances and ways since man has been favored and blessed, but did he improve the blessings? Deliverance from the flood granted to Noah, and the springing up of a new race did not prove that they were without sin. The tower of Babel marked their folly. The calling of Abraham and the choice of a

peculiar people separate from the nations, delivering them out of the oppressive power of Pharaoh, and bearing them on eagle's wings through the dreadful wilderness, (such a wonder of mercy never shown any other people,) and the planting them in the goodly land of Canaan, hedging them in walls of salvation and illuminating them with teaching of prophets and light of the Lord's countenance, did not prevent their worshipping idols and thus departing from the living God, thereby showing it is the innate disposition of mankind to depart from the living God and to worship idols.

Judgments poured upon the heathen and upon Israel when they sinned and blessings bestowed upon the obedient failed to deter them from disobedience, and rewards of well doing failed to induce them to serve the Lord.

The destruction of that favored—most favored—of all people is standing proof of the proneness of mankind to depart from the living God, and to worship idols. For they have gods and lords many, and much religion of their own choice.

The coming of Jesus—God manifest in the flesh—marks the most wonderful bestowment of power, knowledge and gifts upon mankind. The coming of the kingdom of heaven among men, the sitting up of the true and only church of God on earth, the unerring ministration of the Holy Ghost, the bright and glorious heavenly pouring out of salvation on the day of pentecost, the wonderful favor granted to men in grace and gift then appearing, seemed to show that mankind would worship the true and living God, and keep themselves from idols. But what are the facts and proofs in the case?

There is no subject upon which men differ so much as about religion. There are hundreds of religious denominations in the world, and not a dozen political

parties. Instead of professors of religion having no God but the one true and living God and Father of whom are all his people, and one Lord Jesus Christ by whom all his people are redeemed, they have gods many and lords many. Instead of trusting alone in the Lord God in all conditions, states and circumstances, and seeking all wisdom, help and salvation from him a crucified and risen Redeemer, they have almost a legion of help, such as worldly institutions or inventions of men. Witness the use of boards, schools to qualify men to preach, money to carry on their schemes, societies of one sort and another, Sunday schools and other organizations to help in their enterprises. See such societies as Masons, Odd Fellows, etc., how many other societies of men that are employed as helps and agencies in helping to evangelize the world. Instead of trusting alone to the Lord God in all things and for all things, the idolatry of mankind is proven in their resorting to such idols for help. The Bible does not authorize a single one of them. Any and every thing not authorized by the word of God is idolatry. These things prove that the heart of man is evil and is prone to depart from the only true and living God.

The condition of mankind socially, morally and religiously shows that the scriptures declare the truth. For it is said that in the last days perilous times shall come—that evil men and seducers shall wax worse and worse, and that there will be no better in the days of the coming of the Son of Man than they were in the days of the flood—given up to worldly pleasure.

Men do not like to retain God in their knowledge. Men know better than they act. God gave them up to hardness of heart, and sends them strong delusions. What a solemn and blessed thing to live by the faith of Jesus.

P. . G.

Mr. P. D. Gold, will you please give your view in the Landmark on 2nd Peter 2:20, and oblige.

A FRIEND.

Remarks—Here are certain characters whose latter end is worse than their beginning. The end should be better than the beginning. Who are these characters, and how is their latter end worse than the beginning?

1st. As there were false prophets among the people, so shall there be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them. These false prophets among the Israelites were Israelites also, but not such as did run well, or were faithful and obedient. So these teachers in the church of God had been bought by the Lord, or they could not have denied him. But their damnable heresies they brought in, and the things they taught for filthy lucre's sake, and which they slyly brought into the church denied the efficacy of the atonement of Jesus Christ. For these false teachings through covetousness, or because of their love of money, with feigned words by which they flatter you and praise you pretending to be very devout and religious, and that they have power to save souls, if you will only give them enough money so they can save the heathen by sending them the gospel, will make merchandise of you. Many will follow their pernicious ways. See what great numbers are led away by such false teachings.

These false teachers have forsaken the right way. Then they were once in the right way, and are gone astray. How have they gone astray? By following the way of Balaam who loved the wages of unrighteousness. He hated Israel and sought to overthrow the doctrine of the electing and everlasting love of God, for he sought for a place to curse Israel, and was rebuked by the dumb ass speaking with man's voice.

Surely to deny the completeness of the merit of Christ's atonement by teaching that money can save souls, and preaching for money, and introducing many schemes to obtain it, will bring swift destruction upon such as hold and teach these things.

2nd. How is their latter end worse than their beginning? It is good to escape the pollutions and corruptions in the world by calling on the name of Jesus, but to return to them again, after having received the knowledge of the Lord Jesus, surely would show a greater degree of shame than it would be for one to practice these things who never knew any better. One that always dwelt in darkness or is blind is not expected to walk as one who is in the light; and when one who has been in the light goes back into the darkness and walks therein again he has less excuse. It would be better not to have known the better way than having once known it to return to the way of sin and folly. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

But it is like the dog that returns to eating his own vomit, or that which once made him so sick. How shocking and shameful. How swift the bondage on such as sin wilfully after they have received the knowledge of the truth. It is a fearful thing to fall into the hands of the living God.

P. D. G.

A. & M COLLEGE.

The Catalogue of the North Carolina College of Agriculture and Mechanic Arts shows 130 students of Agriculture, 93 of Civil Engineering, 60 of Electrical Engineering, 73 of Mechanical Engineering, 25 of Cotton Manufacturing, 33 of Chemistry and Mining,

and 58 of Mechanic Arts. Young men desiring practical industrial training would do well to write for catalogue to President Winston, West Raleigh, N. C.

OBITUARIES

MARY ELIZABETH TRENT.

The subject of this notice (whose maiden name was Fretwell, was born in Henry county, Va., on October 20, 1842. She was married to Benjamin F. Trent on October 26, 1862. To them were born three sons and five daughters. Her husband and two daughters preceded her to the grave. About sixteen years ago she was received into the fellowship of the Primitive Baptist church at Wolf Island where she remained in full fellowship of that church until April 1904 when she moved her membership to Reidsville and was one of the organizing members of our church.

She was a woman of strong character and very firm in her convictions of right and wrong. She raised a family of a respectable children as we have in our community and all of them believe in the doctrine believed and taught by our people.

She was a good adviser in her family and they secured to themselves a good home and lived by their labor as the Lord blessed them. She was very mild in her speech and appeared to be in good humor under almost all circumstances. She was hospitable and especially loved the company and spiritual conversation of her brethren and sisters. She was a very loving mother and is highly respected by her children. She loved her neighbors and was highly esteemed by all of them. She always filled her seat in our meetings when not providentially hindered. Her husband died of consumption and she contracted the disease from him and when it began its work she failed very fast. When over visiting her I always found her patient and desiring the grace of God to uphold her in life and to strengthen her in death.

I am sure I never saw any one more tenderly cared for than she was by her children and others who came to visit her and help in her sickness.

She fell asleep in Jesus on the 27th of April, 1905, and on the 28th we held funeral service in her residence and then laid her to rest in the family cemetery to wait the call of the Lord to come forth in his glorious likeness.

The God of our Lord Jesus Christ in whom she believed and trusted abundantly bless her children and give them strength to bear up under their trial. May he bless them with grace to purify and prepare them to live and serve him as did their mother and to meet him in peace when they shall be called to pass off of the stage of action.

By her loving pastor,

L. H. HARDY.

ELIZABETH GARDNER,

Dear Brothers Gold and Lester:

I will attempt to write and let the many friends of mother know she has left us, and passed over the river. Mother was the daughter of my grandfather, Elder John Smith, who died in the year 1852, when I was eight days old. Mother was born July the 7th, 1832 and died Feb the 25th, 1905. Mother and my father, W. T. Gardner, who died August the 12th 1892, were married April 11th, 1850, by Elder Ben Bynum. To this union were born nine children, four boys and five girls. One son and two daughters survive her. Mother was a good neighbor, a good wife and a good mother, and some have told me how much company she was to them in sickness and health. She always would visit the sick when she could. Mother joined the Baptist church at Nahantta June 1876, and was baptized by Elder P. D. Gold, and was one of the most faithful members I ever saw, always filling her seat when she was able to go. I would all of us were as earnest about our duty as she was. We all miss her, but I more. Every time I went off to my meeting she would ask me to remember her, and when I would

return she was anxious to hear from the meeting, and would enquire after the household of faith. I do miss her so much. She had not been well for a long time, but kept up most of the time. Mother told me several times she was not afraid to die and I don't think she was. A few mornings before she died I heard her call out several times and say take me, take me, and he took her to himself out of all her sufferings. She said she was willing to suffer just as long as the Lord saw proper.

Brother William Woodard preached her funeral to a large gathering, and she was laid to rest beside her husband in the cemetery in Goldsboro to await the resurrection morn when her body will be fashioned like the Savior. For we shall see him as he is, and be like him. May we all be prepared to meet her in glory is the prayer of her son.

J. W. GARDNER.

MRS. KEZIA R. BELL.

It is with a sad heart I attempt to write a few lines in memory of our dear mother, Mrs. Kizca R. Bell, who was removed from earth the 22nd of April, 1905.

She was 66 years, 9 months and 15 days old. Mama was the daughter of Jaby and Elizabeth Smith. She married F. N. Bell March 8th, 1866. Four children were born to them, two boys and two girls. The girls and two grand children, and one brother survive her. She was united with the Primitive Baptist church at White Oak, Jones County, many years ago. She was strong and unmovable in the doctrine of God our Saviour. She was ever faithful in attending her church, and always loved to meet with the brothers and sisters of the church. She was taken sick with la grippe, was in bed about three weeks, and got better, went out around the house Wednesday afternoon. Sat up nearly all day Thursday, was taken worse Thursday night. We did all we could for her, but could not stay the hand of God. She said Friday morning so many times if she could pass right away and be with

her Jesus. She passed away Saturday about two o'clock. It was so hard to part with our mother, the last parent we had on earth, but we mourn not as those who have no hope. Our loss is her eternal gain. At home in the arms of Jesus where sickness, sorrow, pain nor death can ever enter there. I hope the Lord will enable us to meet our loved ones on that blistful happy shore where sad parting will be no more.

BETTIE WHITLEY.

Rest dear mother, slumber sweet

Elder Morgan Brown's post office is changed from Helena, Ga., to Cordele, Ga.

Wilson Mill, N. C., June 12, 1905.

Elder P. D. Gold:

Dear Brother:—Please publish in the Landmark the next session of Smithfield Union will be held (if the Lord will) with the church at Bethany M. H., Johnston county, N. C., on Saturday and fifth Sunday in July 1905. Brethren and sisters especially ministers are cordially invited to come.

Yours truly,

J. A. BATTEN, Union Clerk.

Butler, Ga., June 17, 1905.

To the Brethren of the Upatoi Association:

We the undersigned members of the Butler church, with a feeling of deep love we have for the memory of our departed Brother and Pastor, John R. Roesper, whose grave is located here, bring to your remembrance his great love and devotion to the Baptist generally, his self sacrifices for the cause of our Lord and Master, his long service as a minister in our midst; and deem it proper that we the Baptist brethren of the Association in which he remained during that ministry; join others who now have in hand the erection of a memorial shaft to mark his grave, to show our lasting love to the future generations.

Therefore we have selected our brother and deacon, D. A. Jones, as treasurer to receive and hold such funds as you the brethren

generally may voluntarily send, until an amount is received to erect a shaft befitting the memory of the great, yet humble servant of our Master.

The brethren are requested to send Brother Jones such sums as they feel disposed to contribute, as a token of their love for him.

The clerks of the churches are requested to bring this request to the attention informally of each of the members and friends of the congregation they serve.

JOHN B. FOWLER,

M. G. BAYNE,

D. A. JONES,

J. T. CHILDS,

J. H. WEST,

A. C. JONES.

NOTICE.

The next session of the Eastern Union is appointed to be held at North Creek, Beaufort County, N. C., commencing on Friday before the fifth Sunday in July 1905. Ministers and members are invited to attend.

C. F. BENSON, Clerk.

Dear brethren that compose the Eastern Union you will please select another brother for clerk as I wish to resign on account of deafness and bad health. I have served you the best I could, and would like to do so longer, but for the reason above stated I would be glad you would act on it at our next meeting at North Creek.

C. F. BENSON.

Winterville, N. C., April 10, 1905.

Elder P. D. Gold:

Dear Brother:—We the church at Red Banks have excluded Mr. S. P. Phelps according to the rules of the decorum. It has been two years and a half since he has visited the church, nor has he during that time communicated with us. He has gone off and we don't know where he is. No charge whatever was alleged against him only non attendance. Done by order of conference on Saturday before the second Sunday in March, 1905.

DAVID STOCKS, Clerk.

Dear Brother Gold, will you please insert in Zion's Landmark that the committee appointed by the Country Line Association to receive the funds from the Harrelson estate will be prepared to pay out same at their next meeting in August as the association may direct and request that each church that composed said association in the year 1885 instruct their delegates by letter to receipt for same so as to relieve the committee of further responsibility.

Yours truly,

C. A. HOWARD, Chairman.

Dear Brothers:—You will please give notice in the Landmark that the Staunton River Primitive Baptist Association will be with the church at Banister, two miles north of Dry Fork, and three miles south east of Chatham. Those stopping at Dry Fork, will be met Thursday evening at 4:30 o'clock; those wishing conveyance will notify J. L. Williams or N. T. Oaks, eight or ten days before hand, that they may arrange suitable conveyance. Those that stop at Chatham enquire for J. C. Shelhorse. Meeting August 11, 12 and 13th, 1905. A cordial invitation to all lovers of truth and good order.

J. L. WILLIAMS, Church Clerk.

APPOINTMENTS

E. E. LUNDY.

White Oak, Saturday before 4th Sunday.
Sheffield Saturday night and 4th Sunday.
Cedar Island, 5th Sunday.
Sandy Grove at night.
Cedar Island 1st Saturday and Sunday in August.
Hunting quarters at night.
Portsmouth Tuesday.
Dairs Shore Thursday night.
Straits Saturday and 2nd Sunday.
Wilmington, Saturday and 3rd Sunday.

P. D. GOLD.

Morehead Wednesday night before the 4th Sunday in July.
Cedar Island Saturday,

Hunting Quarter, 4th Sunday.
Marshallburg, Monday night.

R. T. MONDAY.

Pilot Mountain, July 10.
Toms Creek, July 11.
Albion, July 12.
Big Creek, July 13.
Rock House, July 14.
Volunteer, July 15 and 16.
Cedar Hill, July 17.
Unon, July 18.
Liberty, July 19.
Little Vine, July 20.
Fish River, July 21.
Southern, July 22 and 23.
Conveyance needed.

J. A. T. JONES.

New Hope, Saturday and 4th Sunday in July.

Bethsaida, Monday.
Benson, at night.
Hannah's Creek, Tuesday.
Clement, Wednesday.
Old Union, Thursday.
Cross Roads, Friday.
Bethany, Saturday and 5th Sunday.
Conveyance needed.

W. R. GALLIMORE.

High Point, at night, July 7.
Greensboro at night, July 8.
Burlington, July 9.
Dunham at night, July 10.
Whitfield's S. H., July 11.
A. Whitfield's, July 12.
Big Meadows, July 13.
Red Cross, S. H. July 14.
Bush Creek, July 15 and 16.
Mt. Tabor, July 17.
Randleman at night, July 18.
New Shepherd, July 19.
Rock Hill, July 20.
Old Union, July 21.
Toms Creek, July 22 and 23.
Workman's S. H., at night, July 23.
Conveyance needed,

G. BRYAN.

LaGrange, 2nd Sunday in July.
 Nahunta, Monday.
 Memorial, Tuesday.
 Cross Roads, Wednesday.
 Bethany, Thursday.
 Old Union, Friday.
 Smithfield at night.
 Hannah's Creek, Saturday and 3rd Sunday.
 Oak Grove, Monday.
 Mingo, Tuesday.
 Dunn, Wednesday.
 Bethsaida, Thursday.
 New Hope, Friday.
 Sandy Grove, Saturday.
 Willow Spring, 4th Sunday.
 Middle Creek, Monday.
 Raleigh, Tuesday.
 Ross Wednesday.
 Durham, Thursday.
 Burlington, 5th Sunday.
 Mt. Lebanon, Friday.

D. A. NEWBORN.

Lickfork on Saturday and 1st Sunday in August.
 Moon's Creek, Monday.
 Cane Creek, Tuesday.
 Malmalson, Wednesday.
 Mountain Spring, Thursday.
 Thence to the Stanton River Association.
 Monday night after the Association, Danville.
 Dan River, Tuesday.
 Wolf Island, Wednesday.
 Reidsville, at night
 Pleasant Grove, Thursday.
 Gilliams, Friday.
 Thence to the Country Line Association.
 Abbott's Creek, Tuesday.
 Bunker's Hill Wednesday.
 Saints Delight, Thursday.
 Mt. Vernon, Friday.
 Thence to Abbott's Creek Association.
 The Lord willing I will be with him as far as Cane Creek, thence Elder P. D. Gold will be with him the greater part of the way to the Abbott's Creek Association.

L. H. HARDY.

Elder James D. Draughn's address is
 Route 4, Mount Airy, N. C.

J. E. WILLIAMS.

Freedom, July 28.
 Howard's Chapel, July 29.
 Brother Deaton's, July 30.
 White Oak Springs, July 31.
 Sigg's Creek, August 1.
 Big Creek, August 2.
 Flat Creek, August 3.
 Mountain Creek, August 4.
 Bear Creek, August 5 and 6.
 Crooked Creek, August 7.
 Bloomer's Stand, August 8.
 High Hill, August 9.
 Union Grove, August 10.
 Watson, August 11.
 Jerusalem, August 12 and 13.
 Lawyer's Spring, August 14.
 Pleasant Grove, August 15.
 Conveyance needed.

RESOLUTIONS OF RESPECT TO THE
 MEMORY OF ELDER G. B. POWELL.

Whereas, God in his infinite wisdom has taken from our midst our beloved brother and Elder G. B. Powell, therefore,

Resolved, 1st. That we testify to his faithfulness in falling not to declare the whole counsel of God and earnestly contending for the Bible doctrine of salvation by grace alone taught in his blessed word.

2nd. While we believe our Heavenly Father does all things well yet we cannot but deplore the loss of our so efficient and so beloved in the church and community, and most of all would be sympathize with his widow and his children, brothers and sisters, and the church of his membership, to wit, Cedar Grove church, and commend them to the God of all comfort.

3rd That this resolution be spread on our minutes and published in Zions Landmark, and copy be sent to his family, by order of Durham Primitive church in conference March 18, 1905.

P. D. GOLD, Moderator.

G. C. FARTHING, Clerk.

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CHARLES. McIVER D, President
Greensboro, N. C.

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—AT—

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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, 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.

EXPERIENCE.

Elders Gold and Lester:

Dear Brethren:—My beloved pastor has requested me time and again to wite the reason of my hope, or the dealings of the Lord with me. I now feel it my duty to make the attempt, if the Lord will enable me. My weakness is so great that unless the good hand of the Lord is upon me I cannot say one word in his praise.

I was married at the age of 21, was blest with a good husband, and thought my troubles were gone. One morning on rising early it appeared that everything was dark with me, and these words came to me, "You are a great sinner, and do not deserve the husband you are blest with." Then my troubles began, though not such great troubles as I had heard some speak of. Sometimes I would go for months in sin and ease, as to my condition as a sinner, not thinking much about it. One evening a lady visited me and told me of a convert they had at a revival meeting that was going on. I remarked if he had religion there is a chance for me yet. She remarked no: the old Baptists have you on the stool of do nothing, and you will go right down to hell. It struck me so I felt that I would not live another day, and torment would be my portion, but I did not think as she that the Old Baptists would be to blame, but my own sins had condemned me and the Lord was just in condemning me.

My husband was away from home. I lay down at night and prayed to the Lord, if I had been mistaken in believing the Baptist doctrine was right to show me where I was wrong, as I had believed from childhood that the Old Baptist church is the true church of God. These words awoke me next morning, "Be ye therefore steadfast, unmovable, always abounding in the faith," I did not know they were scripture, but I read the New Testament until I found them. I felt to rejoice, and did not see any more trouble until sometime after that I read it again, and found it was addressed to the brethren, and that seemed to cut me off. So I went on about eight years before I felt it my duty to go to the church, but seldom crossed a stream but these words would come into my mind, "Here is water, what doth hinder you to be baptized?"

In the year 1893 I was taken sick, and was not expected to live, my neighbor standing around by bed crying. I told them not to grieve for I believed the Lord had pardoned my sins. One old lady spoke out and said Thank the Lord for that. Those words came to my mind, "One thing thou lackest Arise and be baptized." I soon began to get better, and baptism and uniting with the church was so much on my mind I was no company to my husband or children. I commenced to go to preaching and would be disappointed

if the preacher did not come, something would take place that I could not go, until I felt as miserable as I could be. In the time of my great trouble I lost a darling little babe. I felt it was taken from me for my disobedience, and yet I could not claim a hope sufficient to make me believe I had a hope until in 1894 I went to Ephesus church at the place my membership now is, and our beloved pastor, Elder B. L. Stultz, preached the first sermon I ever heard with understanding, if indeed I have ever heard with an understanding ear. His text was "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." I felt I had heard the voice of the Son of God and I should yet live to praise his name, and I wanted to speak out and say for all to praise his name. But soon I had doubts and fears again, and some evidence that it was my duty to join the church and be baptized. I got in so much trouble about my condition that I thought I was dying, and my husband sent for a cousin of mine that he might not be alone if I died; and these words came into my mind:

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

I was then made willing to go to the church let come what might, but was soon praying for more evidence if it was my duty to unite with the church. I prayed the Lord to direct me in a dream, or in someway what church I should go to if indeed he was in the matter, and it was my duty to go. On waking one morning these words seemed to be spoken to me, "Lay your case at Jesus feet," and it seemed that I saw the church at that dear old spot, where my membership now is, sitting in conference, and Christ's feet on the cross

came down in the midst. I felt to rejoice all that day that the Lord had heard my cry, and had come to deliver me out of my troubles. Yes, he had come, for it seemed that he was with me and was mine just as truly as though I alone was cherished and kept for his own. I was also directed to the spot where I should be baptized. I felt it my duty to be baptized in the stream near where I live and also to have preaching at our house. So I went before the church at Ephesus the 3rd Saturday in June 1894, was baptized by Elder B. L. Stultz together with my husband on the 3rd Sunday in July. The preaching brethren that were with us on that occasion were Elders Turner, Johnson and Stultz. It was indeed a feast to us to have them with us, and the talk that Brother Turner gave at the water on baptism will be long remembered by me. I felt that the Lord had directed them all to us that day. Then I thought I would never see any more trouble, but alas I was mistaken, for many have been my troubles. But the Lord has delivered me out of them all. So that I feel to say he is my Lord and my God. But like Thomas I am so often doubting.

Now I have written these lines it seems to me in the dark. Had it not been requested of me by one to whom it seems to me I should show double honor I should not have written them. Now after writing it appears to me like the writer very imperfect. Yet I have been impressed to write many times for the Landmark, and let others know how I have enjoyed reading the Landmark. The first Landmark of this year was a feast to me. I hope Brother Gold, you may live many years to publish the Landmark.

MRS. B. W. ASHWORTH.
Fenhook Va.

Coats, N. C., April 6, 1905.

Elder P. D. Gold:

Dear Brother:—I send you a piece written by Sister Talitha Stephenson for publication. I feel sure it will be comforting to many who may read it. I have felt much impressed to visit her and can say of a truth I have never visited her but what I was made glad, for it seemed to me she manifests the humble lamb like spirit as much so as any one I ever saw. I am much comforted and strengthened in visiting those who are afflicted and deprived of going to preaching for they speak words like apples of gold in pictures of silver. Oh what a glorious and wonderful display of God's power that out of the mouth of babes and sucklings hast thou ordained strength. These little babes desire the sincere milk of the word that they may grow thereby and while such afflicted ones may often feel that they are forsaken it seems to me that it is plainly manifest in them a growth of grace and a knowledge of truth, for they speak much of God's glory and talk of his power.

Well Brother Gold, I had no thought of writing but a few lines when I began. If I can write as much to my satisfaction as others do to me it would not be such a cross to me. May the blessings of God abide with you and all of his dear saints, that each one may speak and write to the honor and glory of his holy name that we may be built up in the most holy faith.

Yours in hope,

I. T. COATS.

July 13, 1905.

Dear Brethren and Sisters:

While kept by affliction from attending church and meeting with those I love I am impressed to try to write some of my trials, troubles and afflictions, and also of some moments of rejoicing that are sweeter and more refreshing to me than anything on earth.

When only a child I would think of death and of what would become of me if I was to die. As far back as I can remember I wanted to do good and serve the Lord. Whener a storm cloud rose I was afraid he would take my life and would get as near my father as I could. He was a good man, and served the Lord and I felt safer near him. My father would walk to the doors, look at the clouds and begin to sing. I would wonder how he could sing when it was thundering and lightning so, for I was so scared I would be trembling. When the cloud passed I wanted to be thankful I was spared.

When about fourteen years old while visiting at an aunts on the first day of May we children decided to go to a well not far off, with a glass to see if we could not draw something.

While going, I felt as if I was doing something mean—did not want any one to see me. When we returned I felt strange, like I never did before. I became so weak I could hardly walk. I managed to get in the house and lie down; they thought I was dying and began to rub me with camphor. I thought I was dying too and never felt more guilty and sinful. I shall never forget that day, for my health gave way and a burden was put upon me that I never had before.

But it soon wore off and I thought I was as good as ever. Before many days I had another nervous spell, I had them often, and I felt they were sent on me because I was such a poor sinner. I was so afraid I would die, would not go out of sight of the house alone, fearing I would have one of these spells, and die unknown to the family.

When winter came my health improved and I began going to school. I thought all the sad and lonely feeling about death were due to my health, and now that I was well not let such

thoughts bother me any more. But soon I would be sad and in trouble again, I wished I could enjoy life as my associates did. When I would go to church I would look at the members and think they were the best looking people I ever saw, and felt I would give anything to have the peace and happiness they seemed to have.

One Sunday at Fellowship I was looking at a lady that seemed to be deeply affected by the preaching. I wished I was as good as she. While meditation on my condition Elder James Wilson's wife shouted, and I became so moved I had to leave the house. It seemed I would have died if I could not have gotten out—was in a tremble and could not tell what was the matter with me, for I did not know. I came home with a heavy burden thinking there was no chance for me, I was so sinful; I felt like the great God of all power would never forgive such a sinner as I was. I would try to ask for mercy, and beg for forgiveness, for I knew without it I was lost. I would be in so much trouble some times would leave the company of young people, and go off where I could have all my thoughts and all my tears to myself, feeling forsaken by the blessed Lord and every one on earth. When the others were out I would slip in, get the Bible, read and cry, feeling so sinful, and that I was justly condemned, and that I should not even touch the Bible. Would lay the book down and go to the glass to see if my eyes showed I had been crying, and my looks would make me feel more guilty and wretched than ever. I would wear my bonnet to keep any one from seeing me and asking what was the matter. I felt meaner than any one on earth. I had lived a moral life could meet any one with a conscience, and yet felt to be more wretched and guilty before God than any free soul on earth.

While Elder J. A. T. Jones was lecturing with us teaching school I would get in so much trouble I could not rest and would shun him, fearing he would find out I was in trouble. I did not feel fit to go to school to such a good man as he was. I could not study; could find myself with my head bowed down on my desk trying to beg for mercy. Would look out of the windows and wish I could go far away and live with the beasts of the forest for I felt I was not worthy to live with any one on earth. I wanted to ask Elder Jones to pray for me thinking the good Lord would hear his prayers and help my case, but I could not.

Sometimes at the table when he or papa would return thanks I could not eat I felt like the food was too good for such a poor, miserable sinner as I.

I heard that Elder Jones said he thought my brother Lloyd, sister Nancy, and myself each had a hope in Christ. After this I was more shy of him than ever, fearing he would mention it to me.

After this my health gave way again, and I felt all these afflictions were sent on me for my sinfulness. I was not able to go to preaching for twelve months; when I was blest with health to go, would think perhaps I might find some comfort, but felt I had no right to even go in the house and hear the gospel. When the preacher would tell how the Lord led and instructed his people showing them what sinners they were I would try to hide my face, for it seemed they knew my case and that there was no chance for me.

I tried to pray for mercy and forgiveness but it all seemed in vain.

In about two years I was stricken down again. I thought my time had come, for if ever a poor sinner was burdened both in body and mind I felt I was. I would lie pleading for myself, feeling the burden was greater than I

could bear. The others would finish their day's work come in and take their rest but there was none for me. I thought if I could only go out of the house and fall on the earth probably the Lord would have me, but I was confined to the house for thirteen months. What I endured tongue cannot tell. I would have exchanged my life for any creature that had no soul to love. I wished I had been born deaf and dumb for every word I spoke seemed to be a sin. When visitors came, especially members, I felt too unworthy for them to come in the room, and thought they came through respect for the family and not for me. I felt like the good Lord had given me up to the devil and he would keep me on earth as long as my body of flesh could suffer and then cast my soul in torment forever and ever.

Sometimes this scripture presented itself "suffer little children to come unto me for of such is the kingdom of heaven." I felt I was not worthy to suffer for Christ's sake.

I was wondering one day if there was any doctor or any medicine in the world would do me any good, when I viewed myself in a pit where I had stayed and worried till all my strength had failed and it seemed I could see all classes of people pass me by and none would help me—nothing but the power of God could reach my case. I felt if I was cast in hell it was just, but wanted my last breath to be a prayer for mercy. I dreamed Elder J. T. Coats baptized me but not in water, it looked like a pond of fine snow, or something of the kind, as soft as down. When he led me in, it parted and the bottom was a solid foundation as smooth as glass. When he led out, I looked at my dress and thought it was not wet enough to change. I woke feeling better and comforted somewhat.

A short while after I dreamed of

being in a house when the preachers and members were seated in a circle round a fire place in which I had to be baptized I thought I was dressed in black. I walked up to the circle to prepare for it, pulling off my gloves and cloak. I looked at the fireplace and thought it was full of ashes and live coals of fire; I could not see how I could be baptized there, but they all could; never dreamed of being carried into the fire, but was baptized in water. I did not know when nor how my dress was changed but I saw it with another, hanging out to dry. My dress was short like children wear. I was small and barefoot, and going up to revival church. I did not know what to think of such a dream and it troubled me for awhile.

I had a great desire to hear preaching. I thought if I could only have the strength of a little bird so that in meeting days I could fly, and hide in some tree near by I might be able to gather up some crumb that fell from the Lord's table.

After this Elder Coats came; when he entered my room I cannot tell how little, how sinful and unworthy I felt. His text was Matthew fifteenth chapter. It seemed to fit my case and I felt he was sent by the Lord to comfort me in my distress. He asked me if I did not have a hope in Christ. I shook my head, for I could not speak, still I wanted to tell him or some one my trouble, and ask if they thought there was any chance for me.

In about two years I was able to go to church again, but would keep apart from the members. I felt so unfit to speak to them, and yet I loved them and wanted to be with them. Once I went with as heavy a load as it seemed. I could bear hoping I would receive some comfort, but I felt feeling more miserable and condemned than ever. I went to be trying to pray for relief.

I dreamed of seeing the beautiful light in the north west that came from heaven, it was as bright as could be. When I saw it I began praising the Lord and Savior Jesus Christ. I woke with my heart filled with joy and love for the blessed Redeemer, for taking away that burden of sin and giving me such love for him and his people. Next morning I opened the hymn book at No. 490 and began singing the first line in about five years. I saw more love and beauty in that song than any I ever sung before, and when I rejoice now, that song comes afresh in my mind.

I was soon after cast down again in doubts and trouble, feeling like one forsaken and that if I was one of the redeemed I would not have to suffer so much. I dreamed my sister and cousin were sitting with me on a river bank and the water was up to the banks. I thought I wet my hands in the water and told them it felt pleasant. Then I walked down a dam, a spring on my left—on the right, solid rocks. I came to a small house and went in. There were chairs with something white spread over them. Brother Seth Woodall was in there—he had some kind of righteous bread in his hand, shaped like a pear, and something was said about eating the bread. I thought I said "let him eat it, he is as worthy as any one I know." I went on through the house where there was a chair prepared for me. I sat down to pull off my shoes preparing to be baptized in that river, my father helping me get ready.

When I walked down to the water Elder Coats led me in the water and baptized me. I said to him, "I feel better" and we went out on the other side. I was made to rejoice again. I hope, in a Saviour's love. There was a great desire to tell my feelings to some one, but felt too unprofitable to claim a hope in Christ.

I tried to ask the Lord to show me

in some way if I was changed and fit to be with his people.

I dreamed Elder Coats came to see us, took the Bible and hymn book and asked us all to help him sing. I told him I was too weak and he said, "well I will read for your benefit." He began reading, and it all was to me and for me, showing me my duty to tell what the Lord had done for me. I woke praising God. I felt like I could claim him as my Redeemer. This hymn came into my mind:

"How sweet the name of Jesus sounds

In a believers ear,

It soothes his sorrows, heals his wounds,
wounds,

And drives away his fear."

I wanted to wake the family and tell them what love and joy filled my soul. But when morning came, I was in doubt again, thought this change was due to my affliction, and that no one would have confidence in me; but the impression grew stronger till there was no rest. I would promise if I was spared till the family all came in I would tell them my feelings. But I failed to do so until one day after. I felt I was bound to tell some one of the things I had passed through, or die. Ma was lying in my room. I told her there was a burden on me, and had been ever since I was sick, because the Lord had blessed me with a little hope, and I had kept it to myself just as long as I could. She said she knew it and began crying, but felt too too unworthy to talk to me. After I told my feeling I was relieved of that burden and oh! how sweet was my rest for awhile.

Ma grew worse and I was carried to another room as they thought I was too weak to bear her death. If I was ever visited and strengthened by divine power and mercy it was during her dying hours. Scriptures like this were presented to my mind, "Stand still and

see thy salvation." "Be still and know that I am God." "Fear not trembling one it is I."

I knew my best friend on earth was gone, but the Lord can fill the place of a mother when it is his will. I thought my time would never come but I desired to be baptized, felt I could die better satisfied. When able to go about again, every little stream of water would remind me, "See here is water, what doth hinder thee from being baptized."

Three years ago last May I was made willing to be judged by the people I loved above all other, and they seemed to take me willingly. Oh, what joy and peace was mine, when I found a home with them, and was baptized. For about three weeks my heart was filled with a love that tongue cannot express. I thought I would not be cast down any more. It seemed if I could have spoken with every tongue in the world they would all have joined in praise and thanksgiving to the Lord for filling my heart with such love.

When meeting time came again I was cast in the valley so low I thought never to rise again. I felt I was deceived and had deceived the Baptists. I dreamed of seeing my soul and body parted. We were traveling east—my soul was on my right side, about the size of a three or four year old child—the meekest, humblest, sweetest face I ever saw. I would not go far at a time, before I would have to embrace the child with a love that is above any earthly tie, if not deceived. I was comforted again for awhile, but soon cast down with more troubles, more crosses and afflictions. I dreamed of being placed in a path with Elder Coats, whose track represented Christ while he was traveling west and I was trying to follow him. Part of the path was heaped and piled with sticks of wood and I would have to cross carefully, but when I got over the path was smooth

and I could see his track again.

I awoke revived and comforted, for it seemed plain to me that Brother Coats track represented Christ while traveling here on earth, and every one of his redeemed was walking in that same path, and the wood represented crosses, trials and tribulations they have to pass through while here on earth, and while I was suffering greatly in body, I rejoiced and felt I was not alone. I was willing to suffer for Christ's sake, and could say with David "Unless thy law had been my delight, I should have perished in mine affliction."

Hope, I feel thankful to God for sending his (servants, J. H. Johnston, J. E. Adams and J. T. Coats to visit me in affliction, and speak words of comfort in preaching.

What is sweeter than a crumb from the Master's table when one is hungry.

If this is not a little of the grace of God that works in a poor sinner's heart then I have none, nor ever have. If I am blest with an experience of grace, I have never been able to tell it nor can I write it, for I am nothing but a poor, helpless sinner.

May the Lord bless and build up the broken in heart, is my desire for Christ's sake.

TALITHA STEPHENSON.

Benson, N. C., Route No. 2.

Dear Brother Gold:

I send you some letters written by my dear sister, Mrs. A. J. Tallie and myself. They are so comforting to me, I desire the household of faith to have the pleasure of reading them too.

If you think what I have written worth space in the Landmark you can publish, if not it will be all right.

Remember us all in your prayers.

Respectfully,

REBECCA SMITH.

Reidsville, N. C., Box 182.

"I am a stranger her below
And what I am 'tis hard to know."

Sister, this suits my case better than anything I can think of now. I want to tell you some of my feelings. Ever since before I was grown I had serious thoughts about what would become of my soul after death. I felt and believed if I died in my sin I would be forever lost.

This at times would cause me to weep and try in my weak way to ask the Lord for mercy, but it would soon wear off, and I would enjoy this world's amusements for a good while, and then that awful thought would come again. When any one would join the church I would rejoice over it; I was glad to think they would be saved if I could not. Many, many times after taking part in worldly amusements I would be so troubled about it. I would think the Lord would destroy me in some way for my wickedness, and I would ask the Lord to spare me and I would try to do better but just as often as I made such promises I would break them. Such has been the road I have traveled till last spring, when I had a spell of sickness. I was so troubled; I thought my stay on earth was short, and what would become of my soul? what could I do but beg for mercy, or try in my weak way to pray. It seemed I had no friends in heaven, seemed that my very breathing was "Lord, have mercy on me a sinner." It seemed I had no friend in heaven nor in earth, no not one, and that every one looked on me with scorn.

I felt that every one knew how mean and sinful I was. I got so I wanted to be alone, when I could meditate on my sinful condition.

I felt tired of this world's amusements; would look at others enjoying themselves and wonder how they could enjoy what I could not. About the first of September I think, I went about

three weeks that I did not have a pain; I felt so light, free and happy. I thought I would never see any more trouble, and like I would never suffer another pain.

I concluded my health was going to be better, and I could do my work with ease.

But these feelings did not last long before my pains and troubles returned, and I found myself trying to ask the Lord if I was deceived, to undeceive me, for I did not want to deceive or be deceived.

Now sister, do not let me make you think I have taken this for a change for I am afraid to say so; but I do feel sometimes there has been a change of some kind but whether it is the right sort or not, I do not know.

Sometimes I think it is the wicked one trying to deceive me and make me think I am something when I am nothing. Sometimes think I could talk and then think, what could I tell if I did go? I told my sister a part of what I have written, but no sooner than I did was sorry I had. Felt like she did not have as much confidence in me, as she had before and feel so yet.

My sister, I do not wish to deceive you, so read this as though some stranger had written it, and see if you can find anything of worth in it. Please be faithful enough to answer just as you think.

Pray for me if you can find it in your heart to do so.

JULIA TALLIE.

Reidsville, N. C.

January 30, 1904.

Dear Sister:—I will try to answer your comforting letter. I can't express the joy and love my poor heart felt when I read what I have so long believed you would ere long have to own. It was surprising to me, not that you

should own and confess it, but that you should have a mind to write me, and fill my poor, hungry soul with such good things.

I hope, I feel thankful that the Lord put it in your heart to comfort me with the sweet assurance of your acceptance with him.

I don't feel worthy of the least of the blessings of a merciful God, but when I read your letter I was filled with joy unsurpassable, and I hope, full of glory. I felt strengthened, and my little hope lightened because I have long believed you were one of God's children, and it is now manifest I was not deceived. It leads me to hope I am not deceived in my own case.

If I am any judge you have related an experience of grace, and have beautifully described the dealings of the Lord with his people, and I think you should feel encouraged. If you have a desire to unite with the church you will do well to obey. "If ye be willing and obedient, ye shall eat the good of the land, but if ye rebel, ye shall be devoured, for the mouth of the Lord hath spoken it."

There is a love, joy, peace and rest, to the Lord's people in denying themselves by taking up their cross and obeying the commands of their Lord and Master. If not deceived I have felt a love, peace, joy and ease of mind since I joined the church that the world has no knowledge of.

I do not feel worthy to be with the people of God, but if I know anything as I ought, there is nothing I enjoy better than hearing such as you write me. My eyes filled with tears, I could scarcely read, and I could not keep it all myself, but spread the news around.

I hope I am acquainted with the road I believe you are traveling. If many trials and temptations surround you do not be discouraged, the wicked one seeks to devour, but the Lord will nev-

er leave nor forsake his people, he is with them, even to the end.

When I read your letter, these words seemed to sound within me, "Sing praise to God, sing praises." I will have to close—am very feeble. Hope we can soon speak face to face.

Pray for me and mine.

Your unworthy sister,

REBECCA SMITH.

Reidsville, N. C., Box 182.

February 15, 1904.

Dear Sister:—Please bear with me for intruding, but I want to tell you how I felt before I received your precious letter. I felt like you would not write, or if you did it would be to let me know you had no confidence in me. When I received your letter I was fearful to open it, yet wanted to see if there was any comfort in it for me. I could not think there would be any for poor, unworthy me, but to my surprise it was a feast. I felt to say, "Bless the Lord, O, my soul!, and all that is within me, bless his holy name."

I believe I rejoiced over your sweet letter, but don't know whether from the the right spirit or not. I don't see how you could have any confidence in me knowing me as you do. It is not as I know myself, for there is nothing good in me. It seems I can't have a good thought, and my sinful self causes me more trouble than anything else. When I would do good, evil is always present.

I am not satisfied concerning myself, I don't know whether I have ever been changed or not. But there is one thing I do know, if not deceived, I love christian people and it is my greatest desire to be with them, if I could only feel fit, but oh! how I shrink when I think of one joining the church, who is not a fit subject.

I always looked upon that as a solemn thing to do, but that does not keep

me from wanting to be with them. I sometimes think like Ruth, "Entreat me not to leave thee, or to return from following after thee," for I want their God to be my God and where they live I want to live, but will I ever be fit to live with such good peple. If I could only know I was a christian, may be I could get some ease. Sometimes I conclude it is all imagination, and that I'll throw it by and not say anything more about it, but can't be satisfied long that way. When Georgia Delancy was baptized I could hardly stay away, but then I thought if I went I had nothing to tell. Sometimes I think I can but perish if I go, I am resolved to try."

I have tried to ask the Lord in my weak way if I was anything to make it plain to me in some way so I would be better satisfied, and if an nothing to undeceive me. If I could write and talk like some, how I would enjoy it. I a so ignorant, I can't explain anything as I wish to but if I am one of his little ones, that is enough for me, for I feel sometimes this world is not my home, and that it is a howling wilderness, but hope my home is in heaven.

Remember me and mine in your prayers
 JULIA TALLIE.

"Now this I say that every one of you saith I am Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided, was Paul crucified for you, or were you baptized in the name of Paul? I thank God I baptized some of you but Crispus and Gaius lest any should say I had baptized in my own name. And I baptized also the household of Stephanas, beside I know not whether I baptized any other." I Corinthians 1.12-16.

The apostle finds a bad spirit existing in the church at Corinth. It seems there was a division among them at that time, and some of the house of Chloe

had told Paul of this. He felt it his duty as well as his privilege, to admonish them concerning the matter, so he tells them what had been told him—that every one of them not some of them, but every one of them, saith This church was in a bad condition, had become divided and even worshipping the creature more than the Creator. Some said "I am Paul." In what sense were they speaking of Paul? From what Paul says we conclude they thought a little more of him in that he was a greater preacher than any of the others, and therefore said, "I am Paul, be baptized us and we think he is the best preacher."

The others say about the same of the other brethren. But the apostle rebukes them for this by asking "was Paul crucified for you, or were you baptized in the name of Paul, or is Christ divided?"

It seems these brethren had been partial about their baptism, or had chosen which of the apostles should baptize them. Paul thanks God he had baptized only a few of them, lest any should say he had baptized in his own name.

In the tenth verse he says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division: among you, but that ye be perfectly joined together in the same mind, and in the same judgement."

People of this day are like they were then, they are no better and they need to be stirred up by way of remembrance, as to what the scriptures teach. Sometimes we see a church divided in the choice of a pastor; some want one pastor, some another. They are not perfectly joined together in the same mind and judgment. If we follow Christ we are not divided for he is not divided; and he has said, "A house divided against itself shall not stand." Brethren remember this. One great trouble among the church today is there

is too much self, and a disposition to worship the creature more than the Creator. Even the angels forbade others to worship them.

We have some precious brethren and sisters who are guilty of this. I do not write to offend them, but because it is true, and I feel it my duty to teach as well as preach; though I feel my insufficiency. I cannot refrain from the truth to please man. I do not approve of one joining the church and then say "I want Elder so and so to baptize me." If one has not confidence enough in the pastor of a church to let him baptize him, then he should join where there is a preacher in whom he does have confidence. How do you think a preacher feels when told some other is preferred? He may say it is all right, which it is, in a sense but his feelings are wounded, fearing you do not like him as you should.

I do not see anything in the Bible to justify this course and I can not encourage it. Though one might say this is jealousy in me, I care not, for none of these things move me."

Let each one be of same mind. If it is convenient for the pastor to baptize you let him do it, if convenient for another let him, but don't be partial about it, then we shall have all things according to the pattern shown us in the mould. Neither should you be choice of a pastor but take him that is most convenient to the church. And let preachers at home be examined and watch over for good, and see they are not ordained unless they can preach with the ability God gives; that they are qualified according to the scriptures that they have an orderly walk and godly conversation, and all will be well.

The church has been and is yet slack concerning their preachers. If all would follow Bible authority, and the inspiration God gives his people, we would

have much more peace and fellowship in the church.

I do not know much—but when little is given, little is required. I feel that a little is required of me and I want to do just that and no more.

I have been greatly blessed since I moved to Danville about three years ago. We have an organized church here of 22 members. I feel the Lord put me in this place and I will stay until he sends me away. Am better satisfied here, than I ever was before. The Bible says "a man's gift maketh room for him," so I feel there is room here for me.

We want those the Lord sends to come and preach.

E. E. OAKES.

220 Baugh St., Danville, Va.

Elders Gold and Lester:

For thirty-eight years I have been in close touch with the Primitive Baptists, especially those of my own section of country, and I find in them one special trait of character that clearly distinguishes them from all other people, and that is they all seem to be so completely under the control of the reign of grace that they all appear as one except as each one strives for the mastery by trying to get the lowest seat, and to place himself or herself at the feet of all the rest.

I have also been blest to make a few short tours among our people in other sections, only to find that remarkable sameness and oneness of heart predominating all over the country as far as my limited knowledge extends. The rich, the poor, the old and young, regardless of natural environment, meet in our assemblies to know no man after the flesh, only to behold the light of the knowledge of the glory of God as it shines in each others hearts, and thus they sit together in heavenly places in Christ, and with one voice and one

heart they preach and pray and sing praises to him who hath called them out of darkness into this marvelous light. These things give me great strength, and in them I am much comforted. In the month of February I was at Greensboro and visited several of our people, and among all the rest I visited the quiet home of Mr. and Mrs. Kirkman, which is also the home of our highly esteemed Brother Armfield who is now nearing close on to four score and five years, yet his faith fails not. Brother Armfield is a real old fashioned Baptist. He spent the most of his better manhood days before pride and extravagance had gained such enormous proportions, and it is a very great comfort to me to hear such an old tried and time honored veteran of the cross tell of the wonderful works of God in his salvation. It seems to me that I can see in him or in his conversation at least, a glimpse or a shadow of the church as it stood in its virgin purity.

In the month of March I made a short tour in company with our esteemed Elder L. H. Hardy to and round about Reidsville. There I met many warm hearts and hands. Our people of that country should be very thankful for such a leader as Brother Hardy, and I have no reason to say they are not. I was pleased to notice that those under his charge are well and properly disciplined, and the same marks of wholesome discipline are also plainly seen in his own home.

From whence cometh all this union? It certainly is not due to our smartness in legislation, or to our making and executing laws to regulate our conduct, nor our faith, nor manner of worship; no but because as David says, the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, and delivers them out of all their afflictions, and keepeth all his bones that not one of them shall be bro-

ken. Because of that wall of eternal salvation that God has thrown around the glorious little city of Zion for a defense for walls and for bulwarks. Because of the unmistakably sure foundation on which the city is built, and because of the never slumbering eye of the watchman that keeps the city, and because of the poor wise man that eternally dwells within, and who by his wisdom hath delivered, doth deliver, and who will continually deliver the city, the whole, the entire city is rent from all harm, from sin, and finally from death, and from the grave.

About the best mess I ever get out all those seasons of love and praise is just as it unveils the prospects of that which perfect. Just as I am able to look from Mount Pisgah by faith over into the spiritual Canaan and view the eternal fountain from which all those streams of pleasure flow, and often wonder,

If such be the sweetness of the stream
What must the fountain be,
Where saints and angels draw their
bliss.

Directly Lord from thee.

A. M. DENNY.

Pinnacle, N. C., R. F. D. No. 3.

Dear brethren that compose the Eastern Union you will please select another brother for clerk as I wish to resign on account of deafness and bad health. I have served you the best I could, and would like to do so longer, but for the reason above stated I would be glad you would act on it at our next meeting at North Creek.

C. F. BENSON.

The next session of the Eastern Union is appointed to be held at North Creek, Beaufort County, N. C., commencing on Friday before the fifth Sunday in July 1905. Ministers and members are invited to attend.

C. F. BENSON, Clerk.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVIII.....No. 17

WILSON, N. C., JULY 15, 1905.

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EDITORIAL.

LOSS BY FIRE.

The apostle had just told the brethren at Corinth how he had laid Christ the foundation and the only foundation, and then warned them how they build thereon, as that every man's work shall be made manifest as revealed by fire which shall try them as of what sort. 1 Cor. 3: 11-15: And moreover, that if any man's work abide, as not consumable by fire, he shall receive a reward; while if any man's work shall be burned, as combustible and consumable, he shall suffer loss. And good or gospel works he classes as "gold, silver and precious stones" which are not consumable by fire but purified, while the contrary or evil works are as wood, hay and stubble, so easily and readily consumed as placed in the fire. Also Jesus said that even every idle word should come to judgment; and that by their words men were justified, and by the same condemned. Mat 12: 36-37 and 2 Cor. 5: 10. And which doubtless has been experimentally and exemplified and realized by every child of God of any age, in that his every deed and word is sooner or later brought and arraigned before the bar of his own conscience—the tribunal or

judgment seat—when if found good or according to the gospel law, for this is the fiery test, he receives a reward in the approving peaceful answer of a good conscience before God, with its sweet assurance in stronger faith that lends rejoicing in spirit also. While if found contrary to this law, as condemned or, as it were, consumed by God's wrath against all ungodliness, he suffers loss, as losing this blessed reward of peace joy and a clear conscience before God and instead, as this condemned, he reap tormenting remorse so that one's own conscience is the tribunal or place of judgment, and God's holy word is as the fire; for it is Israel's God that is a consuming fire.

Then since there is a day or place of judgment to which every man's every deed, and even every idle word shall come to be made manifest of what sort and that as revealed by fire, how circumspectly should we walk, how carefully an thoughtfully should we speak, especially since by these we shall be justified, or condemned—receive a reward or suffer loss. Therefore let us take heed lest at any time we let these things slip our memory, especially as to speaking idly. For what a great blaze, are oft terrible testimony as of hay and stubble, has the tongue caused.

WHY?

Why should one trust in the Lord? Because in the Lord Jesus is everlasting strength. The word of God is truth and therefore there can be but the best of reason, purpose or design in its utterance and in that which is uttered for the benefit of these to whom the word comes. And the word comes so directly and unqualifiedly, and with such convincing assurance of the truthfulness and certainty of the source of the things presented being of God that there can be no doubt but that it is just that way and can not be otherwise, and that the things spoken of or presented are things

which accompany salvation, and that these things must be and there can be nothing else. There are those who greatly need these things and nothing can supply that need but these things. They do not know what they need. They feel sensibly the need of some thing, but they do not know what that something is, nor where it is, but the Lord knows what they have need of and knows wherein is that blessed supplying; therefore he speaks to the needy one directing him what to do and why he should do it, but this does not come in the way the natural supplying of needs come. Nature is disposed to furnish that which we feel to need, but grace enables us to do without it and in that way are we supplied. Paul became sensible of great weakness which greatly hindered him, it was too much for him, buffeting and thwarting him, rendering him utterly insufficient for any thing, and worthless, and as a thorn in the flesh it filled him with mortification and humiliation. Never before had he felt such a strange and certain consuming of these powers and capabilities of intellectual attainments both literary and religious which had made him great in enabling him to do great things and many of them, and having the desire in this new sphere to do things commensurate with his former greatness it was but natural for him to trust in former sufficiency, but it failed to serve him and instead became a burden to him, a veritable body of death, a mass of rubbish or dross an intolerable weight burden from which, when he could no longer endure it, he cries for deliverance. And the Lord delivered him, but how? Not by removing the burden, nor by making him to be strong enough in himself to bear it, but by teaching him that in the Lord Jehovah is the strength needed even everlasting strength and the grace of God is the needed sufficiency, and never before did Paul realize such won-

derful strength, such amazing sufficiency and such marvelous grace, and for the first time he sees the way as it is and declares in the mystery of eternal truth, "When I am weak then am I strong," weak in himself, but strong in the Lord. Paul never came short of the doctrine taught in this experience. The truth herein taught ran out and confirmed him in two extremes, the everlasting strength of the Lord Jehovah and the everlasting weakness of Saul of Tarsus, for as long as this strength is needed and renewed just so long, even everlasting or to the end of the world, will be the weakness in which the strength is made perfect, and the sufficiency of the grace is displayed be found as a law in the members warring against the law of the mind, bringing Paul constantly into captivity to the law of sin which is in his members, and just so long shall we hear him crying out, "O wretched man that I am, who shall deliver me from the body of this death." I thank God through our Lord Jesus Christ. So then with the mind I myself serve the law of God, but with the flesh the law of sin.

One vital point to be ever remembered is that this strength is in the Lord Jehovah, and that it remains there, and that it is only in us as he is in us, and that as he is in us even so are we by him, therefore Paul could say "I can do all things through Christ who strengtheneth me." The effect of the revelation of this strength is not as some indicate by flaunting fleshly demonstrations of zeal and power to do some great thing for the lord, but it is greatness and assurance forever. Nothing more rejoices the heart of the believing child of God than the blessed and gracious assurance that all power in heaven and earth is given unto Jesus and is in him, and that he is therefore able to and does do "according to 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?" How incomprehensibly thrilled must have been the hearts of those who said Lord, thou canst if thou wilt make me clean, and just speak the word and my servant shall live." These declarations were made demonstrative of their faith which could but be great in the Lord and in the might of his power. Nothing else could be to the praise of the glory of the grace of our God than that majesty and strength, dominion and power be longeth unto him, and that in the revelation of these divine attributes and in these only there is redemption and salvation, therefore it is not strange to the people of God to hear one attributing salvation to the God of all grace, and to see such a one perfectly satisfied to trust all in his hands, being fully assured that he will bring to pass and perfect all his will, purpose and pleasure concerning his people.

Those who believe in salvation by grace are never fearful as to the outcome of the work of him who is set for salvation, for they are assured that he shall see of the travail of his soul and shall be satisfied, and they simply feel that if he is satisfied none has the right to be otherwise. P. G. L.

Sister A. Freeman requests my view of Mark 16: 17-18. After the resurrection of Jesus he appeared to Mary Magdeline, and she told the disciples; but they did not believe what she said. Then he appeared unto two of them in another form and they told it; neither did the disciples believe them. Afterwards Jesus appeared unto the eleven, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Do we ever feel what a sin unbelief is? If we love our brethren would we

not believe their word or what they say; and if the love us will they ever speak any thing to us but the truth?

Now we wrong ourselves in not believing in Jesus, and how we wrong the brethren, and how do we dishonor his name. Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience (endurance) the race that is set before us, looking unto Jesus the author and finisher of our faith. There is no victory except that of faith—there is no overcoming except by faith.

What excuse have we for unbelief or hard heart? Why did Jesus upbraid his disciples, if it is not wrong to disbelieve his servants or him? If we do not believe the truth we believe the opposite of the truth which is false. If we believe not God we make him a liar.

We have such a disposition to excuse our unbelief and charge it to the flesh, and what is the flesh but that which we are to mortify and deny? We are to fight the good fight of faith. Have we a deep conviction of the sin of unbelief, and that it causes all our wrong doing? Do we feel that whatsoever is not of faith is sin?

Jesus commanded the eleven to go into all the world and preach the gospel to every creature, saying he that believeth and is baptized shall be saved. First believes, and then is baptized, (not sprinkled) buried with Christ by baptism into the likeness of his death. As many as were ordained to eternal life believed. When one believes the gospel then he has the evidence of his salvation --that is we say the church can see the signs and evidence of your salvation in you and in your conduct.

He that believes not shall be damned. How can one be saved that does not believe the gospel—that does not believe in the name of the Lord Jesus. There is none other name under heaven given among men whereby we must be saved,

neither is there salvation in any other.

In the gospel kingdom Jesus appears enthroned as head of the church, and Zion arises and puts on her beautiful garments. Those that see no beauty in the church, and have no love for the doctrine of Christ, give no evidence that they are saved.

These signs shall follow them that believe. In the name or power of Jesus shall they cast out devils or unclean spirits. Every gospel sermon and every exhibition of the power of Jesus casts down and out every unclean spirit; every high thing that exalts itself against God.

They shall speak with new tongues. Yes, they that believe in Jesus do speak a new language. They praise God and bless his name. They speak the truth every man to his neighbor. They speak one and the same thing in Christ Jesus. What a wonderful doctrine they speak a new doctrine—older than time, yet new in the sense it never fades away or waxes old and decays.

They shall take up serpents and if they drink any deadly thing it shall not hurt them. The false doctrines of the world they do not love, nor can such things harm them, for the power of the kingdom of heaven is in them. False doctrines, serpents, enemies of the truth, devils cannot harm those that lay hold on the hope set before us. The healing, saving power of the Lord is present to heal.

If they lay their hands on the sick they shall recover. In this day if one of the Lord's little ones is sick, and in faith sends for the elders to come and lay hands on him and pray, such shall recover. Where is our faith?

P. D. G.

A friend requests my view of Leviticus 25: 1-10. This scripture treats of a Sabbath or rest for the land, and a jubilee.

1st. In the Seventh day every Hebrew should rest under the law from all servile work. No manner of ordinary work should be done on the Sabbath day. But in this matter declared in Leviticus Israel was told that when they came into the promise land the land itself should rest every seventh year and there should be no field sown, nor vine pruned: and that which grows of itself or voluntarily was not to be gathered or reaped, but the land itself should rest every seventh year.

In the Seventh day man and beast should rest from toil and labor, and in every seventh year even the land itself should have complete rest.

2nd. This should tend to restrain man in his covetous propensities. For men are lovers of gain in earthy possessions. Should no restraint be put on man he would grow exceedingly covetous. Wisdom teaches that God himself is the true riches, and that the man is cursed who worships earthly riches. For this love of money will corrupt every natural principle of man, to wrong others, trust in uncertain riches, cause men to forget their dependence on their maker, and pollute the temple of their body into a den of thieves.

Then the good, needful and wise commandment is given to man to cease his labor and getting earthly gain one day in seven, and spend that day in resting from earthly toil, and meditate on things above and worship the God of heaven..

3rd. It also teaches by works of man no divine righteousness can be obtained. But that we must cease from our own works, and rest in the finished work of the Lord God, or trust in God the fountain of life. He gives the true bread of heaven. For earth cannot yield the bread or food that man must eat and live before God.

In this rest there is a total ceasing

from all man's efforts at labor. He can never earn or obtain this rest by his own efforts. It is also a great sin for him to transgress by going about to establish his own righteousness, or not regard the righteousness of God. There is no plainer prohibition in the scriptures than to disregard the command to rest on the seventh day—that is to cease from your self righteousness or own works, and trust alone in the Lord Jesus for salvation.

4th. This command that every seventh year the land also should rest, or not be tilled, nor any fruit thereof be plucked in that year, sets forth the completeness of the rest or trust in God that pervaded every thing—not only man and beast, but it reached even to the earth or land itself, showing that this freedom from labor and toil and hence this perfect rest extends to every part of the Lord's people in all times.

5th. The doctrine of release from all bondage, and the blessed equality of every Israelite is also set forth. In the year of Jubilee, or every fiftieth year, all debts were cancelled, or bondage ended, and freedom and rejoicing prevailed. The debtor and creditor were made one. The prisoner was made free.

6th. The year of Jubilee is the day of Pentecost or the glorious exaltation of Jesus, and the ingathering of all the people of God. The outpouring of the Holy Ghost, when Jesus the first fruit is revealed in this glorious jubilee or rest, and every Israelite shall come in the resurrection life to his own place and mansion prepared for him in the kingdom of heaven. Though Israel went into Babylon 70 years in order that the land might enjoy its years of rest, and this sin should be visited upon the transgressors, yet Israel came again from bondage, and dwelt every one in his own place. So though we must all needs be as water spilled on the ground, and we cannot gather ourselves up, yet the

Lord shall gather his outcasts in the glorious resurrection, and they shall come as doves flocking to their windows, and shall worship at the Holy Mount at Jerusalem.

The gospel trumpet shall be sounded or shouted proclaiming liberty to the captives, and they shall come from the east and west, the north and south and shall sit down with Abraham and Isaac and Jacob in the kingdom of God and eat bread. For if Jesus the Son of God makes us free we shall be free indeed.

P. D. G.

EVOLUTION.

The word evolution is not a Bible word, though very popular among scientific and other learned men in these modern times. * I have no objection to the use of a word not in the Bible, if it is not misused or misapplied. Other words besides those used in the Bible express Bible ideas, but there can be no development, unfolding, or bring out er words for Bible words.

The word evolution means growth, development, unfolding, or bring out what is within a matter, substance, or creation. For instance a child is born, and in process of time it grows or expands into its full proportions of manhood. Not another member has been added to its body, not another faculty has been added to its mind. But what was brought forth in its birth has been evolved or expanded into its proper tendency and nature until its full growth has been attained. But suppose by some contrivance, invention or duplicity of some experiments something foreign should be inserted in or posed upon its body causing a growth not natural such as a tumor on the body or a cancer that should corrode or an enemy that would burden the body, and hasten its decay; or suppose in the constitution of a government cunning politicians should introduce meas-

ures antagonistic to the original constitution, and so poison or corrupt it that the true object should be defeated, and the liberties of the people should be imperiled, would you call that a proper evolution? Is that the legitimate, real, healthy and proper outgrowth of the constitution? For instance, the temple at Jerusalem was designed as a house of prayer for all nations. But the money lenders who resort to all manner of schemes to accomplish their purposes, and who pretend that the selling of things sacrificed, and obtaining money in that way would promote the worship of God resort to the plan of making the temple a place for the exchange of cattle for money, and hence make it a den of thieves, is this evolution? Would this be the proper outgrowth, development or evolution of the temple built according to God's word? What did Jesus the just and final judge say and do about it?

The plea, defense and reasons given by modern religionists for all their theological schools to teach men to preach, the use of money to convert the heathen, the employment of every scheme, agency and influence to convert mankind to their religion, they attempt to defend by arguing that the scriptures warrant all these measures, and that the changed conditions and times, the progress and improvements, warrant and demand all these things, and that they are the evolution or fulness of what is taught in the scripture, and hence that every thing they do is the legitimate outgrowth of what is taught in the word of God.

The pharisees defended their tradition and additions, new interpretations, to God's word by the same argument. Can you cite an instance where man has ever aided the Lord by any thing he has invented either by adding to or taking from the word of God? Has man ever improved any command or

precept of God by changing it? Have not all the troubles, distress, oppression and shame that men have brought on the church of God, or mankind been caused by departures from God's word which is perfect? Evolution or growth is the development, bringing out, completing that which is contained in the word of God. The true use and employment of all that is written or taught in the word of God, which thoroughly furnishes the man of God unto all good works, is to obey it.

Sunday schools for instance are a modern institution of men to carry forward, help along and complete the Lord's purpose in the salvation of mankind. The Bible teaching is that parents should bring up their children in the nurture and admonition of the Lord but in modern times it is claimed that Sunday schools are the most successful plan ever used to increase church membership, and therefore they are the evolution or growth and development of what is warranted by the Bible. Yet they are not once named in the Bible, and no example of Christ or his apostles can be cited to prove that the scriptures authorize them. Then how can evolution defend them?

But it is argued that they are so successful—they have done so much good—that it of course is right to use them. We do not admit they have done what is claimed for them. We do not admit that any measure not authorized by the word of God is necessary to accomplish the will of God. The command of Jesus is to go teach all nations to observe whatsoever he has commanded them. Then we should preach the word, preach Jesus and him crucified, according to the word of God. There is no danger of preaching or teaching too much if what we preach and teach is according to God's word, and the outgrowth thereof is always good.

The kingdom of heaven was small in its beginning, as a grain of mustard seed. But it grows to be the greatest of all trees. Yet it is the tree of life—no death in it—for its development allows no foreign corrupt or fungus growth. It is a little stone cut out of the mountain without hands, but it will destroy all other kingdoms or powers, and is the only solid, everlasting foundation; nor does its increase allow of any thing corrupting to ever become a part thereof. Grace multiplies—not works—nor are there any of man's works in it. With shoutings of grace, grace unto it shall the chorus of the skies, the heavens, the redeemed earth sing not unto us, not unto us, but unto thy name be the praise.

If millions upon millions are saved it is as much the Lord that saved each one as if only one is saved. It is not that as the kingdom advances that men become efficient in helping the Lord to save, or that as one grows in grace he can get along without the help of the Lord.

The millions are as helpless and dependent on the Lord as the one is. The last one that is ever saved just as much needs the new birth as the first one, and just as much needs the grace of God as the first one and must be born again as the first one. The body fitly framed together groweth into an holy temple, but it must be in the Lord.

We are to contend earnestly for the faith once delivered to the saints. There never will be another faith but delivered. This exhortation implies though an attempt to wrest or corrupt this faith.

P. D. G.

The next session of the Dutchville Union is to be held with the Primitive Baptist church, Durham, N. C., Saturday and 5th Sunday in July, the Lord willing. A cordial invitation is extended to all lovers of truth.

G. C. FARTHING.

The Country Line Association meets at Burlington, N. C., Saturday and 3rd Sunday and Monday in August.

Grantsboro, N. C., June 27, 1905.

Dear Brother Gold:—Will you please give notice through the Landmark, that the next session of the Cedar Island Union is appointed to be held at Grantsboro with the church at Bethel, Friday, Saturday and 5th Sunday in July, 1905. Yours in hope.

JOHN P. TINGLE, Clerk.

July 6th, 1905.

Elder P. D. Gold:

Dear Brother:—Will you kindly state through the Landmark, that we are endeavoring to raise the means with which to build a house of worship in the city of Greensboro, N. C. and that any amount however small our brethren and friends many feel in their hearts to aid us in the task, will be thankfully received. Remittances can be made to any of the following committee. Dr. Z. T. Brooks, G. C. Hampton, L. I. Harris.

Yours n hope,
C. F. DENNY.

OBITUARIES

DR BAIRD'S TRIBUTE.

Fort Bliss, Elpaso, Texas March 30, 1903.

Mr. P. R. Hodnett,

Dear Sir:—It is in extreme sorrow that I take up my pen to write you a few lines in reference to the particulars relating to your dear son Jesse's death. I supposed he told you that he was in a street car line about two miles east of El Paso.

I had two consumptive patients, camped near him, and they first told me of him over a month ago, and they told me that Jesse talked of calling me in to see him, but he did not do so until this morning on which I sent you the first dispatch. As soon as I saw him I knew that his time on earth was very short, and I telegraphed you in less than thirty minutes after I saw him.

He had kept himself very quiet and none

of the neighbors had any suspicion of his being so bad until the night before he was called, and he was delirious all that night, and the next morning before I saw him he had instructed Eugene Downs, one of my consumptive patients in his neighborhood, to buy him a gun and told him just what kind of a gun to get, and stated that he wanted it to shoot himself with the next night. They saw that he was delirious and called me in to see him. I telegraphed you and made application to get him into the hospital and was promised room for him next morning, and that evening got your reply, and the next morning I went to assist in taking him to the hospital. When I first mentioned taking him there he objected, but when I told him that it was your permission he acquiesced at once and seemed overjoyed to think he was going. The night before I took him there I had a man to sit up all night with him, and on the day on which he called me in the neighbor women—Mrs. Lou McGrady and Mrs.—Rhoton, went in and stayed with him till after it was dark, and fed and cared for him in every way in which they could. That afternoon he became rational and told Mrs. McGrady all about his nice home; that his mother was dead; that he had a stepmother who had always been kind and good to not only him but to all the children, and he spoke of her in terms of the most tender regard, also spoke of how kind and good and how careful you—his father raised him. He also spoke of a dear and loving girl to whom he expected soon to be married. During all this time he talked as though he expected soon to be well. From all I could learn it seemed as though he had never realized how bad he was and had no idea how near he was to the end of his earthly pilgrimage.

He had a sheet iron cook stove in his tent and on it did his own cooking up to within a day or two of the time I first saw him. He seemed desirous of living as cheaply as possible so as to save you all the expense he possibly could. The sisters sent

their own ambulance and two men to take him to the hospital, and he was lifted and handled as gently as though he were a sick babe. When we arrived at the hospital, I put him in charge of Sister Amie, a kind, gentle and lovable Sister, and she showed upon him every endearment, and all the loving care that his own sister could have done if she had been there in her place. As soon as he was placed in bed he was tenderly bathed and dressed in nice clean clothes. The room was cool and the fresh air of spring came in at the open windows and he expressed himself as being delighted at the changes from the hot and dusty tent to the cool fresh and clean room in which he lay.

After he had rested somewhat he wanted to talk to me and he told me that he wanted me to be sure and attend well to him, and I promised him to do so, and I then informed him that I should look for you there on the 1st prox. He was highly delighted upon the receipt of this information, and I had the Sister then to feed him and give him stimulating beverages of beef tea etc., and then shook hands with him and patted him tenderly on the cheek, called him "My dear good boy," promised to see him early the next morning and left him and went to attend to my official duties at the Fort 5 miles away. This was about 12 o'clock m. on Saturday the 28th; and that was the last I saw of poor Jesse alive. That evening I telephoned to the hospital and asked how he was; and was told that he was resting much easier, was fully in his right mind and seemed no worse. The next morning I telephoned early and received the reply that he had "passed away." I then telegraphed to you and went and employed one of our very best and nicest undertakers and did all I could in every way, and then came home and deeply sympathized with you all the day long. I could not get it off my mind—the terrible shock which it had been my painful duty to inflict upon you.

When the Sisters in the hospital saw that he was going to pass away that night,

they all gathered around him—as they called him, "The Beautiful Boy" the stranger in a strange land and among strangers, with no loving father, mother, sister or brother to wipe the death dew from his brow"—and they stayed with him to the end. They said that it was one of the most beautiful transitions that they ever saw in all their lives. He was perfectly rational to the very last breath. He realized that the end was near. He was entirely free from all pain and sense of suffering. He spoke most most beautifully and lovingly of his far away home and the loved ones there. He expressed his thankfulness for all the Sisters had done for him made a short prayer in which he asked his heavenly Father to forgive all of his short comings, and then his breath came shorter and shorter, and he fell into his eternal slumber without the sign of a struggle.

But now may we not draw for ourselves the picture of his glad awakening in the realms of spirits! So short a time ago surrounded only by kind strangers now to awake to a realization of the fact that strangers surround him no longer, but his own kin people and neighbors—friends of his early youth, and that chief among them is his own dear sainted mother, her loving arms around his neck, her angelic lips kissing him into a heavenly life, one in which there shall be no more parting or sorrow and then taking his willing hand in hers, she leads him in proud triumph, to innumerable hosts of loved ones following to her beautiful heavenly home—her house not made with hands, eternal in the heavens.

And now may the God of the Universe and His brightest and holiest angels mellow this great sorrow in your hearts is the sincere prayer of your sympathizing friend and co-laborer.

W. L. BAIRD.

REDDING KNOX.

Dear Brother Gold:—I will try to write a few lines concerning the death of our dear brother, Redding Knox, which occurred, May

the 11th, 1905. He was 49 years old at his death. He was born of poor parents. His father died when he was a small boy. He grew up to manhood and married Miss Octavia Goodhyus. To them were born seven children, four daughters and three sons. One daughter is dead.

He leaves a wife and six children, and a host of friends to mourn their loss, though we do not mourn as those who have no hope for we hope our loss is his eternal gain.

About 25 years ago he joined the Freewill Baptist church, but soon became dissatisfied with them and left them, but he was not satisfied. He wanted a home with God's people. So about 15 years ago he went before the church at Spring Green, and told the church what he hoped the Lord had done for him, and was received and baptized by Elder M. T. Lawrence.

He lived a consistent member until his death. I never heard of aught against him.

He was a good husband, a good father, a good neighbor.

The first Sunday in February 1903, he went to see old brother A. J. Weaver, and coming back to his home he had a slight stroke of paralysis, and was very feeble for a few days; but was soon all right again. He continued well until the 2nd Sunday in April 1904, when he had another stroke, which left him unable to labor, but he never failed to attend his church meetings.

He was not a man that could talk religion out so well as he did-walk it out. I feel it is better in this line.

The 11th of May he got up in the morning, ate his breakfast, and got his hands all to work. He was as well as common until about 9 o'clock when he had another stroke, and his people thought he was dead; but he revived and lived until that night, then he fell asleep in Jesus, we hope to wait the morning of the resurrection when Jesus will come to take him home.

His funeral was preached by Elder M. T. Lawrence to a large crowd of sorrowing

friends, and his body was committed to the dust in Spring Green cemetery.

R. L. TAYLOR.

Williamston, N. C., Route 3.

OBITUARY OF LANGDON BERRY.

It is my sad duty to attempt to write the obituary of my dear husband. He was born in 1842, November the 22nd, and died March 13th, 1905, making his stay on earth 62 years, three months and 20 days. He was a kind and affectionate husband a good provider and a good neighbor. His home was always open to the weary traveler; his home has been the home of the orphan, having raised many during his married life which was 40 years; had no children in the time to bless his home.

He never turned any one away from his door when he could help them. He has much of his life been a very pious man; a good citizen and had many friends; he was a strong believer of the Primitive Baptist church and joined the church about 10 years ago, he and his wife under the preaching of Elder Ross, and has been a consistent member up to his death. He was deacon of the church about eight years as near as I know and filled his office well, always filling his seat when it was so he could. I feel his faith was strong in Christ to the end. He was stricken with paralysis in May, 1903 and lay three days and nights most of the time unconscious—he got up so he could work a little, for which he was very fond of, being a farmer. He had slight strokes all along until the 2nd day of March when he had his last and final stroke. He was in the yard and had to be helped to the house—the whole of his right side was soon in a torpid condition.

He leaves a dear and devoted wife, two brothers and two sisters and many friends to mourn their loss. He was laid to rest in the family grave yard; his wife, one brother, one sister, two nephews and three nieces and a host of friends followed his remains to their last resting place,

It is sad to have to part from so dear a friend, and we greatly mourn his loss; but not without hope; knowing that our heavenly father knoweth best and doeth all things well. May we live so as to meet that dear husband and friend in that home beyond the sky where all is peace, joy and love. Written by his wife.

ELENDER BERRY.

APPOINTMENTS

H. TAYLOR.

Jone's Hill, August 9.
 Albemarle at night.
 Mount Springs, August 10.
 Big Creek, August 11.
 Mt. Tabor, August 14.
 Brush Creek, August 15 and 16.
 Red Cross S. H., August 17.
 Big Meadow, August 18.
 Thence to Country Line Association.
 Greensboro at night, August 22.
 High Point, at night, August 23.
 Abbott's Creek, August 24.
 Lexington at night, August 25.
 Thence to Abbotts Creek Association.
 Flat Creek, August 29.
 Bear Creek, August 30.
 Liberty Hill, August 30, 4 p. m.
 Clark's Grove, August 31.
 Conveyance needed.

ELDER D. A. MEWBORN.

Tarboro Union Meeting.
 Pleasant Hill, July 21.
 Falls, August 1.
 Raleigh, August 2.
 Durham at night.

J. J. HALL.

Rougemont, 3rd Sunday in July.
 Surles, Monday.
 Tingen, Tuesday.
 Five Forks, Wednesday.
 Mt. Zion, (Va.) Thursday.
 Shiloh, Friday.
 Brother James Burch's at night.
 Flat River, Saturday and 4th Sunday.

W. M. MONSEES.

High Point, July 24, at night.
 Abbott's Creek, July 25.
 Buckner's Hill, July 26.
 Saint's Delight, July 27.
 Pine Ridge, July 28.
 Clear Springs, July 29.
 North View, July 30.
 Snow Creek, July 31
 Russell Creek, August 1.
 Green Hill, August 2.
 Dan River, Va., August 3.
 Concord, August 4.
 Bell Spur, August 5.
 Laurel Fork, August 6.
 Maple Shade, August 7.
 Little Flock, August 8.
 Panther Creek, August 9.
 Reed Island, August 10.
 Bethel, August 11.
 Pilgrim Rest, August 11, at night.
 Roanoke, August 13.
 Martinsville, August 14 and 15 at night.
 Goodwill, August 16.
 Spray, 17 at night.
 Ridgeway, August 18.
 Axton, August 19.
 Danville, August 20.
 Moon's Creek, August 21.
 Dan River, N. C., August 22.
 Wolf Island, August 23.

GEORGE ROBBINS, (Col.)

Thorns Hill, July 28.
 Thence to the London Union Meeting at
 Little Union.
 London, July 31.
 Barnes, August 1.
 Turner's Swamp, August 2.
 Durham, at night August 3.
 Thence to Durham Association.
 Hillsboro, August 8.
 White Level, August 9.
 Snow Hill, August 10.
 White Oak, August 11.
 Deep Creek, August 12.
 Page's Chapel, August 13.
 New Center, August 14.

W. R. HELMS.

Concord, July, 29 and 30.
 Meadow Creek, July 31.
 Clark's Grove, August 1.
 Jones' Hill, August 2.
 Howard's Chapel, August 3.
 Freedom, August 4.
 Bear Creek, August 5 and 6.
 Crooked Creek, August 7.
 Beaman's Stand, August 8.
 High Hill, August 9.
 Union Grove, August 10.
 Conveyance Needed.

J. D. COCKRAM.

Strawburg, Thursday before the 2nd Sun-
 day in August.
 Thence to Staunton River Association,
 Danville, Sunday night.
 Cane Creek Monday.
 Mill, Tuesday.
 Walton, Wednesday.
 White Thorn, Thursday.
 Galilee, Friday.
 Union, Saturday.
 Weatherford, 3rd Sunday.
 Fairview, Monday.
 Morgan's Tuesday.

J. A. MONSEES.

Wolf Island, July 30.
 Pheasant Grove, July 31.
 Arbor, Aug 1.
 Lynch's Creek August 2.
 Prospect Hill August 3.
 Wheelers, August 4.
 Stories Creek, August 5.
 Shiloh, August 6.
 Roxboro at night.
 Flat River, August 7.
 Surls, August 8.
 Mount Lebanon, August 9.
 Eno, August 10.
 Durham, August 11 at night.
 Raleigh, August 12 and 13.
 Neuse, August 14.
 Cedar Grove, August 15.
 Dutchville, August 13.
 Country Line Association.

E. E. LUNDY.

Cedar Island 1st Saturday and Sunday in August.

Hunting quarters at night.

Portsmouth Tuesday.

Hairs Shore Thursday night.

Straits Saturday and 2nd Sunday.

Wilmington, Saturday and 3rd Sunday.

G. BRYAN.

LaGrange, 2nd Sunday in July.

Nanunta, Monday.

Memorial, Tuesday.

Cross Roads, Wednesday.

Bethany, Thursday.

Old Union, Friday.

Smithfield at night.

Hannah's Creek, Saturday and 3rd Sunday.

Oak Grove, Monday.

Mingo, Tuesday.

Dunn, Wednesday.

Bethsaida, Thursday.

New Hope, Friday.

Sandy Grove, Saturday.

Willow Spring, 4th Sunday.

Middle Creek, Monday.

Kaifeigh, Tuesday.

Ross Wednesday.

Durham, Thursday.

Burlington, 5th Sunday.

Mt. Lebanon, Friday.

D. A. MEWBORN.

Lickfork on Saturday and 1st Sunday in August.

Moon's Creek, Monday.

Cane Creek, Tuesday.

Malmaison, Wednesday.

Mountain Spring, Thursday.

Thence to the Stanton River Association.

Monday night after the Association, Danville.

Dan River, Tuesday.

Wolf Island, Wednesday.

Reidsville, at night

Pleasant Grove, Thursday.

Gilliams, Friday.

Thence to the Country Lue Association

Abbott's Creek, Tuesday.

Bunker's Hill Wednesday.

Saints Delight, Thursday.

Mt. Vernon, Friday.

Thence to Abbott's Creek Association.

The Lord willing I will be with him as far as Cane Creek, thence Elder P. D. Gold will be with him the greater part of the way to the Abbott's Creek Association.

L. H. HARDY.

In last issue piece signed "Bertha Tripp," should have been "Rutha Tripp."

Elder James D. Draughn's address is Route 4, Mount Airy, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PRIDE HUMBLED

The following is republished by request and is told as part of the unwritten or traditional history of Elder John Leland.

During the latter part of his life Mr Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the highest circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty years of age, and been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of her wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to a great trouble

and expense in preparing for the meeting. The appointment had been spread far and near; pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the best style.

On the evening preceding the meeting several carriages had already arrived to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once saw in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough

for him to address her, she spoke in rather a harsh tone;

"Old man, what do you want here?"

Mr. Leland in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered: "No; I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with de negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest but neatest of all the huts, where he found seated at the door an old negro who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening aunty."
good evening mostar.

His greeting was answered with

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Pless de Lord, mosta, what can that be, fo' please God I'se got noffin to give you?"

"I am very tired from walking all day, I called at the house of your mistress, but she says she has no room for me in that great house. I am too much fatigued to go further, and so I

have come to see if you can allow me to share in your house."

"Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fellow mortal shall stay out does, I le 'em stay in my cabin sho', ef da can put up wid my plain hut. Uncle Ben: be in drecky; den he can keep you company while I fixes you sum-phen to eat for you looks as tho you had not eat a morsel for a long time, at the same time pointed to a three-legged stool by the side of the door, saying set down dar an' rest yourself, for you looks so worn out."

Mr. L. took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges any one yit for sich accommodations as I could giv 'em for God knows it's poor enoff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'cuse he, for she's lookin for a mighty heap o' company tomorrow dar's a great man to be dar tomorrow, what's gwine to preach in her house, an' a good many folks done come already, an' heap mo' comin', tomorrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who from age had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm stock, etc. When he saw Mr. L. he stopped short and gave him

a scrutinizing look, when Aunt Dilsey spoke saying; "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin'; and come to stay in our cabin, kase missus can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben. "We's commanded dat if a stranger comes along we's got to take him in an' give him sech as we have to set before him."

While Aunt Dilsey was preparing supper, Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, with other things, they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God" said both the old folks at the same time "we allers likes praying' in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say any more than to fix their eyes on their guest, as though they felt that

he was something more than mortal man. He retired to a clean pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read telling his hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon any way and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay, jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, with Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress in their very last. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half past ten-cleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said,

"Bress de Lord, missus, why don't you git dat old man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home: he prayed in our cabin last night and dis mornin', 'a'fore God, in all in de

born days I neber heard sich prayin' in all my life; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have the old straggler as they called him, to come and pray before the congregation broke up. Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispirited bout de preacher comin': he am out cum and da want you to go down and pray for 'em 'fore da all breaks up. Mos ta, I wants you to pray jis like you did las' night."

Mr. L. walked down to the front door and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer: by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes: and as a foundation or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before became so deeply affected that she ran and prostrated herself at the feet of Mr. L. and would had he allowed her to have done so, have washed his feet with her tears. It is said that she was so overcome and affected that from that time forward she was a changed woman, so much so that she threw off her jewelry and ornamental dressing, and became an humble and plain christian. Though she was a professor before, her whole deportment underwent a complete change. Her

house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them: in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

Dear Brother Gold:—We had a good meeting yesterday and the day before. It appeared that Brother Lancaster was in a spirit of preaching. His text on Saturday was Deut. 32-2: "My doctrine shall drop as the rain, my speech shall drop as the rain, my speech rain upon the tender herb, and as the showers upon the grass." On Sunday it was the 35th chapter of Isa. At the close of the service on Saturday the door of the church was opened for the reception of members when two came forward, and after giving the church satisfactory evidence that the good Lord had pardoned them of their sins they were received for baptism. At the water side on Sunday morning the invitation was extended to any who might wish to unite with the church, when Miss Temesia Mewborn, grand daughter of our beloved brother, Joshua Mewborn, who has been a member since 1850, came forward, and many of the large crowd's eyes were filled with tears of rejoicing to know that God still rules and will gather his elect home. I feel the good Lord has commenced a good work in this section, and I look for more to come yet, leaning upon the arm of Jesus. It has been a cold wintry time with the church, but I believe the spring time is breaking forth, and the tender buds are beginning to show their little petals and sweet fragrance. May the good work go on and the Lord have all thep raise.

—LEVI H. MEWBORN.

July 10, 1905.

Dear Sister Burton:—As we so often have talked together of the great mys-

teries of the Bible and of desiring to know more of the gospel truth, I, this lonely morning recall the language of the dear old prophet who said: "O, my leanness." Could I meet him at this time I could greet him as a brother, for, from the depths of my heart, my lamentation is O, my leanness." You often complain of your leanness. We believe the prophet to be a man of God—then why should we not rather rejoice than lament since our feelings are the same as his? I have sometimes heard people say they would like to know how a christian feels. Isaiah felt lean Paul, the great apostle, said of himself, "Of all sinners I am chief." A certain woman, who was surely a child of God was willing to be called a dog if only she could be allowed a few crumbs from the Master's table. Another said "If only I could touch the hem of his garment, I shall be made whole." One said "Come see a man that told me all things that ever I did, is not this the Christ?" So our testimony of a christian's feelings are from above, while the same witnesses testify that the false worshiper's eyes stick out with fatness as did the Pharisee's who prayed thus with himself, "God I thank thee that I am not as other men are," etc., while the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying "God be merciful to me a sinner." This is the lean character—referred to in the word of God, yet he went down to his house justified rather than the other.

All of the Adam family are sinners, but all do not confess to the Lord and Master that they are sinners. When our eyes are opened to see, feel and confess that we are sinners we tell the truth and if the truth make you free you shall be free indeed. None makes this kind of confession but the child of God. It is Christ in you that enables you to see and feel your sinfulness.

Paul did not feel to be a sinner till he saw the light and this same light today, enables the Lord's children to see and feel their sinfulness and to confess it to the God of heaven. To such there is a fountain opened for sin and for uncleanness. Great things have been done for us whereof we are glad. The child of God wishes to be clear of sin, but knowing that he is contaminated with it, the glorious thought occurs that this fountain is open, in which he can be cleansed.

The spirit of Christ brings the poor sinner to a confession of his exceeding sinfulness, after which he is brought to the banqueting house, and over him is spread a banner of love. (

Some entertain the belief that all can love equally alike. God is love.

Can the world receive the spirit of truth. "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him. JOHN 14:17. Then how can I conscientiously exhort the man of the world, to receive the spirit of truth?

Are there any means to be used by the creature in order that he may come to Christ? No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. The child of God often feels poor and forsaken and fears that he has never been drawn by the Father.

Our captain who is ever at the helm, as a man, felt poor when he said, "The foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head."

The foxes and birds are content here in this world when unmolested by their enemies. Poor me the enemy is ever near me, and where is my place of rest and contentment? When we lift our eyes to the hills from whence cometh our help, this world to us, becomes a baseless vision, and the very breathings of the soul is "Lord be merciful to me a sinner." This is being drawn by the

Father and coming to Christ. The man of the world has none of these feelings. He is of the world and therefore loves the things of the world. Sister Burton excuse my long and imperfect letter. I have not written just as I thought I would write, however, if you tire of reading throw it aside. May the Lord visit your home if it is his will, and not only restore your son to health, but may he be drawn by the Father to know Christ as the only way to eternal rest. Pray for poor weak me.

P. W. WILLARD.

Reidsville, N. C., June 29, 1905.

Dear Brethren Editors:—For some days my mind has been right much interested in the one talented servant as we find it expressed in Mat. 25: 14-30. Or in some of those verses.

Some seem to think that because the man called his own servants and because this one who received but one talent was one of those servants that he was a christian or one born in the household of faith. We find in 1st Kings 22nd 21-22 that the Lord sent out a lying spirit to deceive Ahab that he might go up to Ramoth Gilead and be slain according to His word by His prophet. Was not that lying spirit God's servant? and did he not accomplish the very work God sent him to do? But he was the same lying spirit he was before God sent him. When God said, "Awake, oh Sworld against my shepherd," etc., was he not speaking to the wicked? and were not those wicked his servants? Did he not command them as his servants? and did they not awake according to his word and at the very moment which he had appointed to do unto his holy child Jesus, what his hand and his council had before determined to be done? This is true according to God's word and if true according to God's word were not these wicked God's servants to do his pleasure? and

yet they were the wicked and not yet (if ever afterwards) born in the the Lord's house. The Lord had said to Abraham that his seed should dwell in a strange land four hundred years and that he would visit them to bring them up again. This also was embraced in Joseph's dreams which God gave him in the spirit of prophesy and Joseph's brethren were the servants through whom this purpose of God should be accomplished but they show no signs of having been born again at that time.

I refer to these things to show that it does not necessarily follow that that servant who received the one talent was a christian or one born again because the man called his "own servants." God's hand formed the crooked serpent, and by him and for him were all things made. Therefore the crooked serpent is God's servant and can do no more than what his hand and his council before determined to be done and yet he is not a child of God and never can be. I have thought that he was more reverent than many of his followers among men are for he knows that he is Eternally consigned to everlasting destruction and yet we never hear him accuse God of injustice, but man will very blasphemously declare that if God don't give them a chance to be saved and accept them on their good works, and they are to be the judges of what it takes to constitute good works, then he is unjust. The devil never did, in person, so falsely accuse God.

According to God's word the faith and patience of the saints must be tried again, as it was under the reign of the first beast which John saw rise up out of the sea so shall it be under the reign of the second beast which he saw rising up out of the earth. And that beast is now very fast gaining ground and power and strength.

Now, these are God's servants to ful

fill prophesy and to try the faith and patience of his saints but they are not children born in God's house. I will not now call up any more cases of this character.

We find one spoken of in Psalms 69: 25 and 109: 8, and referred to in Acts 1:20 who will fill up the measure of this servant with the one talent. He was Judas Iscariot. (The word "Iscariot" means murderer.) He received one talent. He had a "Bishoprick" with the apostles. He received a part of 'this ministry.' So clearly was he like the other apostles that they did not know anything of his true character until the Lord dipped the sop and gave it to them just at the time that everything had fully matured for him to do his service, die and go to his place. The Lord was not deceived in him. He had said, "Have not I chosen you twelve? and one of you is a devil. Again he said, "He was a thief." But the Lord must be betrayed. "The Son of Man must be betrayed." Who is to do this deed? Judas was chosen for this purpose. The work of a devil had to be done and a devil was chosen to do it. But he had a talent from which he, by transgression, fell. This talent which he had, or seemed to have was taken from him and given to another according to the word of the Lord, "His bishoprick let another take." What became of him? He was cast into outer darkness. (The Greek words from which this expression is taken mean, "Exterior or obscurity.") where there is weeping (or lamentations) and gnashing of teeth.

Was a child of grace ever cast into outer darkness? Suppose one commits a crime by living in fleshly lust and he is dealt with in the church and excluded, and let us suppose that he is excluded so as to be beyond the hope of restoration to the fellowship of the church, is that "Outer darkness?" it does not

appear so to me. That one is left to mourn and grieve and to bear his burden alone but he has the same hope in the grace and mercy of God that was given him at his deliverance from the burden of sin and he has the same faith by which he believes that he is born of God. Therefore his weeping and mourning are not outer darkness. That is despair and he has hope against despair. He never goes so low that the everlasting arm is not yet his support and underneath him.

I am satisfied that this character has ever been in the church and it is so perfectly concealed that not one servant of God nor all of them together can know who it is who has that disposition till the Lord reveals it. If satan be transformed into an angel of light no marvel if his ministers be transformed as the ministers of righteousness. If they are thus transformed how are they to be known until the Lord reveals them?

Yours in hope,

L. H. HARDY.

Elders Gold and Lester:

Dear brethren in the love and faith of Jesus, the hope and glory of our salvation:—As I am at home sick it came in my mind to write a part of what I hope has been the dealings of the good and merciful Lord with me, if not deceived, though I feel to be little and unworthy.

I became interested in the Bible in my earliest youth. My father carried me to Sunday school and they gave me a Testament. I began to read it, and the more I read the more interested I became. I began to search out the blessings to see if they were for me or not, for about that time I grew uneasy about myself and began trying to beg God for mercy. The more I read, begged, and tried to pray the more I could see my unrighteousness and nothingness. I got in such a state I could not remain in bed, nor sleep at night. I

would often get up and try to beg God for mercy, for I felt so burdened, I was sure I would be lost if his mercy was not extended me. I kept on in this way for a long time, getting no relief, nor telling any one my troubles. One Sunday my mother and two of my sisters were away from home, and my brother went after them. My younger brother and I went to meet them, between sunset and dark. As they played I stopped at a ~~place~~ and there to my surprise I met my blessed Lord. The brightest light shown around me I ever saw it was brighter than the sun. The trees and everything glittered as when a rainbow appears, and then, O how I felt. What glory came to me! I said this is the presence of the Lord. My mind went to the church at once, but I said no, I will not tell any one of this, so I kept it to myself for a long time. I tried the Baptists and would walk eight or ten miles to hear them preach. One of my brothers wrote for me to come out west, and I went but there were no Baptists near me, and oh, how I missed them. At times I would be troubled about my condition, then it would wear away again. After several years I came back to North Carolina, and settled near Cow Branch church. I would go there to preaching every time I could, and while listening to the preaching it seemed my heart would burn within me, and I could not keep from shedding tears but would hide my face to keep any one from seeing me. I felt like I wanted to be among them. During the time I lived there, I dreamed twice of being baptized in the branch near the church, but told no one. I could not rest at night, would try to pray for mercy, it seemed I was without hope or God in the world, and had no power to help myself, for I knew all was of the Lord and without him I could do nothing.

I went on in this way for four years, until the association met the Wolf Island.

I would be glad to tell my feelings if I could, when Elder Philpot got up to preach on Sunday. I felt if I had gone right I could have been there with them; I wept, for it seemed more than I could bear. All the sins I had ever committed hindered me, and I could see no good that I had ever done. My sins appeared so great, my trouble was as deep as before and I could not rest or eat but little.

I was finally made willing to go to the church; and on Saturday before the 2nd Sunday in September 1899 I went to Wolf Island and when the door of the church was opened, went forward and tried to tell a part of what I have written. I was received and baptized the next month by our pastor, Elder F. L. Oakley.

For a while I got on all right, then doubts and fears came again. At times since then I feel so little and unworthy I do not see how the church can have any fellowship for me, and have felt like telling the brethren they are deceived in me, and asking them to take my name off the church book, but I never have. These words would come to me where can I go?" and my mind would go back to the first, so I still try to trust in one that is able to save, whose ear is not dull of hearing, and whose arm is not short in saving. His arm is ever underneath and he is able to keep us by his grace.

My dear brethren I have written a part of what I hope the Lord has done for me. If I am anything it is of the Lord, and nothing I have done, I hope to earnestly contend for the faith once delivered to the saints, to the elect of God. Pray for me. Your humble brother.

J. M. TRENT.

Philpot, Va. May 26, 1905.

Elders Gold and Lester:

Dear Brethren:—As I failed to meet either of you at Pig River or Mayo Association, I will write you a few lines, and enclose check for Brother T. C. Divers, Wirtz, Va.

We had fine associations and well ordered congregations at both places. The brethren and friends at Spray have built and furnished a neat comfortable meeting house at the most suitable place I know of and they cared for those who attended hospitably, for which I hope the Lord will bless them.

On the second day of the association Mr. and Mrs. Mebane, proprietors of the cotton and woolen mills at Spray extended a cordial invitation to every minister and any friends to take dinner at their home on Monday.

Elders A. L. Moore, J. F. Spangler, E. M. Barnard and other ministers and brethren accepted the invitation. A hearty welcome was given us by the hostess, and I pray they may be remembered by him who only has all fullness. I met many brethren and friends I had never met before, and many of them I shall see no more in time, but hope to meet them at the general association where our hearts will render unceasing praise in union divine with not one thought of parting.

Brother Gold, there is a great decline and departure with some of our brethren in some respects but this is not the fault of the doctrine of Christ as preached by his faithful servants.

I met Elder Ward from Country Line and dear family, also Prother Monsees from Abbott's Creek, whom I had never met before.

We promised to meet each of their associations this year.

Long may you live, dear Brother editors, to contend for the faith once delivered to the saints. Love to all.

A. B. PHILPOT.

Elders Gold and Lester:

My mind has been impressed for a long while to write what I hope have been the dealings of the good Lord and Master with me, though I feel unworthy to attempt such a thing, but hope the Lord will be with me in my weakness.

I have had serious thoughts about dying ever since I can remember hearing my mother or any one talk of it.

After I was grown I would attend protracted meetings and think I would get religion. All who wished to be prayed for were asked to rise, I would rise and go to the mourner's bench, but felt it did me no good. I went to several of these meetings, and the preacher and members would talk to me, and tell me there was no need for me to wait to hear some great bug-a-boo before joining the church like the "Hardsides" did. Some of my particular friends belonged to this denomination and I thought I was as good as they were so I joined and was baptized though I hated to give up my worldly amusements. I enjoyed music and dancing, but thought I would try to give them all up, if joining the church was all I had to do to be saved. After going on in this way for some time, I became dissatisfied, and I tried to pray if I ever did to the Lord to show me if I was deceived and I saw without God's mercy I was lost forever.

Now my troubles began; I had many dreams about judgment day one of which I will tell. I dreamed I was in the prettiest white house I ever saw, with a right large congregation; and there were the softest, whitest beds in the room I had ever seen. I thought Jesus appeared as the judge, with bread as white as snow, which he gave to each of the righteous, and handed some to me. Then he began to put the righteous in the soft, white beds. He

put me in one of them with my mother, and I felt so happy, it seemed to me I was saved. After this he went out and began calling them out some to the right hand, and some to the left. I thought he called me to the left, and this gave me much trouble.

I have taken my Testament upstairs and read it to keep any one from knowing I wanted to read it thinking my young associates would laugh at me for reading the Bible. I would read the "Landmark" every chance I had, my mother did not take it then. Would go to the woods in some hiding place and fall to the ground on my face, and try to pray, "Lord have mercy on me, a poor sinner." This seemed to be my prayer, though I felt too unworthy to lift my eyes toward heaven. * I went on in this way, begging the Lord to have mercy on me, a poor vile, sinful creature, for I knew without his mercy I was lost forever.

One night my father was away and I slept with my mother-retiring with the same cry, "Lord, have mercy on me a poor sinner." Just after I lay down, it seemed my burden left me, and I was so happy; I raised up in bed and looked out of the window. The moon and stars were so bright and beautiful, they seemed to be praising God and it seemed I was praising him so much that my breath was almost gone for a while. My mother was not in the room, just at the time I was so full of his praises, and I thought when she came in I would tell her, but doubts and fears began, and I did not.

This was in 1894. I thought my troubles were all over, but soon found they were not. I would study about going to the church, but thought I would be laughed at to be called a "Hardside," yet I loved to hear them preach, so thought I would wait until after I married to join. In 1895 I married and spent a happy year—we

lived with my husband's father and mother, and they were good Old Baptists. Their home was a good home for all the Baptists, and I enjoyed being there. One day Elder Dameronth preached at Weatherford; we all went, and I thought I never heard such a sermon. It seemed I could see the very image of Christ in his smiling face, and I could hardly keep from talking that day. He came home with us, and I enjoyed his visit so much.

In 1896 the Association met at Weatherford in August; on the second day of the meeting. I was out of the crowd with my baby, when some one came to me and told me my husband was talking to the church. It seemed to pierce my very heart. I went on to the stand and right there I joined without telling anything.

Dear Brother Gold, I will never forget what you said to me, you said your wife did not tell anything but that she loved the Primitive Baptists better than any people in the world, and asked me if I did not, I told you I did above all things. So my husband and I were received, and baptized the first Sunday in September by Elder D. C. Bray. I dreamed a night or so after I joined that I told Brother Bray I wanted to join again, for I did not tell my experience when I was received. I have written a short sketch of what I hope is my experience. Pray for me and mine.

Your Sister in Christ I hope,
EMMA T. OWEN.

November 16, 1892.

Burlington, N. C., July 11, 1905.
Dear Brother Gold:—I want to tell you, and the brethren, sisters and friends, about the lightning but do not know how to tell it with the words of reverence due the Lord, for I feel that I want to praise him all my days on earth.

On the evening of the sixth of this month there was a storm of some wind-heavy rain, and thunder in the night, soon after my wife and I retired.

I felt so safe, and praised the bed I lay on, it seemed so good for a night's rest.

A few minutes before ten o'clock our house was struck, chimney first, then off each way. The corner of the house, within ten feet of our heads, was torn to pieces, the corner post split so as to take off both weather boarding and ceiling. There was a powerful noise to us the brick from the chimney falling on top the house. The shock was great as all may know. My wife, and a baby in adjoining room were both stunned, to some extent, but if I was affected in any way I did not feel my weakness as I commonly do, having been sick, and in a weak state since the first of April. But then I could walk the floor, feel the splinters and watch for fire, not knowing the condition above the overhead ceiling.

When I thought danger of fire was past I felt thankful to the Lord our lives were spared. I feel that I am made an example of. I look back to the servants of old, and want to be as Job, "Sin not with my lip, nor charge God foolishly." "Praise ye the Lord."

JAMES A. BURCH.

Rowland Park,

Baltimore, Md., June 15, 1905.

Elders Gold and Lester:

In the month of April last, as at many other times since I have been trying to preach, I felt that I had good reasons to doubt whether the dear Lord had called me to the blessed work.

Upon this especial occasion my experience was peculiar, and very trying. For several days I carried my burden and said nothing to any one about it, though I felt I would like to ask some of the brethren and sisters, whom I

considered good judges, if they really thought I was a gospel minister; and yet I felt I would be embarrassed to do so, if I had them present.

Thus I went on with my burden and communed with no one but God, and my own heart. My pen is unable to describe the wretchedness of my soul under this sore trial which continued for several days.

On the morning of the 26th of April the enclosed letter from my dear brother, Deacon John T. Walker, of Washington, D. C. came to hand. As I read its contents my soul rejoiced within me; so great and inexpressibly sweet were his words to my laboring and heavy laden soul, that my very frame trembled from their effect.

I could say bless the Lord, O my soul! and all that is within me, bless his holy name.

I had not told Brother Walker my trouble and he did not know of it but my dear Lord and Master knew what I needed, and directed his servant, my brother, to send me that which I so badly needed and I surely felt it was a message from the Lord. This added another tie to the already strong love and fellowship that I had for Brother Walker.

I felt as soon as I read the letter that I wanted to publish it in Zion's Landmark, that my friends and brethren dear in my old home might rejoice with me. I do not feel that it was fleshly pride, but joy in the Holy Ghost.

I asked Brother Walker's permission to send it to you and he told me I might do so if I thought it worthy.

The day to which he refers was indeed a good day—it was the Lord's day to us. May he grant us many more such days and his name shall have all the praise.

Your Brother I hope,
JOSHUA T. ROWE.

Washington, D. C., April 25, 1905.
Elder J. T. Rowe, Rowland Park,
Baltimore, Md.:

My Dear Pastor:—You have been much on my mind for the past eight or nine days, why I do not know, the thoughts have all been pleasant, how to fully express them I cannot tell.

First, our last third Sunday services were so pleasant that the happy feeling existing among all the brethren could be seen and felt, and was in many instances expressed.

The spirit that was given you to preach such solid comforting words, made it a day of rejoicing to many. I might say all, for several expressed their feeling at the close of the service, saying "Hasn't this been a glorious day," another "this has been the best day I remember ever having." "This last statement was made by one of the members of the church who came to meeting in a very low state of mind, little thinking that such happiness was in store for her. Thank God she went home rejoicing.

Again in the afternoon when you were given especial light and liberty and many remarked how much good your preaching had done them, time seemed to speed away all too fast. The church letter to Baltimore association written by Brother Frayen and read to the church by him seemed a fitting close of a day's service, spent in the house of our God. Your remarks about the letter just expressed my feelings—it had as you said, that good old time ring in it. It did me so much good that I am still feeding on it while writing this. How wonderful, how beautiful are the changes wrought in our lives, one hour in sad darkness, to all appearance, no chance of escape from this dungeon of despair. Our desire is for light, and we seek a way of escape but can neither see nor find one—yet in a few short hours we have a visit

from the One who satisfies the desire of every living thing. Then it is meat and drink to do his will, how pleasant every task appears. Just now, while writing this the thought comes up, how unworthy I am of these favors, yes, but "worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory and blessings."

If we have at times, as we trust we do, the consciousness that he was slain for us, how glad we are to have the privilege of meeting with those we feel sure are among them for whom Christ died.

Then again you were on my mind last Saturday, knowing you were to preach in Baltimore to those, of whom many are dear to me, and with whom I would love to meet oftener than I am able.

On Saturday my thoughts were, "I hope Elder Rowe will have a good time with his church in Baltimore tomorrow," and Sunday morning, soon after rising my thoughts were with you, and I tried to pray the Lord would give you as good a time as you had the precious Sunday here in Washington. Why should we, why do we think of each other? It seems pleasant to have you on our minds, and to feel like asking God to bless you, we know our love goes out to you, wishing you much.

May God bless you my dear pastor, in all that is good, for you—this embraces all needed good, temporal and spiritual. Bless you to your dear family, its nice to have one, bless you to your church, God has placed you over them. Bless you in your own life, for you feel the needs others do how many they are.

Kindest regards to Sister Rowe and family.

Yours unworthy,
JOHN T. WALKER.

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 XXXVIII No. 18

WILSON, N. C., AUG. 1, 1905

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EDITORIAL.

DECOYS.

They are used by mighty hunters: such as Nimrod to ensnare the the unwary birds into their nets and traps.

Beware lest any man beguile you into a voluntary humility and worshipping of angels. The principalities and powers in men's minds, or in the air, or in appearance are great snares to men to worship something God has not commanded.

When one is trusting to the church or to its authority, or to a high order of men such as bishops, rulers, doctors, etc., or to Sunday schools, or any institution of men or angels or any other name or authority than the Lord Jesus, they are vainly puffed up in their fleshy mind.

There is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other. Whatsoever we ask in the name of Jesus believing we receive.

But men wish to have honor. Many come in the name of Jesus and shall deceive many. It does not matter whom you trust in except Jesus for it gives the devil no offence. You can trust to money, reputation, church membership, your own works institutions of men,

it matters not what that gives the devil no offence, but you will be well spoken of by the world. This voluntary humility is pleasing and satisfying to the flesh, and while you honor such things you can hold your seat in the synagogue.

The Catholics claim that the church is infallible in the pope who is the head, and that they cannot be lost if they are in the bosom of the holy Catholic church. Where is the evidence that the organization is the body of Christ? Suppose you could find the true body of Christ and trust to that would such a course be wise as trusting to Jesus the Head is wise? Certainly not. We are to hold the head even Jesus, hear him, worship him and trust alone in him. What a decoy and snare it is to trust in the church for inspiration or for salvation. The Catholics hold that the church is in the place of Jesus to save the world. What a device that is, Jesus has never delegated his power or glory to mortal man. The other denominations except the Primitive Baptists have adopted the Catholic theory of Missions—that Jesus Christ constituted his church in his place to save the world.

He commanded his twelve apostles to go into the world and preach the gospel to every creature, which they did. He did not say he gave all power in heaven and earth into their hands, but he said he would go with them all the way or alway to the end of the world.

We are not to look to men of any sort, whether apostles, or prophets, or pastors, nor to pray unto them; but we are to trust in Jesus and pray in his name. He is Lord of all.

Directly Jesus reveals himself to his people now as he did of old. The Holy Ghost the comforter comes in the name of Jesus and guides us into all truth.

Those the Lord calls preach as the Spirit gives them utterance, and all

worship that is acceptable to God is by the Spirit and in the name of the Lord Jesus.

We are to hear him; in the last days God hath spoken unto us by his Son, whom he hath appointed heir of all things. He walks in the midst of the churches and holds the stars in his right hand.

To follow Jesus alone, and worship him and reject all inventions of men gives great offence to the devil and the world, but you had better have them all against you than to have them for you. If God be for us who can be against us? P. D. G.

ASLEEP.

Baptists in many places are asleep when they should be on the watch tower and awake. Eternal vigilance is the watchword. Men should always pray and not faint said Jesus. He also said watch as well as pray. Watch that ye enter not into temptation. Surely it becomes those that have as many foes as the Primitive Baptists—foes within and without—to watch. What greater inducements to watch could ever be held out than the reward in keeping the Lord's commandments? A day in the courts of the Lord is better than a thousand days of any other sort, or than a thousand joys of any other kind.

What are some of the evidences that the church is asleep?

1. Literally during preaching many of the members naturally sleep. They try to do a day's work before they go and when they sit down they drop to sleep. I have seen little children fall asleep at times while at the table. But when hungry people sit own to eat they are not apt to fall asleep while eating.

2nd. When people are asleep naturally they are averse to laboring, watching or doing any thing. If a trouble comes into the church when the church is asleep it does not arouse them to have

the trouble settled. They say a little more sleep, a little more slumber. A church in order to endeavor to keep the unity of the spirit in the bound of peace must not be asleep. An enemy can come and take all sorts of advantage when you are asleep. Then the thief comes to steal.

3rd. When a church is asleep the brethren are careless about how they live—whether they pay their debts, keep their promises, love others, and show mercy to them. They do not care if they are naked. They will imagine they are rich and increased with goods, and have need of nothing, not knowing they are poor, and miserable and vile and naked.

4th. The people of God are children of the day and not of the night, and they are not to sleep as do others. They are to walk by faith, and people do not walk when they sleep. They are to run with patience but they cannot run while asleep. They should delight themselves in the Lord. Their senses should be exercised to discover between good and evil. But can a man tell what is good when he is asleep? All sorts of wild notions and vagaries pass through his mind when he is asleep. Any thing may frighten him. He is liable to misjudge and take the wrong step. If a church should get in disorder a wrong step may be taken which will increase the trouble if the brethren are not awake and watching.

When the church is awake, and has on her beautiful garments every one walks in love, and brethren delight to meet each other, and bear each others burdens, and so fulfill the law of Christ.

5. When brethren are asleep they are not careful about what they do themselves, but are easily offended with others. Then there is poor attendance at the meetings, indifference about how we live, disorders are of various sorts,

and little or no increase in membership follows.

6th. Does Jesus stand at the door and knock? Are you satisfied with the lethargic state of the church? Well suppose the church does not awake, are you as an individual member grieved for this state among the dead? If you as an individual member are grieved, see and consider what Christ says, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." Yes, if it is only one member that opens to Jesus he will come in to him and sup with him.

Such is the nature of the kingdom of heaven that if there is only one righteous one that one shall be delivered.

P. D. G.

HUMILITY.

Why should a child of God be humble?

1st. He has not made himself, and cannot create his circumstances.

2nd. He is not what he was in his creation. For the Lord God made man upright, but man has sought out many inventions. He does not deserve any of the blessings he receives. They are mercies bestowed on the undeserving. If God had dealt with us according to our deserts we would long since have been placed where neither hope nor mercy could reach us.

3rd. God's power and wisdom are infinite as well as his mercy. He has perfect and absolute right to do as he pleases. He gives and he takes away. He works all things according to the counsel of his own will doing all his pleasure.

Submission to his power and reconciliation to his will are the highest service of man. To know only the Lord's will and to do that is the greatest obedience of the creature. To fear God

and keep his commandments is the whole duty of man. "Lord, what will thou have me to do?" was the wise prayer of Saul of tarsus.

4th. If all things work together for good to them who love God, and are the called according to his purpose, then why should I murmur at anything that comes to pass? All events are controlled by the Lord God. What right have I to question the goodness or the wisdom of any thing that transpires? In their nature and in the intention of wicked men they may be evil and meant for evil; but in the purpose of Him who works all things according to the counsel of his own will they are for good; hence should I not be content and worship God, and be still and know that he is God, and wait and murmur not? Does not the Lord lead his people in a way they have not known, therefore they are to trust him and this is the proper state to be placed in that faith may be in control, and patience have her perfect work. Does not God lead his people forth by the right way? Then should they not always rejoice and in every thing give thanks? What right have we to murmur at any thing? It was sin in Israel to murmur in the wilderness against God.

5th. The example of Jesus is perfect. While in the flesh he was the humblest man on earth, yet what had he done to call forth the bitter conduct of those that hated him without a cause? The holy child Jesus committed his way to him who judges righteously. To own the hand of God in all things in the sense that he is above all and meaning all for good always should so sanctify his name as to cut off or prevent murmuring.

6th. If we feel as we should our vilestness that will shut our mouth as to murmuring, and open it with thanksgiving and praise always. Why should a living man complain? Is it not a

wonder it is as well with us as it is?

7th. When we remember the covenant mercies of the God of all grace, who so loved us that he gave his only begotten son that we through his poverty might be rich, then we are humbled with amazement at the loving-kindness and mercy of God, and wonder at his great goodness. To be reconciled to God that Jesus who knew no sin was made sin for us, that we might be made the righteousness of God in him, gives godliness with contentment which is great gain. P. D. G.

LIVING NOW.

"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."

It does not so much matter when I live, or where I live, as how I live.

1st. What profit would it be to me to have lived in Abraham's day, or in the day of David, or when Christ was on earth in the day of his flesh, or when the day of pentecost came, if I did not have the faith of those servants of God. They all had the faith of Jesus. It would have been of no avail to me to have lived then unless I had lived as they did.

Of what advantage is it to me to live now in the day of boasting progress if I know not Jesus Christ. What would it be worth to me to live in the last days of time if I am not living unto the Lord Jesus and looking for and hastening unto his coming. What would it profit me to gain the whole world and lose my own soul?

2nd. If the life I now live is by the faith of Jesus there is no time better for me to live than now. Are not all the treasures of grace for all times and forever treasured up in Jesus Christ? Are they not as good now as in any age or clime? If God give you Christ will lie not with him also freely give us all things.

3rd. The life of the faith of the Son of God embraces all things good and needful. It brings things past, present and to come into one now, into the present. Jesus loved his people and redeemed them from all iniquity, and shall present them a holy church without spot or wrinkle. Then if I live by the faith of Jesus am not I complete in him wanting nothing. Today is as good living as there ever has been or ever will be if I hear his voice who quickens the dead. This is the time he had appointed for me to live. He who separated me from my mother's womb and called me by his grace, and who shines in me to give me grace according to my day and generation, causes me to triumph in the Lord.

4th. What is it to live the life I now live in the flesh by the faith of the Son of God? It is to be crucified with Christ, and hence risen with him, and therefore I am dead to the law by the body of Christ. Hence there is therefore now no condemnation to me since Christ died for me, and I am dead with him, and since he is risen to die no more I am also risen with him. He that is dead is freed from sin. Then I should seek those things which be above this world, holy, pure things, heavenly things. Are they not as good now as they were of old, or ever will be? The faith of Jesus is the faith he is both the author and finisher of. Then it is most holy and overcomes the world. This faith is as pure now as it was in Abraham's day, or in Paul's day. It is one of the days of the Son of Man, the day which the Lord hath made and it is marvelous in our eyes.

5th. Though I am still in the flesh in which there dwells no good thing, yet Christ being in me the hope of glory, and the life I now live in the flesh I live by the faith of the Son of God, it is a life without sin. For there is no sin in the faith of the Son of God. Whoever is not of faith is sin. This faith

works by love—the love of God in me—it purifies the heart; for God purifies the heart by faith; and it overcomes the world.

6th. How do I know I have this faith? Do I love this doctrine? Do I believe it? Do I live by it? Is it my life, my comfort, my food, my hope? Then why should I want things otherwise than as they are? Should I not be reconciled to God who made Christ sin for me who knew no sin that I might be made the righteousness of God in him. Ye 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. Therefore set your affection on things above-and not on things on earth. Mortify your members which are on earth. Walk in the Spirit. P. D. G.

Sister Gussie Evans, of Alabama, requests my view of Isaia' 4:1 "And in that day shall seven women take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

1st. That day is the gospel day—the last and great day of the feast. All prophecy in some way refers to this great day when the Son of Man shall make an end of sin and bring in everlasting righteousness.

For in that day the Branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. So that the Lord's people are holy and Jesus is glorified in them.

2nd. But how about the seven woman that propose to eat their own bread and wear their own apparel? Is there any feast of fatings in Mount Zion for them? Is Jesus the bread of life to them? Are they attired in his righteous robe and with his garments of praise and salvation. Surely people that eat

their own bread and wear their own apparel are not of the favored ones that eat and rink in the kingdom of heaven.

3rd. They take hold of one man, the Lord does not take hold of them. They are not called with that holy calling not according to our works, but according to God's own purpose. These women represent the different denominations of the world (seven being a full number,) that go about to establish their own righteousness, and are earning their own salvation by their works. They are concubines, not the true wife. They take hold of one man to escape reproach. Just call us christians to take away our reproach, and you may believe what you love. We will attend to our part and do that, for we can. We do not want the reproach of such as have no husband when we have our increase or offspring. We desire to appear in the name of the Lord to take away our reproach..

4th. The true bride of Christ is one, and her clothing is of wrought gold. How wonderful it is woven of wrought gold which he prepared wove as a garment without seam. In this raiment of needle work so skillfully made she appears in her husband's righteousness and her food is brought from afar. The finest of the wheat, milk and honey, wine and the choicest fruit are furnished her, and she is virtuous, honorable and glorious, the queen.

P. D. G.

I am requested to express my view of the author of sin. Who is the author of sin?

We must rely on the scriptures of truth in this matter as in all matters.

1st. The devil sinneth from the beginning. Then from the beginning the devil sins. Can you think of a devil that is not sinning? He that committeth sin is of the devil, for the devil sinneth from the beginning, 1st John 3:8

2nd. By man came sin, that is sin came into the world by man who transgressed God's law. So that we see clearly where the fountain or source of sin is.

In the history of the coming of sin and death into the world the devil appears as a subtle serpent, and beguiles, charms, bewitches and deceives Eve. The aim, tendency, spirit, nature and purport of the devil and sin is to destroy God and his work. The devil attempts to defile the work of God. But God said to him the seed of the woman shall bruise your head. Jesus is the seed of the woman that shall destroy the works of the devil. For this purpose the Son of God was manifested that he might destroy the works of the devil. This is a wonderful mystery.

3rd. While we are under the control of the devil we are enmity against God, and have excuse for sin and charge God foolishly. But when we see and know the truth we blame ourselves; have no excuse for our sin, resist the devil, abhor ourselves and justify God as eternally holy, the author of all good, the Light without shadow of turning in whom there is no darkness at all.

When we are properly humbled we know that wickedness proceeds from the wicked, and God's throne is holy.

The devil is not displeased by our quarrels as to the source of sin. He is the author of confusion and of every evil work, and man is his instrument and agent through whom he works. But when Jesus casts out the devil or unclean spirit then we are clothed and in our right mind, and are at the feet of Jesus.

P. D. G.

The Country Line Association meets August 19, 20 and 21 at Burlington (at Old Union M. H.) There is a nice grove and two acres of land. So come along and tent, brethren and sisters and friends. You will

be protected day and night. Hope a large number of preachers also will come. Those coming on the Southern road from the east will be met Friday. Those coming from the west on Saturday morning.

J. S. WARD, Church Clerk.

The next session of the Pig River Association will be held with the Chestnut church Franklin county, Va., the Lord willing August 25, 26, and 27. Eight miles east of Rocky Mount. The nearest depot on the N. and W. railroad Any wishing to come by rail will write to F. R. Woody, W. H. Hodges or Willie Hodges at Sontag, Va., and they will meet them at Rocky Mount.

Z. T. TURNER.

MARRIED.

On the 18th of June, at the residence of Elder D. H. Mewborn, Mr. William R. Abrams to Mrs. Huldah E. Mewborn, by Elder D. A. Mewborn.

The bridesmen and bridesmaids were Mr. W. T. Abrams and Miss Annie Dunford; Mr. C. W. Abrams and Miss Lendie Dunford; Mr. Ren Abrams and Miss Fannie Edwards. Mr. Cooper Abrams and Miss Mamie Edwards.

The novelty of the marriage was that all the bridesmen were sons of the bridegroom. A large crowd was in attendance.

Burlington, N. C., July 11, 1905.

Dear Brother Gold:—Please place in the Landmark a notice of the Country Line Association to be held with the church in Burlington this year, commencing Saturday before 3rd Sunday in August at 11 a. m.

Those coming by rail can reach there from west at 8:30 a. m., from east at 11.7 a. m. If any wish to come before that time, notify Elder W. C. Jones what train they will be on and they will be met and cared for.

There is a train going east at 2 p. m., one west at 5 p. m.

A general invitation is extended to the Baptists and friends, especially ministers of our faith to visit us at that time, and

OBITUARIES

ELDER S. P. RAMEY.

In compliance with the request of Sister Ramey, I hereby attempt to write an obituary notice of her husband, Elder Samuel P. Ramey, who was the son of Elder Elijah Ramey and wife, formerly of North Carolina. Elder Ramey was born in Surry county, North Carolina, July 8, 1833, and died at his home in Miami county, Kansas, May 13, 1905, age 71 years and 10 months and 6 days. He was married to Mrs. Sarah D. Hodges December 15, 1856. To this union were born four boys and four girls, all of which were in attendance at his funeral, except one daughter living in Colorado. He with his family moved to Missouri in 1858, and to Kansas in 1861, where he accumulated a good farm, and made a good living which through his generous spirit has kindly and freely divided to the Baptists and his friends who visited at his hospitable home.

I have not the date of his conviction or deliverance from the bondage of sin and can denominate but that he was delivered and given a hope in a crucified Savior was evidenced by his coming to the church and giving reason of his hope, and was baptized the first Sunday in November 1870, and ever afterwards living the life of that profession.

He was a constant reader being blessed with a retentive memory he soon became well versed in the scriptures, and was licensed to preach in June 1878, and was ordained to the full work of the ministry May 7, 1882, and became an able defender as well as expounder of the doctrine of the Bible. But few could expual him as a fire-side talker. He was wonderfully blessed as counselor, always advising for peace yet unyielding in the principle of sound doctrine, and would never sacrifice truth for error, and hated all false ways, and was bold to declare them the works of Antichrist; so much so that but few cared to persecute the truth in his presence. Elder Ramey served as clerk and also assistant

place. The church is weak, but the citizen friends say they will take care of all we come.

I will say considering the circumstances, and such a nice grove for tents, that the brethren, sisters and friends who wish can put up something like old Israel's tents, or such as Paul, and Aquilla and his wife Priscilla made, if they have the pattern, if not, guess as near as they can. Have the top double; the cloth will not be injured, shrink it afterward, if needed for other use. It is so good to feel at home. The meeting ground will be well protected by police officers, both day and night. No stock can be cared for on lot, but there is suitable woodland near by for wagons.

For further information write mayor of town etc.

JAMES A BURCH.

The next session of the Abbott Creek Association will be held the Lord willing, at Pine Meeting House, seven miles west of Linwood, in Davidson county, N. C., commencing on Saturday before the 4th Sunday in August 1905, and continue three days. A cordial invitation is extended to visiting brethren and friends, and especially the ministering brethren. Those coming by rail from the north will be met at Linwood on Friday evening at 2:45 o'clock. Those coming from the south will be met at Linwood on Saturday morning at 5:40. A limited number coming by the way of Winston or Mooresville can be met at Conatzer, Davie county, about thirteen miles from Pine on Friday and conveyed to Pine. Those wishing to stop at Conatzer will write Brother J. H. Snider, Fork Church, N. C., for information. Those expecting to come to Linwood will please notify me eight or ten days previous to the Association so that we can arrange to meet all who may wish to come and convey them to Pine. Done by order of the church,
W. P. WILLIAMS, Clerk.
Jubilee, N. C., R. F. D. No. 1.

pastor, and was pastor of Gilead church at the time of his death. He was ever watchful over the flock, and his foresight kept the church from entering into things that split other churches in Kansas and Kentucky. I never saw a man lead a more exemplary life than he, considerate in all things, pleasant, social and kind. I never heard him speak a rash or harsh word to one of his family, or any one in his life. His chief delight was in company of his brethren or under the sound of the gospel. He was a close discerner, and no one could utter an untrue sentence in his presence without attracting his attention, and he was not slow to call attention to the fact, and point out the error, and to set forth declarations of scripture in defense of the truth.

Elder Ramey did not travel very much, but spent his labors near home, and was highly appreciated in the churches where he labored. By some he was styled a fighter, but he was also a sheep feeder. We have often rejoiced under the sound of his voice while he was preaching salvation by grace, often saying if it was not by free grace that he was lost.

Just before he got so low he told his two sons that of all that he had preached he had nothing to take back. He baptized and helped to ordain the writer, and was to me as Paul to Timothy. I loved him as a father and feel that mine as well as the church is a great loss. He suffered greatly the last days of his life, but was not heard to murmur or complain. All that kind children, his wife and two doctors could do was done, but they could not stay the cold hand of death. He leaves his wife, eight children and nine grand children, two sisters and three brothers to mourn their loss, yet rejoicing in the evidence that he left that to die was to him gain, and we hope that he is now enjoying the full fruition of hope in the Paradise of God.

He requested that I and Elder D. Sayers should preach his funeral which we did, using 2nd Tim 4, 6-8 as a text. After which he was taken to the family grave yard, followed by a large concourse of relatives and

neighbors, where he was laid away to await the resurrection. To the broken up family we extend our sympathy and our prayer is that God will protect them and bless them with his grace so that when those who are in their graves shall come forth it will be to unite where parting will be no more, where sorrow never comes and pain and death are felt no more.

WM. L. HALL,

Wellsville, Kan., June 11, 1905.

LEVI S. JONES.

Brother Levi S. Jones departed this life September 11, 1904, he was born the 15th of November, 1907 and was married to my sister, Crissie Taylor, January 23, 1873 by whom he had five children, one boy and four girls. His oldest daughter died a short while before he died and his only son died fifteen days after: they all had that dreadful disease, typhoid fever. Brother Jones was sick little over two weeks but nothing could stay the hand of death. All was done that could be done by his loving wife and doctor, and kind friends. I was a frequent visitor and I never heard him murmur nor complain but bore his sufferings with christian fortitude. We have been intimate friends since 1870 and have spent many pleasant hours together. In his death the church has lost a good member, his wife a good husband and his community a good neighbor. He was a good man in sickness. Brother Jones and his wife joined the church at Skewarkey Saturday before the second Sunday in December 1878 and they both were baptized the next day by our beloved pastor at that time, Elder C. B. Hassell. He was an humble, consistent member of said church to the time of his death. In his church he always filled his seat, unless providentially hindered. How sadly we miss him—we feel sure our loss is his eternal gain. Death was ordained of God, all things work together for good—all God's work glorify and praise his holy name. Surely death is a blessing to a christian, though hard to part from loved ones. May the great head of the church who doeth all

things well comfort and sustain the bereaved and troubled ones and give them an abundance entrance into the everlasting kingdom of our lord Jesus Christ.

ELI TAYLOR.

HENRY R. JONES.

The subject of this notice was born January 13, 1874 and died September 27th 1904. He was the only son of Brother Levi S. and Crisette Jones. He was sick about a month with typhoid pneumonia. All was done for him that could be done. He was a Mason and they had a nurse from the hospital to wait on him, but nothing could stay the hand of death. His father died fifteen days previous to him. I am sure he never knew that his father was dead. His mother prayed to the Lord to spare her only son as her husband was taken from her as he was her only support. But it was not his will. He made no profession of religion but was a warm friend to Primitive Baptists. He was kind, industrious, and very good in sickness.

It is so hard to part from our loved ones, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by his uncle,

ELI TAYLOR.

EMMA CORRINNA SATTERWHITE.

Raleigh, N. C., March 1, 1905.

Elders Gold and Lester:

Dear Brothers:—I feel that I want to write a notice of my daughter's death, with the request that it may be published in Zion's Landmark, which to me is a very valuable paper.

Little Elma Corrinna, eldest daughter of M. G. and E. C. Satterwhite was born March 18, 1897, and passed away from the troubles and trials of this life to a bright and peaceful land on January 13, 1905, being nearly eight years old. She was a very delicate child for the first two years of her life, but afterwards seemed to be tolerably healthy. She had a very bright and cheerful disposition, and was unusually bright in her lit-

tle studies, and was the most affectionate and liberal and tender-hearted child I ever knew. Oh, how we do miss the loving embrace of the sweet "good night," and also the fond "good-bye" as she started to school. She was always industrious and could do so many little things to help Mama, and when Xmas came she was so very anxious to go and see grandma and grandpa. Little did we think that when we left her there that sad, sad Xmas that it would be the last time my eyes should behold the loving countenance of my darling child. She was taken very suddenly with tonsillitis and only lived eleven days. My baby being sick with measles, I could not go to see her, and I never looked in those brilliant blue eyes of her's again; never saw the little form any more until I saw it prepared for the cold and silent tomb. Her papa stayed with her several days until she died, and she understood how it was with mama.

Dr. W. W. Cozart, that highly esteemed and excellent physician stayed by her side most of the time while she was sick, and Dr. Oscar Holloway, another good physician, was called in, but none could stay the hand of death. She was conscious until the last said "Papa I am dying." "Papa, I'm goin'" and gently passed away without a struggle. The day she was taken sick she remarked to her aunt "Bettie, did you know that we all had to die." "Every one of us has got to die." The summer when she was five years old she told her aunt if she died she wanted to be buried close to her little brother. She would often ask me questions about God, some of them too hard for me to answer. During her sickness she often said, "Lord have mercy on me" (her papa said) in an unusual tone, and he thought she knew just "what it meant." I believe she was speaking directly to the Lord. The Lord's time for her to go had come, though by nature she was a child of wrath even as others, but I believe she was one of His chosen vessels of mercy, and is now at home with Jesus.

She would often sing "My sorrows will be

ended when I get home," she suffered intensely but bore it with much patience until at last it was ended and she fell "asleep in Jesus, blessed sleep, from which none ever wake to weep. She was buried a short distance from her grandfather's (C. C. Wheeler's house, beside her little baby brother that had gone on before, having died last summer.

Brother Gold, it seems a little strange for one so young as he, to call on the Lord in their sufferings, when around her were loving relatives and friends all doing every thing they could to relieve her sufferings. Most surely did he say, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. But words fail to express the sorrow that dwells in our poor hearts. There is a vacancy which never can be filled. I never knew until now how true the words:

"A precious one from us is gone.

A place is vacant in our home,

A place is vacant in our home,

Which never can be filled."

It was so hard to give up my little darling, to say Oh Lord thy will be done. And oh why was I deprived of the privilege of being with my little one in her last illness. I know the Lord moves in a mysterious way, his wonders to perform. He plants his footsteps in the sea, and rides upon the storm. But oh how hard to feel and to understand that it may be for my good. May the good Lord cause me to be fully reconciled to his most holy will is my prayer. She leaves a heart broken mother and father, one little sister and brother, besides many sorrowing relatives and friends to mourn the absence one so lovely and pure. How little do we know how to appreciate the real worth of our loved ones until they are gone. Our old nature would have her back here with us in this world of trouble, but something else seems to say,

Sleep on darling,

Sweetly sleep,

Though we are here

To sadly weep.

God knew best and you will never know the sorrow we know, but joy eternal will be thine, with all the redeemed throng of God. And may this God of all comfort cheer and console us while journeying here below and at last take us to that heavenly home where sorrows are no more.

Brother Gold pray for us in our affliction.
Unworthily your sister in Christ I hope.

ELSIE SATTERWHITE.

Died at his home near Bogue, N. C., April 22, 1905, after a lingering illness, Job Meadows in his 54th year. He leaves to mourn his departure a wife, two daughters, three sons, a son-in-law, many grand children and a large circle of kin folks and friends. The concourse which attended the burial ceremonies was large, laden with sorrow and full of sympathy while they laid in his last resting place one of the very best members of the community. Job Meadows was a consistent and worthy member of the Primitive Baptist church—a man who was truly honest and one who loved to live up to every duty. A tender and indulgent father, one of the best of neighbors, industrious to a fault, a consistent and happy christian. His departure leaves an aching void and fills us with sorrow and grief. The family have the warm sympathies of all, and may God bless and comfort them.

A good man has fallen by the wayside, peace to his ashes and green be his memory in the hearts of us all. He said he was ready and willing to go, and God took him to heaven to live with him there to await the coming of those left behind. May they all get there, and the joy of the reunion be enhanced by the temporary separation.

Sincerely,

J. W. SANDERS.

Bogue, N. C., April 25, 1905.

Aurora, N. C., May 5, 1905.

Dear Brother Gold:—On the 21st day of April 1905 it pleased God in his wisdom to take from us our darling sister, Ruby. She was the daughter of Elder John R. Rowe

and wife. She was born January 6, 1882, and was married to Mr. Allen Holadle, December 19, 1900. Unto this union were born two children. The youngest is only two months old. Both of them survive her.

She was always a good girl and was loved by everyone. Oh, how we miss her none can tell. It's hard to stand by and see the life ebb out of our dearest friends. But we should be resigned to the Lord's will. It was his will to take her home to glory where after a few days we may join her. She may not come to us, but we may go to her. She is not dead only gone before.

All that doctors, loving friends and relative could do was done for her. Among her last words were these "You have done all you could." Then she would say, "Good bye, Allen," and "My darling babe"

She leaves behind a loving husband, two children, three sisters two brothers and a host of friends to mourn her loss. But we mourn not as those without hope, but in hope of the glorious resurrection when all death and parting will be no more.

Your troubled sister,

CELIA ROWE.

APPOINTMENTS

ISAAC JONES.

Wolf Island, Tuesday after 3rd Sunday in August.

Reidsville at night.

Sardis, Wednesday.

Thence to Pigg River Association. Will Brother F. R. Woody meet him Thursday at Rocky Mount.

W. W. BARNES.

North Creek, fifth Sunday in July.

Fath, Monday.

White Plains Tuesday.

Morattock, Wednesday.

Jamesville, Thursday.

Skewarkety, Friday.

Tarboro, Saturday and first Sunday in August.

Falls, Monday.

Some one meet him at Rocky Mount Monday.

Pleasant Hill, Tuesday.

Mt. Branch Wednesday.

Nashville, Thursday.

Sappony, Friday.

Sandy Grove Saturday.

Healthy Plains, Sunday.

Contentnea, Monday.

Wilson, Tuesday.

H. M. WILLIAMS.

Meadow Creek, Saturday and 3rd Sunday in August.

Liberty Hill, Monday.

Year Creek, Tuesday.

Flat Creek, Wednesday.

Tom's Creek, Thursday.

New Shepherd, Friday.

Thence to the Abbott's Creek Association.

Conveyance needed.

W. B. WILLIAMS.

Wilton second Sunday night in August.

Lower Black Creek Monday.

Goldsboro, Monday night.

Bethany, Tuesday.

Clayton, Tuesday night.

Raleigh, Wednesday.

Larham, Wednesday night.

Thence to Country Line Association.

J. A. MONSEES.

Surls, August 8.

Mount Lebanon, August 9.

Eno, August 10.

Durham, August 11 at night.

Raleigh, August 12 and 13.

Neuse, August 14.

Cedar Grove, August 15.

Dutchville, August 15.

Country Line Association.

J. D. COCKRAM.

Strawburg, Thursday before the 2nd Sunday in August.

Thence to Staunton River Association,

Danville, Sunday night.

Cane Creek Monday.

Mill, Tuesday.

Walton, Wednesday.

White Thorn, Thursday.

Galilee, Friday.

Union, Saturday.
 Weatherford, 3rd Sunday.
 Fairview, Monday.
 Morgan's Tuesday.

J. E. WILLIAMS.

Bloomer's Stand, August 8.
 High Hill, August 9.
 Union Grove, August 10.
 Watson, August 11.
 Jerusalem, August 12 and 13.
 Lawyer's Spring, August 14.
 Pleasant Grove, August 15.
 Conveyance needed.

GEORGE ROBBINS, (Col.)

Hillsboro, August 8.
 White Level, August 9.
 Snow Hill, August 10.
 White Oak, August 11.
 Deep Creek, August 12.
 Page's Chapel, August 13.
 New Center, August 14.

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Wilson, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-AT-

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

F. D. GOLD, EDITOR, Wilson

P. G. T.

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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 long and holy hill of Zion, keeping themselves unspotted from the world.

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

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

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For more information, apply to the Secretary, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"THE SOUL'S CRY."

I am weary of contention,
Weary of the rush for gain,
Weary of the world's confusion,
Weary of its pleasures vain.

I am weary of man's goodness,
Weary of the Pharisee,
Weary of the haughty spirit
That derides the bended knee.

I am weary of pretentions,
Weary of Pride's sinful reign;
Weary of the world's false doctrines,
Weary of its theories vain.

I'm most weary of my follies,
Of my proneness unto sin;
Of my weak and wicked nature
That disturbs the peace within.

I would cease from sin and folly,
Walk in righteousness and zeal,
Live obedient to the teachings,
Which the spirit doth reveal.

I would soar above the quick sands
Of delusive earthly joy,
I would know the saint's pure rapture
Which the world can not destroy.

I would feast on the loved doctrine
That the blessed Jesus taught;
I would hear His name exalted
And man's glory brought to naught.

I would live in sweet communion
With the children of the King,
Whose pure hearts are meek and loving
While the reign of grace they sing.

Could I thus live, O dear Jesus,
While I sojourn here below,
How sublime would be my pleasure!
Sweet the peace my soul would
know!

But in me no good thing dwelleth
All my righteousness is vain,
And my hope is resting only
In the Lamb for sinner's slain.

Keep me then O Lord, and guide me,
Fit me for that glorious place.
When thy saints shall sing forever
'Saved alone by thy free Grace."
—Addie Smith.

To My Brethren, Sisters and Friends
Who May read this Little Letter of
My Thoughts and Experience,
Greeting:

Of you I have thought much of
late and to you my mind has run out in
a peculiar way.

Two weeks ago I was sick, nigh
unto death. I thought over my life
in the church and the gospel I have
preached. My cup was full and I
shed tears of joy in the Lord who has
kept me all these fifty-two years of my
natural life, thirty-two years since he

gav' me a good hope in his holy name and thirty one years of my public ministry. All this time I have been a poor sinner and justly deserving nothing at his hands but to be cut off forever, but surely his mercy endureth forever and his loving kindness to all generations. I feel to rejoice that he is the God of my fathers and my God. Since he brought me into the fold with his gathered flock my life has been a open book and nothing have I tried to conceal the feeling that my brethren with whom I was associated had a right to know my whole heart and manner of my life or they would not know if they were in fellowship with me. The gospel I have preached has been very precious to my soul and believing it with my whole heart I have declared it with my might, as I felt and do yet feel the Lord strengthened me for the blessed work. As I lay under the hand of heavy pain and looked over this I felt that it would be a great pleasure to me if I could affirm to every one to whom I had so preached that I was ready to die in the faith I had preached to them and that that faith had kept me in both my words and deeds in the house of the Lord in my conduct towards them and the obedience to him who had called me to and in this blessed work. I rejoice that I have not preached through envy nor malice, nor yet by jealousy but of a free spirit, not for filthy lucre but of a ready mind. The greater part of the past twenty-eight years have been spent in the ministry and both my family and myself have often suffered in poverty and have wandered about from place to place but there is not one hour's service that I have thus rendered that I would today recall if I could. While it is a great hardship to the flesh to be so poor and to have not so much as a foot of soil to call my own yet it is far overbalanced to have a conscience that I have

lived in the service of my Lord and Master who never personally owned a place to lay his head nor had money to pay his taxes. Surely I have never made any sacrifice for him but he has made all for me.

This morning I awoke feeling to be much in the dark and was soon in tears in my crying to the Lord that I might feel his presence and was made to wonder if the children of the Lord ever get so low down and passed through so many varied changes? If they do not surely my hope is, after all, a vain hope. When I went on my knees before the Lord I could say but few words for my needs were so great that they were all embodied in this, Lord keep and save me and teach me to do thy will and serve thee." That was all. This has been the true desire of my heart for years past and as I grow older I feel more of the necessity that the Lord alone shall keep me. What a poor worm of the dust am I. When I look on one side I see that I am less than nothing and vanity, and on the other I am made to cry out, "Behold I am vile." How can such a one have any hope?

One year ago today the dear Lord called my dear mother from pain and suffering to the bosom of his love. I had been from her so much that it grieved me that I could not comfort her and bear a part of the burden of her last days but I have no doubt of her sweet rest in him who had been her strength in all her life.

I feel now to declare that there is nothing in all this world nor the world to come so precious to the child of God as Jesus Christ who gave himself for us that we might live by him and in him.

He said "I in you, and you in me; I in the Father, and the Father in me." Oh this blessed eternal life unity! How dear it is in our heart! To feel that satan nor all the powers of hell

can get between us and this holy arm is the fruit of this dear life.

What if men and even brethren do cast us off and cast out our names as evil and when we meet them in loving fellowship they turn from us and show no signs of love and fellowship towards us, if Christ be for us who can be against us? If he be in us his love will abound. We will love those who thus despitely use us and evil entreat us.

The flesh must die that awful death of crucifixion with its affections and lusts before we can experience this love for those who thus use us. I speak from personal experience.

Today I feel to be very little; not so large before the Lord as the smallest microscopic insect in before me, (and I inhale thousands of them in a breath) but I feel to pray for the Zion of our God. I feel to be in peace with all of my fellow beings and in fellowship with those whose fruit I have tasted and found it to be to the glory of God the Father, and I trust that if he has any more days for me to spend here on this earth he may keep me in this spirit. I don't want to return evil for evil but my true desire is to do unto all men just as I would have them to do unto me, let their opinions of me and their conduct towards me be just as it may.

I know that I am not accountable to God for any man's conduct save my own and I pray him to keep me in his love. I hope you will all feel it in your heart to pray to the Lord to keep me meek and humble before him and to bless me with that charity which has no evil for my neighbor.

The grace of God richly abound into you all and the God of love keep you all in his love forever in the name of Jesus Christ our Lord. Amen.

L. H. HARDY.

Reidsville, N. C. July 20, 1905.

My Dear Brethren and Sisters at Contentnea Church, and All the Dear Children of God Whom I Met while There:

Several of you asked me to send you a letter through the Landmark when I returned home. Oh that I could write one that would be full of love and praise to our great Redeemer; one that would be comforting to each dear child of God; but I feel my weakness so much, I fear to make the attempt though having a mind to write.

I have been requested by a great many brethren and sisters to write again, but if they knew me as I know myself, they would never ask me, for I feel to be so little sometimes that I think they can look in my face and see I am nothing. But I have been made to rejoice that some dear ones have enjoyed and received comfort in reading my poor letter.

I have only written a part of what I have experienced, and oh, that I could tell you more of it, but the half has never been told. If I could write like some of the dear sisters I would devote most of my time to writing to you all.

I sometimes feel, when reading such good letters from them, that I am nothing, and less than nothing, and that I will never write again, feeling that I expose my ignorance more and more every time I do. But when little is given little is required, so begging the good Lord to be with me, and direct my pen I will try to comply with your request.

I never expect a more pleasant time than the 3rd Saturday and Sunday in October when I was with you, and I wish I could thank each of you for the love and kindness so willingly manifested towards me. I love you all with my whole heart, soul and strength; if not deceived, I love you for Christ's sake, and I have tried

to ask him many times since I parted with you to continue to bless you. How thankful I felt for the sweet privilege of meeting with you all once more. I felt to exclaim as David, "Bless the Lord, oh, my soul; let all that is within me bless his holy name." It was a feast to my soul to behold your dear faces, some of whom I had met before, and a great many I had never met. I could see so much of our blessed Savior with you that I love you for his dear name's sake.

On Saturday, our dear and precious old brother and Elder Wm Woodard preached a very sweet sermon to me and the love of Christ shone so bright in his dear aged face that it caused me to love him more and more. While you were preaching, Brother Woodard, it was continually in my mind, "God bless him in his dear old age" and that is my prayer now, that he may continue to be with you, and bless you in your declining years, and I trust your last days may be your best days. You will not be on the stage of action much longer, and I don't suppose you have any desire to be.

I really can't see why you should have a single doubt that when the Lord takes you out of this sinful world that you will be happy in Paradise with God. If I could feel just as you looked to me, I would be perfectly happy.

On Sunday my cup ran over. I feel to say of a truth, the Lord was there. When you arose, Brother Boswell, and read your text I felt almost sure that you were blessed with the spirit of the Lord, and that the dear children of God who sat around you would be fed with that spiritual bread that comes down from heaven, and oh, how we did eat and were filled. You explained so beautifully the history of Joseph and his brethren. This is a very touching subject to me.

My dear brethren and sisters, you

should thank the Lord for so great a gift as your dear pastor. I believe you do esteem him as such. I was glad to see the love manifested towards him of which he is worthy. I love my pastor, if I know my heart, and I rejoice to see others love theirs. May the Lord bless you, Brother Boswell with his Holy Spirit in the future as he has in the past, that you may be able to continue to comfort the poor, little, hungry ones, as you did me, and many others. I was glad to know that your neighbors all loved you, and spoke so well of you, for a good name is rather to be chosen than great riches. I feel that you all are greatly blessed, and may the Lord continue to bless you, is my desire.

I enjoyed so much my stay at Brother Robert Boswell's Friday night, at Sister Barnes' Saturday night; and Brother Robert Lamm's Sunday night. You were all so kind to me; God forbid that I ever should forget you. I cannot find words to express my feelings towards you all; I can only try in my weak way to ask the Lord to reward you. I know that he is able and will do so, if I am one of his, for he plainly tells us "In as much as ye do it unto one of the least of these, ye do it unto me," and my dear brethren and sisters, I cling to that little hope that I am one of his blessed children. Among the few evidences I have that I am one, is my love for the brethren, another, that I receive the chastizing rod. I know I suffer for my disobedience and I believe every one taught of the Lord, does for if we are without chastisement, then are we bastards and not sons.

I arrived home Monday at 1 o'clock and found all well, for which I hope I feel thankful to the Lord. "Surely goodness and mercy have followed me the days of my life and I shall dwell in the house of the Lord forever."

God is so merciful to me, and oh! how I do try to thank him for the many blessings bestowed on me. All my losses, crosses and troubles have been a blessing to me. They keep me humble much of my time, at the feet of Jesus, begging for mercy, and that he will continue to bless me. "Though he slay me yet will I trust him." I have nowhere else to go, and I have found here a present help in trouble. His everlasting arm has ever been beneath me bearing me up in every storm. Sometimes when it seemed the waves would overflow me, my heavenly Father has been ever near, as he is to all his children, and not one of them shall ever perish. He calms the raging storm, and revives our drooping spirits with the light of his countenance. Oh! how I love him! I would that I could live nearer him than I do, but it seems when I would do good, evil is present with me, and the things I would not, that I do. I hope you will have a mind to pray for me; it does me good to know that even one of the Lord's people thinks of me. I don't feel that I can ever forget you all, and the pleasant moments spent with you. We would be pleased to have any of you visit us, and hope you will do so. We have some very good preaching at our little church by our dear pastor Elder Wm. Fly and Elder M. B. Williard a very good, humble minister of God, besides other good visiting ministers. We love to have them visit us--want to make them welcome, and hope they feel so when with us.

May the love of our Savior richly dwell with you all, and if we never meet again in this world I trust we may, by the grace of God meet in a better one than this, when all our sorrows will be over. Thus we can sing praises around the throne of God and see him as he is and be like him.

With much love, I am your sister
hope

MATTIE LUPER.

Sharpsburg, N. C.

Elders Gold and Lester:

Much Esteemed Brethren:—I did not think of my subscription to Zion Landmark having expired until two days ago. It was my intention to renew before it should. This reminds me of my frailty. I yet love to read the paper, do not think I ever enjoyed it more than during the past winter. I hope I may continue to be so favored of the Lord while I am here if consistent with his will.

My health is poor, but better than I could expect. I am now usually blessed with strength to pass from room to room on the lower floor, and some days to go in the yard, with help of a cane. I hope I am thankful for this.

Please pray for this least one of the household of faith, who is trusting in the Lord, and desires to have no confidence in the flesh.

Should you come near while I be here and could visit us, I would love to see you, and hear you preach again, unworthy and undeserving as I feel to be.

My mind is now carried back to the time when you and Elder Lester were here, and I remember with gratitude and love to God the chapter that you read and much of both sermons. The subject was Jesus and his people, which I enjoyed, feeling that I knew something experimentally of the comforting messages you both delivered, and feeling assured too, that they were in accord with the words of inspiration.

Well do I remember, also, something of the exercises of my mind before you came, firmly believing I would see some of the Lord's chosen people, and hear them talk of the good-

ness and mercy of God to usward.

Now while with thankfulness I have written this, I do not fail to remember with regret my imperfections and shortcomings. They even arise to mar my happiness. I so often fail to do things I would, and so often do those I would not. I feel there is a warfare going on within between the flesh and spirit, and at times am made to feel, or say, Oh, wretched being that I am!

I am trusting in Jesus Christ for deliverance from all these trials, and often find myself groaning within myself, waiting for the adoption, to wit, the redemption of the body. May the Lord bless you with grace for every need is the prayer of your unworthy sister, if a sister at all, saved by the unmerited grace of God.

S. J. BASHAM.

Stewartsville, Va.

Elders Gold and Lester:

Dear Brethren; if one so unworthy as I feel to be, may call you brethren. I am one more of the poor unworthy ones who have united with God's people.

I joined the church at High Hill the first Saturday in November 1902 and was baptized the day following. I believe with all my heart that the Primitive Baptist church is the true church, I have not a doubt about that. I love them better than any people on earth.

Dear Brother Gold the Landmark is so much comfort to me, I don't feel like I can do without it.

I don't want to miss a single number; I hope the Good Lord will bless me with means to pay for it while I live. It is not often I hear preaching, and your valuable paper is such a comfort to me. Enclosed find subscription for another year.

I hope you may be blest many more years to publish the truth, as you

have in the past. Please pray for me a minute. Your sister in hope of eternal life, saved by grace, if saved at all.

E. A. HARKEY.

Sicut N. C.

THE PREDESTINATION OF GOD

The apostle Paul in Romans, eighth chapter, tells us the "Whom he (God) did foreknow, he also did predestinate to be conformed to the image of his son," and in order this conformation, calling, justification, and glorification are necessary and all these things the Lord does himself. He calls the sinner; he justifies him by the blood of Jesus, and glorifies him through the perfect righteousness of Christ. This leaves the work of man out of it entirely so far as salvation is concerned. There is no one who can predestinate but God.

"The heart of man deviseth his way," but after all his planning and appointing he is often unable to do the things necessary to the accomplishment of the desired end. None can predestinate in the true sense of the word, without he has the power to work all the means necessary to bring about the end designed.

This power God alone has and he it is who works to the eternal salvation of his people; he is not waiting for others to bring about that which he predestinated but he does it himself by his own personal presence and grace, working by the Holy Spirit in the souls of those predestinated to eternal life.

He predestinated before the world was that those chosen in Christ, should in time be called to a knowledge of their sins, and then to a knowledge of salvation, provided in Christ for guilty sinners.

So in the fullness of time, he, himself, in the personal appearing of Christ, calls sinners to know himself as a sinner, and Jesus as a Savior, and there is no power in earth, besides that in

Jesus Christ that can do this most glorious work.

He also predestinated the justification of the sinner and, as no flesh can be justified in his sight by the deeds of the law he has predestinated the death of his Son; by which sacrifice the law is satisfied, and the sinner is justified, all because the choice of God made him a member of the body of Christ. This is manifested by the wonder-working power of his grace which he shed on us abundantly through our Lord Jesus Christ.

He also predestinated to glorify sinners and as this could not be done upon their own merits, he has given them Jesus and with his righteousness he is well pleased, and said when he came to die. "I have both glorified thee, and will glorify thee again." Jesus said, addressing the Father, "Behold I, and the children which thou hast given me."

He brought them with him, therefore, when he was glorified by his Father the members of his body were glorified in him hence are beyond the reach of Satan, and all his enemies. He may annoy them in the flesh but their lives he cannot take from them, for, "Ye 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."

Earthly fathers in their mind, often appoint great wealth and honor for their sons, but they fail many times through weakness to bring about their desires and though they may succeed in doing all that is necessary on their part, the scheme often fails because the son lacks either the will, or the ability to do his part, and so all that has been done is a failure.

This can never be true with God and his sons. "Beloved, now are we the sons of God." Our Father is abundantly able to do all he has predestinated and having done all the rest, he

will in his sons both to will and to do of his good pleasure.

The mind of the sons of men often are very different from that of their father's and the father cannot put his mind into his son—but with the heavenly Father it is very different. Though the mind of his sons are by nature unreconciled to him, he puts his law in their hearts. When he does this, they love the law of their Father and delight to do his will. "We have the mind of Christ" and "If any man have not the spirit of Christ, he is none of his."

Is it not wonderful and glorious to contemplate the work God has done for poor sinners? to remember that his thoughts toward us, are thoughts of peace, and not of evil, to give unto us an expected end?

How sweet to know there can never be any miscarriage in the predestination of our heavenly Father, for he is the sovereign ruler of the universe.

As he is ever present with his people and is himself doing all the work necessary to bring the expected end, he certainly will not allow any one to come between him and his loved ones.

Being present with an all seeing eye and an all powerful arm, he sees all their needs and will supply them, according to his riches in glory by Christ Jesus, who is worthy of all our praise, for he hath redeemed us by his blood, out of every nation, kindred, tongue and people.

To him be praise, honor, dominion and power, now and forever more. Amen.

JOSHUA T. ROWE.

Rowland Park, Baltimore, Md.

Elder P. D. Gold:

Dear Brother:—Do you ever get in such unbelief as to think there is no God no religion, no hereafter? I get in just that fix sometimes.

At other times I begin to review

my past life, and in looking back over the road I have come, I can see plainly that God's goodness and mercy have followed me all the days of my poor, unprofitable life. Then I want to fall down upon the ground, bury my face in the dust, and thank, praise and exalt his holy and righteous name until my soul is satisfied; but I cannot, there is something in the way—sinful flesh. Even after I have called him Lord of Lords, and iKing of Kings, just, holy and in righteousness are thy ways, oh, Lord there seems to be a name that is bigger, one that is dearer or sweeter, that I am unable to call him by, for want of language to express what I feel. On the other hand after I have confessed to the Almighty God, the everlasting Father, the Prince of Peace that I am unjust and unrighteous—there seems to be something wrong about me that I have not confessed, Jesus speaks words of comfort for me when he says, "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Yes, blessed—blessed in hungering and thirsting after righteousness. Do not I hate my own sins, yea, I hate my own life? Surely I do. If I could only live the life I desire to would I not be the worst earthly man that ever lived? Yes never would another foolish word of thought distress me. I would honor the God who has made me an heir of his, and joint heir with Jesus Christ, who lifted my feet out of miry clay, and planted them upon a rock, and put a new song in my mouth, even praises unto my God. If any one ought to praise him, it should be I, for surely I have more to thank him for than any one else. He has blessed me with food and raiment, with a good wife and children and with an humble hope beyond the grave, why do I yet find fault?

I look back to the time when a boy I went to a little thicket of pines.

I fell down upon the ground and begged God for mercy, seeing that justice would do me no good. Was I not blest then with sight to see my sins?

Knowing that God is God, and beside him there is no other, should I not be willing to bear persecution for his name's sake? The finger of scorn has been pointed at me, and I have been abused for identifying myself with the sect that is every where spoken against; but they are a people I love dearer than anything else on earth, and none of these things move me. I feel I have come out remarkably well, in that I have never been cast in a fiery furnace or in a lion's den.

When we consider that the carnal mind is enmity against God, not subject to the law of God—neither indeed can be," and that the natural man receiveth not the things of the spirit, for they are foolishness unto him neither can he know them, for they are spiritually discerned, we should not be surprised when the heathen rage and the people imagine vain things.

Even brethren sometimes rage at each other about absolute predestination.

Now, I confess I am an ignorant man, and have no desire to dispute with any brethren; but I feel like I have a right to explain my opinion about predestination. I believe with all my heart, soul and mind that God has predestinated and ordained a people to honor exalt and praise his name on earth; and after death, this people will have nothing else to do but to praise him; and none except those predestinated will do this.

As to time and eternal salvation. I am satisfied, that if it is not by grace I am lost, world without end. Now I have nothing more to say about predestination, time, nor eternal salvation.

If my brethren will keep sober, tell

the truth, pay their honest debts and keep out of Arminian company as much as possible. I will hold them in full fellowship, and will not squabble over little differences of opinion about certain passages of scripture. Some brethren around me do not believe as I do about feet washing, but we do not fall out about that. When I have an opportunity I expect to wash my brother's feet, and if some other brother prefers not to do so it is all right with me.

The doctrine of salvation by grace is a glorious doctrine to me and I would not give up the love and fellowship I have for the church and brethren to be made president of the United States, for the rest of my life.

May God bless you, and give you a heart to pray for your unworthy brother if one at all. G. A. GILES.

"And there was given unto me a reed, like unto a rod, and the angel stood, saying 'Rise and measure the temple of God; and the altar, and them that worship therein.'" Rev. 11:12.

This reed to my mind, is an experience of grace given to every minister of God, that he may preach to them who have an experience of grace. It measures their feelings better than they can themselves. As Moses' rod swallowed up the Egyptian's rod, so are their former notions swallowed up. How could that one tell my feelings so well? Because both are taught of the Lord.

The dove that Noah sent out returned in the evening with a leaf plucked from an olive tree, bringing to the inmates of the ark, the assurance that the waters were abated. This olive branch had the life of the tree, so they that preach must have Jesus or they cannot preach him.

"And the angel stood saying, rise and measure the temple of God."

"Know ye not that ye are the temple of God." When the angel of his spirit is with you you can rise and speak of his wonderful works; tell where he found you in a desert land, led you about and instructed you.

With David, you can say "He hath taken my feet out of the miry clay and placed them upon a rock, and put a new song in my mouth, even praises to God." So when one is blessed with the spirit of preaching experimentally it reaches some poor soul that is anxious to hear the good news. It is like cold water to a thirsty soul.

He has said by the mouth of the prophet. "I will send forth huntsmen, and they shall hunt them; I will send forth fishermen, and they shall fish them. I will say to the north, give up, and to the south, keep not back; I will bring my sons from afar, and my daughters from the uttermost parts of the earth."

The prophet Ezekiel speaks of this nature. He measured it by the four sides. He measured the east side with the measuring reed. The sun rises in the east and hastens to the place of going down. Now the measuring of the east side to my mind is the morning of our conversion, when the sun of righteousness rises in our benighted heart, and gives us knowledge of the glorious gospel of the Son of God. This is experienced by all God's people. The sun is the greater light which rules the day. Now you are no mere children of darkness, but children of the day or light. Having been brought from nature's darkness into the glorious light and liberty of the gospel you are no more under the law of sin and condemnation, but have been made free by the Son, and if he makes you free ye shall be free indeed.

"Behold the glory of the God of Israel came from the way of the east, and his voice was like the noise of ma-

ny waters and the earth shined with his glory." Then we feel we will never have any more trouble, all is joy, peace and love.

But the north side must be measured, where the cold chill winds come from. Doubts and fears seize us, and we question whether we have grasped the shadow and missed the substance. We slip away to some secret spot to pour out our soul in prayer to the God of heaven, that he will remove these doubts and love us freely for Jesus sake. The poor little one does not know that all this is working for good. "or as the rain and snow cometh down from heaven and returns not thither, but watereth the earth, and maketh it bring forth and to bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not turn unto me void but shall accomplish that which I please, and shall prosper in the thing whereunto I have sent it." How consoling to the poor little lamb of God! when the snow is gone, they can see it was all for good. He leads beside the still water and causes them to lie down in green pastures.

David says, "All thy works shall praise thee, and thy saints shall bless thee," so when the warm south winds began to blow, driving away the cold and snow, and causing the green sprigs of grass to appear which until now have been hidden from sight, we can see it was all for good. "The rain is over and gone and the voice of the turtle is heard again in the land." We have our winter as well as summer, sorrow may last for a night, but joy cometh in the morning. So lift up your heads, and look to the east where the wise men saw the star that stood over the young child, Jesus, the bright and morning star.

Let not your hearts be troubled, for Jesus is your prophet, priest and king,

your wonderful counsellor. He gently leads those that are with you; those in travail he will bring forth and to those who mourn on account of sin, he will reveal himself, "the fairest among ten thousand the one altogether lovely."

He came into the world to save sinners, and if we feel to be sinners we have the assurance he "came not to call the righteous, but sinners to repentance." The whole need not a physician, but they that are sick," sinners, condemned on account of sin.

Then "let us walk about Zion round about her; make well her bulwarks, and consider her palaces that we may tell it to the generation following."

Yours in hope,

T. W. McCLANAHAN.

Lanaham, W. Va.

"In the world ye shall have tribulation, but in me peace" are the words of our blessed Savior to his people.

If we are persecuted for righteousness sake, happy are we, even when our name is cast out provided we know it is because we are righteous. Do we not feel this is a great prop to our hope? which is an anchor of the soul, both sure and steadfast. Should there be anything so precious to us as Jesus, forerunner, who hath before us entered into the vail. To me, Christ is all in all, I feel we ought to thank and praise God that we are worthy to suffer for Christ's sake. I have born a great deal of persecution since my good mother died, but now it has been turned into joy. The Lord himself pleads the cause of the fatherless and widow.

When one goes to Jesus and inquires, "What shall I do, that I may do the will of God?" Jesus answered "Believe in God." If we believe in God, we love his people. If we help to cast out

ters, are we pleasing God? Pure and undefiled religion before God is this—to visit the fatherless and widows in their affliction and keep ourselves unspotted from the world. Not to add affliction, but to help take it away.

If we are in the spirit, we love the household of faith too well, dear brethren and sisters, to cast out the names of our fellow brethren, but would rather help to bear their burdens and so fulfill the law of Christ.

May we all examine ourselves and see if we are walking after the spirit or the flesh. To be carnally minded is death, but to be spiritually minded is life and peace. My prayer to God is, that peace may be with all true Israel.

MARY P. BUCKNER.

Floers Gold and Lester:

If you will allow me space in your valuable paper, which I have read for so long, and by which I have been much benefitted, I will try to say something in memory of my son, W. E. Lee, and nephew, R. B. Lee, who lost their lives on the railroad.

Both were engineers on the W. N. the name of one of our brothers or sisters.

W. E. Lee was killed instantly by running into a landslide, April 8, 95 aged 30 years, 2 months and 8 days.

R. B. Lee was instantly killed by running into a rail bent which threw his engine off the track, June 13, 1902, aged 35 years, and 8 days. They were raised together, were consistent and as devoted to each other as brethren. They were also brothers-in-law, having married sisters, Misses Mollie and Lula Long.

Robert leaves a wife and three children to mourn the loss of a kind husband and father.

W. E. Lee leaves one daughter, having lost his dear wife and two children fifteen months before.

It is indeed sad to all but especially so to us, their parents.

Farewell, dear boys, a long farewell,
We will meet on earth no more,
But oh, dear ones, we hope to meet
On yonder shining shore.

Our days are swiftly rolling by,
Our locks are turning gray,
A few more years of trouble here,
And we shall pass away.

Prepare us Lord for that great change,
When we must cross the shore
That we may meet with them in peace,
Our loved ones gone before.

Your sister in hope,
MRS. M. C. STOUGH.

Robesonville, Martin Co., N. C.

July 18, 1905.

Dear Brothers Gold and Lester:

I submit some recent thoughts on grace:

Grace is the exercise of love, and is divine undeserved favor.

Paul was the happy recipient of it in his extremity, by the heavenly message to him: "My grace is sufficient for thee."

Faith and hope are the outcome of the golden chain of love, grace, and mercy, that proceeds from the throne of God and reaches down and embraces every heir of promise in the person of the Lamb of God.

These find their is no sufficiency other than in the giver of grace and the author and finisher of that faith which works by love and purifies the heart, producing that hope which is the anchor of the soul, sure and steadfast, entering to that within the veil where Jesus has entered to make intercession for his redeemed until he presents every one to his Father in glory.

Justice and mercy meet and embrace each other in the covenant of grace,

made before time, then revealed by the Holy Ghost of the finished work of the Son of the Father of mercies to the subjects of grace who bear witness to the transcendently glorious work of grace.

This treasure in these earthen vessels is evinced by a meek and quiet spirit humbled under a sense of undeserved favor in even a drink of water or the air we breathe, yea the least of every divine favor in nature and in grace, in every good and perfect gift.

This grace in all its fulness prevails from the first to the second Adam and the consummation of the glorious redemption of the bride, the Lamb's wife. It comes from heaven to earth, raising the fallen from under the law and putting them under the reign of grace.

By the light of faith we view the intimate connection of earth and heaven through the channel of grace and mercy and find grace in time of need both in natural and spiritual blessings, realizing the assurance of the "promise of the life that now is and the life which is to come."

Yea this grace is the passport to heaven

S. W. OUTERBRIDGE.

Elders Gold and Lester:

I know I am so slow to do right, guess you have learned the same of me. I feel sure of heart that I can't live nearer my God than I do. At times I feel I am far off, yet I have so many things to be thankful for; the Lord has been so merciful to me, a wretched sinner. How it grieves me to see so much vileness in myself. I am nothing and less than nothing, and cannot do anything right of myself.

The Landmark comes regularly, oh, how I do enjoy reading it. I rejoice that I can see to read and hear from so many dear saints of God, and hear the Lord

praised and not man. I do want to be with you all, for I hear no preaching here. Dear ones, I feel like I want to go home to rest. I feel when I was there at church with all the dear saints, that it was a rest I can't find here.

I get so cold, but the Lord is good to poor me; when I have wandered, begged and prayed, until I have almost given up hope of hearing his voice again, the dark cloud passes and then I can rest in his love. Oh! what a merciful God is our God. "I want a heart to pray, and never cease." "Restore unto me the joys of thy salvation."

At times I know he speaks to this poor, sinful, worm of the dust. A short time ago I was down in the valley, oh! how dark those days were but dear ones 'tis my sins that cause these dark times to come.

"Afflictions, tho' they seem severe
Are oft in mercy sent."

In passing through this, he promised me in the resurrection I should be like him; it was enough. Jacob's strength was renewed.

Remember me to Sister Gold, and all the dear saints.

May the Lord spare you long to preach the gospel of Christ, which you do, cheering the hearts of the Lord's children. May the Lord and Savior Jesus Christ be with you all.

Your little sister, if one at all.

AMANDA P.

Elders Gold and Lester:

I have just been reading some old copies of Zion's Landmark which were handed me by Elder W. B. Perdue of this place.

They have afforded me great comfort. I have come to love you very much for the truth's sake, and because of your hope and trust is in the Lord.

I have just read in Vol. 32, No. 17 your remarks upon Brother Taylor's

inquiry. In one place you say, "My impression has been for years that deranged or insane people are possessed of the devil." Brother Gold I believe you will agree with me that this will bear modifying, or at least, that there are exceptions to this as a general rule, although I did not notice where you made any exception. You will certainly appreciate the fact that a deranged mind is often the result of a physical disability or injury which may as well come to the children of God as to any one else. I believe in these cases it is neither right nor scriptural to say that because of this, the devil has possession of them both soul and body, and I believe you will not disagree with me here.

I will cite a case to explain what I mean. A few years ago, I had a very dear sister in the flesh, and also in the spirit, who whispered God in the spirit, rejoiced in Christ Jesus and had no confidence in the flesh and who had a name with the Baptists. She was suddenly taken very ill with cerebro-spinal meningitis and after a few days her mind was very badly deranged, unbalanced owing to the ravages of the disease. In a few more days she died without ever becoming rational to her right mind. I could tell of many other similar cases but this will suffice to explain what I mean. There are cases that we know their trust has been in the strong arm of God, where brain by some accident or misfortune became affected so as to derange their minds. At this time, in the hour of sickness and in the presence of death, must we say that they are possessed by the devil?" Is it not true that we would feel more like saying they have fought a good fight, they have finished their course, and there is now laid up for them a crown of rejoicing.

Dear brother, this is not written I

hope, in the spirit of controversy, but in the spirit of love, and hope it will be read in the same spirit, and I think we will not differ much. I esteem you very much as a christian gentleman, as a sound Baptist and as a father in Israel; for no man can write the things you write, and exalt the Savior as you do, except God be with him.

May you be spared many years yet to comfort Zion. Although I never expect to see you in the flesh, yet I hope to commune with you often in the spirit. If it does not take too much of your valuable time, I would very much appreciate a letter from you; but don't want to be bothersome to you. If you feel it your duty to pray for such a one as I, remember me at a throne of grace, for I am saved by grace, if saved at all.

Yours in hope of a life in Christ.

J. H. HARDY.

Lauras, Col.

KEHUKEE ASSOCIATION.

The 140th annual session of the Kehukce Primitive Baptist Association is appointed to be held, D. V., with the church at Beargrass, Martin Co., N. C. the first Sunday (first day-) of October, 1905, and Saturday preceding and Monday following. Visitors from north and west and south should reach Riverett's on the branch of the Atlantic Coast Line railroad that runs from Rocky Mount to Plymouth, N. C., Friday evening, Sept. 29th, where they will be met and conveyed to suitable homes; and visitors from the east should reach Williamston, N. C., Saturday morning, where they will be met and conveyed to the Association. Ask for return rates on the railroad. All lovers of Bible truth are cordially invited to meet with us, for the worship of God.

S. HASSEL, Moderator.

M. T. LAWRENCE, Clerk.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVIII No. 19

WILSON, N. C., AUG. 15, 1905

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EDITORIAL

"And not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19.

1st. A caution is here urged, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, introducing into those things which he hath not seen, vainly puffed up by his fleshly mind."

It will not do to depend on the deity of carnal mind in the worship of God, as though human reason will guide safely. Nor will a voluntary, self-imposed or self directed submission to angels no greater than man answer. We must not only not worship men, but we must not worship angels who are no greater than men. Such worship is no where authorized in scripture, therefore it is voluntary as not commanded of God. To do this causes a forfeiture of all the reward granted unto them that worship God.

2nd. Jesus is the Head and the only head of the church. No man can therefore be the head, nor does any one desire to be who is blest with a sound mind. Jesus has all the qualifications

or is the fulness of God: the express image of his person, and the brightness of his glory. He is Head of the church, and head over all things to the church.

3rd. There is no qualification outside of Jesus—none in a single member of his church except as received of him. As the light of Jesus the sun shines the people of God are in that light, but the moment that light is withdrawn they are in total darkness. Sever the natural head from the body and at once all life is withdrawn from the body, and from every member of the body.

The church is the body of Christ. It receives life from the head and holds the head. The true church always holds the head. Therefore our professing to be a member of the body of Jesus Christ that does not hold the head would prove that it is not a member of his body. Such is the unity of Jesus the Head and the church the body that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord, for the whole body is girded by joints and bands having nourishment ministered. Surely this strength, joints and bands proves the body is fitly framed together, is intact in the power of the Head. Knit together. How securely is that fixed and interwoven which is knit together. The thread or three fold chord that knits this is love without beginning or end, even the everlasting love of God. And who can separate that which is thus knit together? Shall tribulation, distress, life, death, things present or things to come? Nothing shall be able even to separate those thus joined, braced, supported by and dwelling in the love of God.

4th. There is not only no decrease, falling away, failure or death in those thus joined to the Lord—married to him, members of his body: his flesh

and his bones, the body itself of him that filleth all in all; but there is positive increase, there is growth in the Lord, growing up into him in all things who is the head of all principality and power, or increaseth with the increase which is of God, which God gives. For Paul may plant and Apollas may water, but God giveth the increase. Of this government there shall be no end.

9th. For Jesus is the Mighty God, the Everlasting Father, and the Prince of Peace. The government is on his shoulder. The strength of the body is in the executive power of the shoulder which the head uses. Jesus works in his people, his body, the church for God works in his people to will and to do of his own good pleasure. There is nothing therefore too hard for the Lord to do. For Paul says, I can do all things through Christ which strengthens me.

The organization of the church of Jesus Christ is the greatest display of wisdom, mercy, grace power and glory ever revealed to the heavenly principles and powers, that in the ages to come might be known to the heavenly power and orders the glory and wishes of God in his church which is his body, the fulness of him that filleth all in all. P. D. G.

A dear sister wrote me that in reading the Landmark she felt like the Dead Sea is comparison with the Lord's people. She said the Dead Sea is always receiving but never giving. Well I have thought some of that. Literally it is a wonder that the rapidly flowing Jordan empties all its volume of water—quite a river—and other streams also empty their waters into the Dead Sea in the low basin, yet it having no outlet or escape, for these waters; but it never fills or increases, nor lessens its volume of water; so far as the eye of man can see.

She means she is dead as that sea, never giving out, always receiving, yet never giving to others. How do we know but that the power of the sun draws the waters of the Dead Sea into the air, and though not perceived by us cause its exhalations to water some unseen land, and serve his purpose in watering or moistening the parched desert.

The Son of righteousness shining on us causes us to feel black as the tents of Kedar, and worthless, unprofitable and vile so that we are of no value to others, though they do comfort us. Jordan pours its waters into the Dead Sea, and it all seems to be deadened and without any profit. But the Lord is glorified and none can deliver out of his hand. It is even thus O Lord; for great and marvelous are thy ways.

It is in, of and through the Lord Jesus the Sun of Righteousness that all good works are produced. We are created in Christ Jesus unto good works which God hath foreordained that we should walk in them.

Do not all waters flow into the oceans or seas yet are the seas increased in volume of water or size? What becomes of all this increase by the flowing of all streams into the seas. They are floated by clouds under the power of the sun until they water the earth again. Yet the Lord does all this. For of him and through him and to him are all things.

What profit are we? Surely salvation is of the Lord. P. D. G.

THE CHURCH OF JESUS CHRIST.

1st. The church of Jesus Christ is the joy of the whole earth—not that the earth takes so much delight in her, or that she is so beautiful to the world. For ye shall be hated of all men for my name's sake, and what they did to Jesus the green tree they should do to the

church the dry tree. But the church of Jesus Christ is as the rose among thorns, surrounded with the thorns and briars of persecution, yet how beautiful to behold, how fragrant in rich odors; how bright in color to those that have eyes to see, and ears to hear and a heart to understand.

She answers to Jesus alone which is above and is free, the joy of the whole earth—that is there is no place that has such joy or beauty. Here God dwells. This is the city of the living God, the heavenly Jerusalem. God walks in his people. He is their dwelling place and he dwells in them.

2nd. The church of God is redeemed by blood. Jesus laid down his life for the church of his love and his choice. This is the church of the first born which Jesus builds himself, and on himself, the chief corner stone, and in himself. For ye are dead and are risen with him that sitteth on the right hand of God, and your life is hid with Christ in God, therefore set your affection on things above, and not on things of earth. Ye also are complete in him who is the head of all principality and power. All the treasures of grace are hid in Jesus, and freely given to us in him.

3rd. Jesus loved the church and gave himself for it. She is his bride. Love is the great band of unity typified by marriage. Husbands are to love their wives, even as they love themselves. Christ loved the church and gave himself for it, and redeemed it from all iniquity; and shall present it to himself without spot or wrinkle, or any such thing. We are married to him who is risen from the dead, even Jesus. He is the Lord our righteousness and she shall be called the Lord our righteousness. The church of God shall be to the praise of the glory of God's grace and shall display the riches of his grace and shall shine in the

re-urrection above the brightness of the sun.

4th. The church of Jesus Christ is hid from the world, but the churches of worldly origin are well known to the world and are highly esteemed in and by the world, and when the world joins them they profess to acknowledge what they have believed all their lives, and that which seems right to the carnal mind.

But the church of Jesus is hid from the world. It is one with Jesus. If you see the beauty of the Lord in the love of his church you have seen the Lord and love the Lord. If you have seen your own vileness that is proof you have seen and know, or will see and know, the beauty of Zion. If you have seen the beauty of Mount Zion and walked about Zion, and behold her towers of strength then you feel you are unworthy of this church, but you love it, and desire to dwell there. We know we have passed from death unto life because we love the brethren. He that loveth is born of God. Loveth what? Loves the Lord God and his church which is the pillar and ground of the truth. The church is the body of Christ, the organized, embodied power of the Lord Jesus manifested in the flesh. When Jesus took upon himself a body of flesh and was found in fashion as man it was God manifested in the flesh. When Jesus is found in us the hope of glory here is the manifestation of the glory of God in the living creature. The gifts, graces, love, patience, goodness and brotherly kindness of the people born of God show the fruit and effect of the manifestation of Jesus Christ in the flesh, his crucifixion and his exaltation to glory. For Jesus shines in them, is revealed in them, appears in them, and they are changed into his image from glory to glory even as by the Spirit of the Lord.

So that the glory of the Lord is seen in his church by those whose eyes of their understanding are enlightened by the spirit of the Lord. The people of God are saved by the grace of God, and created in Christ Jesus unto good works which God hath before ordained that they should walk in them. Then what a wonder is the church of God.

P. D. G.

QUESTIONS.

The following questions have been asked me:

"When a young brother tells the church that he is impressed to preach ought the church to liberate him to go any where and every where that he wants to without first hearing him herself?"

Answer—Should a brother in the proper state of mind wish to confer with the church of his membership before going elsewhere to speak? Should he desire for them to hear him first and judge of his gift? Tarrying at Jerusalem, the mother church until endued with power from on high, is according to the pattern. In the very important matter of preaching the gospel one feeling the burden of that matter would desire the endorsement of his mother as a chain or ornament about his neck. Should the church in her proper mind desire to send out one she has never heard herself? If he has a gift surely the church of his membership would be glad to hear that gift and receive of the benefit herself. If he has no gift to be commended why should a church wish to turn loose on another that which she does not approve herself? Would we wish to burden others with what we would not carry ourselves?

The church is the judge of her own matters, and other churches should not be meddlers in the matters of outside churches. She is the judge of the gifts

of her own membership. If she is impressed that one is gifted, the church will be impressed with this also so when she hears the applicant if not before, if the Lord is in the matter. The church does not commend one to make him a preacher, but because he is one in her judgment.

It is too solemn a matter to turn one loose to go any where speaking in the name of Jesus that the church has not felt is called to preach the gospel. Nor should a beginner wish to go off on long trips without some established brother is with him. Even Paul usually had his companions.

Also the substance of the following question has been propounded by the same writer.

Then this brother goes to a sister church to preach for them, and this church has a pastor and this church appoints a committee to go to this church where this young brother is a member to ask his church to ordain him for an assistant pastor for their benefit.

This committee comes and states the object of their coming, and the case comes up, and two of the committee vote on the case, just enough to run it over the number that voted against it. Is this right?

Answer—The members of the committee had no right to vote being members of another church. Nor does a majority rule in the matter of ordaining preachers, choosing pastors, or receiving members. The church should be a unit in such important matters.

Again this writer states that this brother does not preach to the satisfaction of part of the church, and they are dissatisfied with the way he is doing, and good brethren warn him of the condition the church is in, and point him to the word of Holy Writ; yet he does not heed the warning, but still goes on trying to preach. Now is this

church in a condition to open her doors for the reception of members or to hold communion?

Answer—The true preacher of the gospel preaches peace, is a peace maker, and walks in good will even to them that are without. True preaching edifies, feeds, builds up, unites the flock: while false preachers divide and scatter the flock.

Heady and high minded contentious men give no evidence that they are followers of the meek and lowly Jesus.

The church should endeavor to settle her troubles, and the brethren should be subject one to another, and confess their faults one to another, and pray one for another, and be at peace among their selves.

It seems to me that they should be in peace when they open the door for the reception of members into fellowship, and when they observe the Lord's supper

I think the proper washing of each others feet might be a good thing to observe.

I have no idea what church this is, or who is this person causing this distress. I have written as it appears to me what is right for I love to hear of brethren walking in peace, love and general gospel order. P. D. G.

"Lord what will thou have me to do?" Recently in conversation with a man he stated that he considered man the architect of his own fortune, or that he was to decide what he should do, how he was to live, and what he should be, or that this is left to himself to decide. He also talked like he prayed. I said, what do you pray for? If a man is himself to decide what he shall do then why pray as Saul prayed: Lord, what will thou have me to do? If I am to determine what course I am to pursue then why pray to the Lord to decide what I shall do?

No doubt but that it is the nature

of man to choose what he shall do, or he feels that way and acts that way. But if a man is what he ought to be no doubt he feels that he is a servant, and is dependent on the Lord to direct and control him so that he may be led forth the right way. Have I a right to decide for myself what I shall do or be?

Free agency, as they call it, thus claims. But that is a pestilent fellow that brings rebellion into the camp. If the Lord be God serve him. The motto, "choose this day whom you will serve" is not an encouraging one for the man who does not seek for a choice whether he will decide to serve this or that false god. If it seems evil to you to serve the Lord, then choose between false gods. But serve the Lord. If the Lord be God serve him; if Baal be God, serve him. Have I the choice given me to do right or wrong? Have I this choice left or given to me? Does God give me the right to choose to do wrong? If I have the right to choose between good or evil then why condemn me for either choice I make.

Am I not far safer if my desire or prayer is to the Lord to lead me, or to decide what I shall do? If the Lord decides for me what I shall do is not that the best thing for me? Who was ever more blest than was Paul? He conferred not with flesh and blood but served the Lord. P. D. G.

Elder Gold:

Dear Sir:—Please forgive such a worthless worm of the dust as I feel myself to be, for not sending you remittance ere this, hoping and praying, that Jesus will speak peace to such a vile sinner as I am at some future time, unworthy as I feel to be, full of doubts and fears. He says only those who have heard the voice of his Son, and have been made alive can repent. I would be pleased to have you explain that passage of scripture some future

time, if not too much trouble.

Pray for a poor, wretched sinner like me.

Yours truly,

MRS. SARAH FANCHER.

Warwick, Orange Co., N. Y.

In nature one does not know or feel the depths of iniquity, or the plague of the heart of man. Those dead in sins do not feel their guilt. Such as are blind do not see it. Those self righteous boast they are not sinners. What have they to abhor in themselves? The wisdom that is from above is first pure. It requires purity in the subject of grace. When the Lord quickens the dead and opens the eyes of the blind then such see and feel the plague of their own heart, and begin to fear the Lord, and this is the beginning of wisdom. Such have much to repent of. Their entire life and conduct are corrupt to them, and they abhor themselves and repent, for repentance towards God is evidence that one is already alive from the dead, or has heard the voice of the Son of God. The change in one's feelings and course of conduct, or such feelings as you describe in your own case is the witness that you have heard the voice of the Son of God and are living. Godly sorrow works or produces repentance unto life or salvation. All your life you will be troubled more or less because you are not what you feel you ought to be. Self is our worst enemy. When our sins are forgiven we still have a sinful nature to trouble and distress us. But the grace of God is sufficient.

P. D. G.

I am requested to write concerning the case of Ananias and Sapphira, who lied to the Holy Ghost, and fell down dead. No doubt but they fell literally dead as the scriptures state. Examples showing the nature and the punishment of all sorts of trespass and sins occur, and are published as a warning to others. We are to remember

Lott's wife. If every transgression and sin under the first testament received a just recompense of reward how sore must be the punishment against the greatest of all dispensation which came by Jesus Christ the Son of God? In the administration of his kingdom by the Holy Ghost sowing to the Spirit brings a harvest wherein life everlasting is reaped, but sowing to the flesh brings death.

Ananias and Sapphira, under the power of the devil, tempted God, or lied to the Holy Ghost. Such presumption brought instant death. This example caused great fear to fall on the people, and of the rest no man dared to join themselves to the church which that Ananias and Sapphira dared to join themselves to the church which was a great sin of presumption, and an alarming example of punishment befel them so that great fear fell on all that witnessed this.

Such examples stand as warnings, and the wise will lay them to heart, while the transgressors pass on and are taken. Every one that fears God will take heed to his steps. The prudent foresees the evil and hides himself. Then this case stands as a warning telling what is sure to come sooner or later to all such transgressors. For almost all cases forbidden are violated, and the violator is manifested and punished.

The effect of sin is deadening. He that is presumptuous to sin as Ananias and Sapphira who had agreed to tempt God, are the greater sinners. Such as sin from ignorance obtain mercy, for our God is merciful. When they are humbled and repentance is granted unto them they live before God and the church. But for such a sin against the Holy Ghost there is no forgiveness. Such are not the Lord's people, and are slung out as chaff and burned, while the wheat is gathered into the

garer. The Lord's people do not desire thus to act, but are afraid to sin against God, and against the cause of truth, and they speak the truth every man to his neighbor. For they love holiness, and hate deceits and lying.

P. D. G.

What am I? who am I, and what is my life? Life is called a vapor. Compared with eternity what is time or my life? All the mathematicians might spend all their lives in computing eternity, yet they never could tell what it is. They might compute all that figures could count, yet that would not give any idea of the duration of eternity. One drop of water does bear some ratio to the ocean of water. But all the numbers of mathematics that could be counted would bear no ratio to eternity. It is forever.

In this life we seek changes, and are not long content in any position or condition. This is proof that we are not right. For if one is in proper shape with himself things outside of him do not have much weight with him. But in eternity the redeemed shall be forever satisfied, because there is nothing either within themselves or without them that they are not perfectly at peace or satisfaction with. No changes will ever come in eternity, because it is perfection.

One not born of God could have no consciousness of this state of things, because one not born of God has no conception of perfection. Those led by the Spirit of God know that when they awake with the likeness of Christ they shall be satisfied.

What am I to cherish such a hope of heaven? Who has wrought in me such a hope or such desire? By nature I am in no sense like the Lord, though in the creation Adam was made in the likeness of God, yet by transgression he is separated from his

maker. He did not retain his uprightness. But in the resurrection from the dead the Lord will change our vile body, and it shall be fashioned like his glorious body.

By the grace of God this is wrought.
By the grace of God I am what I am.

P. D. G.

OBITUARIES

ANDREW J. WALTON.

The monster death claimed for its prey our beloved brother Andrew J. Walton, who departed this life April 25, 1905. He united with the church at Willow Springs the 4th Saturday in July 1883, and his dear wife united with the same church in October following. Brother Walton was born August 19, 1845, showing that his life on earth was nearly sixty years. He was married to Sister Walton on the 22nd of December 1866, and by this union there was one son. He together with sister Walton are left to mourn the absence of an affectionate father and husband, but not as those who have no hope. Several years after Brother Walton united with the church at Willow Spring, he took a letter from said church and united with the church at Willow Spring, he took a letter and there was never a charge against him during his membership on earth. The unworthy writer (His Pastor) was sent for by his request a few days before he died and visited him and found him strong in the faith, and willing to obey the call of his blessed Master, and his comforting are the sweet words: "Blessed are the dead who die in the Lord."

May the good Lord bless our afflicted Sister and son, and enable them to kiss the rod with which he has afflicted them, and if it be God's holy will, may they meet him on the heavenly shore, to range with infinite delight in the haven of everlasting rest, is the desire of the unworthy writer

J. A. T. JONES.

MAMIE WHITLEY.

Little Mamie Whatley, infant daughter of C. C. and E. C. Whatley, was born December 10, 1897, and died May 19, 1898:

We miss her, Oh! we miss her
How much no one can know,
And yet we know 'twas best that she,
Should from earth to heaven go.

She was gentle, kind and loving,
And Oh! it seemed so bad,
And still we know it's best for her
For she is now at home with God.

Her suffering now is ended
No more she'll feel a pain,
And we know her great loss
Is her eternal gain.

Then why should we grieve or weep,
When we know she is at rest,
Sleep in Jesus blessed sleep
At home among the blessed.

At peace, at rest in heaven
We know that she must be,
At home with God for ever,
In a grand eternity.

—Mama.

JEWEL WHATLEY.

Little Jewel Whatley, infant daughter of C. C. and E. C. Whatley, was born April 23, 1901, and died August 14, 1901.

Could we but hear its little tongue,
So sweetly sing the heavenly song
Could we but see its smiling face,
Delighted with the happy place.

We could not wish it back again,
But say dear Jewel with God remain,
We'll try to gain that peaceful shore,
Where those who meet shall part no more.

—Mama.

CURTIS WHATLEY.

Curtis Whatley, the infant son of C. C.

and E. C. Whatley was born November 1, 1903 and died April 4, 1905.

The little babe is gone to rest,
To reign with God forever blest,
His little tongue will always praise,
A Savior's love redeeming grace.

Far from a world of sin and strife,
It now enjoys a heavenly life,
And joins to praise and shout and sing,
And make the heavenly arches ring.
—Mama.

LEACON HENRY A. BRUMFIELD.

It being Brother Brumfield's request that I should write his obituary I will now make the attempt while I feel in capable of doing justice to such a brother.

Brother Brumfield was born in the country of Pittsylvania, on the 12th day of January 1833, and died April the 23, 1905, making his stay on earth 72 years, 3 months and 11 days. He died from paralysis. Brother Brumfield was indeed an exemplary man, worthy of being a pattern for any and all to follow. He delighted in all that was right and just and disdained all that was wrong or mean. He was honest and upright in all of his dealings. I have known him ever since he joined the church, and all the time that I served the church, and never saw any thing in him that I could censure or condemn him for. He was a man that will be missed in his family and also in his neighborhood. He loved his family and made ample provision for their support, and was ready to deny himself for their comfort and pleasure. He was often called on to arbitrate or settle disputes and questions in his neighborhood, which he did with meekness, and always endeavored to make and have peace. He was a lover of peace, and he was kind and obliging, and at all times ready to help his neighbors do anything they could not do themselves. He seemed to be a wall wisher to all; there did not seem to be any selfishness or pride about

Lim, but he was an humble and Christ-like man, and loved his church, and filled his seat at every church meeting unless providentially hindered, and was always ready to do his full part in helping his pastor, or raising any contributions. When the meeting house at Mt. Zion was built, though he was not a member he took an active part in it, and did as much if not more than any other person that was interested in it. He was ready to do his part in all that he undertook and what he had no faith in he had nothing to do with. He was a firm believer in Salvation by Grace, and seemed to enjoy at all times a Godly conversation.

I trust the Lord will reconcile the bereaved wife and children to the dispensation of his providence, and enable them to feel that their loss is his eternal gain; for we feel that he has gone to his reward, and that his body will rest until Jesus shall come and fashion it like unto his own glorious body.

S. M. PRICE.

G. W. CARTER.

It is with a sad and lonely heart that I attempt to write the obituary of my dear father, G. W. Carter, who was born November 13, 1833, and died March 12, 1905. As my dear mother's death was in the Landmark, I desired to write this sketch of his life for the paper he loved so well to read.

He was a good father and loving husband to my mother; they lived happily together. After mother died he still stayed at home with some of his grand children. He was sick about one week. Was taken with paralysis but soon got so he could speak and was in his right mind, then had what the doctors thought was blood poison, which soon carried him home with dear mother to their God.

Oh! how sad it was to give up the last one of the home. He was the father of four children, two boys and two girls, all living.

They all stayed with him during his few

days of sickness, and did what they could to comfort him, but all that could be done by children, friends and doctors, could not keep him with us.

'The Lord giveth and the Lord taketh away, blessed is the name of the Lord.'

It was sad for me to give up my father and think the place will no more be home to me. His doors were always open for his friends, brothers and preachers. It is wrong for me to grieve, for he was so strong in the faith, having lived a faithful member for a number of years. He said a few days before he died, that he had only missed three of his regular meeting days, and said to me, "Mollie, there are few of my age can say that; today is my meeting day, my seat will be vacant."

For three or four days before he died he talked and prayed all the time. Oh! how happy he seemed to be. If I could think my last hours would be half so happy as his; my burden would not be so hard to bear.

He lived to see all his children married and off to make a living for themselves.

I will close asking the Lord to watch over his four children for his sake, especially myself, as I feel so unworthy.

MOLLIE E. M'COLLUM.

MRS. SUSAN ANN M. M'GHEE.

Daughter of Thomas D. and Elizabeth Frith, was born in Franklin County, Va. March 19, 1826; died July 29 1904 aged 79 years 4 months, and 10 days.

On January 26, 1847 she was united in marriage to Elder John McGhee, and of this union were born nine children, four boys, and five girls. Three of the girls died while very young, so there are left an aged husband, four sons and two daughters, besides a host of relatives and friends, to mourn her loss.

In August 1853 she professed a hope in Jesus and was baptized by Elder Arnold Walker, on October 14, of the same year. She was a member of the Primitive Baptist church nearly 37 years and during that

time never preferred a charge against a member, neither was there one against her. She was a wife indeed; was very kind and affectionate to her children, and kind to her neighbors, especially in sickness would so lend a helping hand.

Her conversation was religious and many pleasant hours have been spent under her hospitable roof. I think she was a christian.

I often wish I could fill the place of mother-in-law as well as she did. She was very kind to me.

Although a great sufferer, she bore her afflictions cheerfully. All was done for her that loving hands could do, but God's own appointed time had come to call her to himself. She was taken ill December 25, 1903 with bilious colic, and was never well again. In June 1904 she was paralyzed, and unable to speak. In July she seemed to lose her hearing and remained in that condition until the 29th. July when she fell asleep in Jesus, such sleep, from which none ever wake to weep. Dear old father at 4 four children were present when the end came.

On the day following amid a large concourse of relatives and weeping friends, the funeral was conducted by Elders Peter Corn and G. F. Dyer, after which the remains were interred near her home, there to await the resurrection.

MARTHA M'GHEE.

MRS. MARY JANE KING.

By request of the bereaved son John L. King, I send for publication an obituary notice of his faithful mother. This worthy woman was the daughter of Perry and Annie Callill. She was born August 22, 1828, died May 5, 1905 making her stay on earth nearly seventy eight years.

On December, 1850 she was married to Capt Thomas H. King, and seven children were born to them; one preceeded her to the grave, leaving six children and an aged husband to mourn that loss of a dear wife and mother.

I wish I were able to write as I think

this noble woman deserved, that all might realize in her life the many virtues and traits of character that are so worthy of emulation. But it would be useless for me to attempt such a thing, so I only wrote some things which will be endorsed by all who knew her.

As a wife, she was very kind, and her care and anxiety for the comfort of her husband would be hard to excel. As a mother she was indeed a faithful one.

All who lived near her will say there never was a better neighbor, she was always ready to do what she could. As a christian woman her walk was good; though she never joined the church, she had been a professor for many years; was a strong believer in salvation by grace, and her faith was so strong she told several a few days before she died that she was not afraid to die. This should comfort the children and aged husband left to mourn.

How sad it is for you all, when you look around the old home, and miss the noble wife and loving mother, who always had a kind word, and pleasant smile for every one, whose voice is now hushed in death. But your loss is her gain; she has only paid the debt we all must soon pay. The grave will hold the body till the resurrection morn, then will be brought to pass "Oh, death where is thy sting, oh, grave where is thy victory." Thanks be unto God who giveth us the victory through our Lord Jesus Christ." I know how to sympathize with them who have lost loving wives, also with children in the loss of a good mother. May the Lord enable you to bear this sad affliction, and may he give to the aged husband, and to the children a good hope, that when you come to the hour of death, you may go to her, for you know she cannot come to you. We believe she is at rest, no more to be troubled by disease or this sinful world.

Children, remember your mother's noble counsel and instruction and try as nearly as you can to imitate her. Be kind to your aged father, and administer to his needs.

May God bless you all, and save you

in his kindness and may you be reconciled to him, "who works all things after the counsel of his own will," is the prayer of your friend and well wisher,

Z. T. TURNER.

June the 12th, 1905, Dr. John Thorne, of Baltimore, passed away. He was I suppose the oldest member of the Old School Baptists in Baltimore, and one of most famous. I have known him 33 years, and saw many noble, lovable and useful traits in his character. He was well known for his hospitality, his zeal, and his earnestness, his devotion to the cause of truth, his fervency in doing what he thought was right.

He was preserved to a remarkable old age—about four score and five years.

Few men I have ever known were like him.

His individuality was remarkable. His meekness under the appearance of blessings was remarkable.

We shall miss him. He is gone where there are no shams, nor deceptions, no wants to them that love God.

P. D. G.

The Mill Branch Union meets with the church at Simpson's Creek

APPOINTMENTS :

L. H. HARDY,

Saturday and third Sunday in September, Prospect Hill.

Sunday night, J. W. Terry's.

Thence to the Eno Association.

Thence to the Little River Association Monday after, Smithfield.

Tuesday, Memorial.

Wednesday, White Oak, Wilson Co.

Thursday, Old Sparta.

Friday, Coneto.

Thence to the Kehukee Association.

Tuesday after, Great Swamp.

Wednesday, Red Banks.

Thursday, Tyson's.

At night Farmville.

Thence to the Contentnea Association.

Tuesday after, Meadow.

Wednesday, Mewbornes.

Friday, Cypress Creek.

Thence to the White Oak Association.

Tuesday after, Muddy Creek.

Thursday, Nahunta.

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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.

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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.

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

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

HE KNOWETH THE WAY.

I know not; the way is so misty,
The joys or the griefs it shall bring,
What clouds are o'er hanging the fu-
ture,

What flowers by the roadside shall
spring;
But there's One who will journey beside
me,

Nor in weal or in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."

Stand where the cross roads are meet-
ing,

And know not the right from the
wrong;

No beckoning fingers direct me,

No welcome floats to me in song,

But my guide will soon give me a to-
ken,

By wilderness, mountains, or lake
Whatever the darkness about me,

"He knoweth the way that I take."
And I know that the way leadeth
homeward

To the land of the pure and the blest,
To the country of ever-fair summer,

To the city of peace and of rest;

And there shall be healing for sickness,

And fountains life's fever to slake,

What matters beside? I go heavenward.

"He knoweth the way that I take."

—Selected.

THE MUTE CHRISTIAN UNDER
THE SMARTING ROD."

(Selected.)

(iii.) The third thing is to discover
what a holy, a prudent silence under af-
fliction doth not exclude.

1. First, a holy, a prudent silence un-
der affliction doth not exclude and shut
out a sense and feeling of our afflictions.
(1st Co. xxxix. 9.) Though he "was
dumb, and laid his hand upon his
mouth," yet he was very sensible of his
affliction; verses 10, 11: "Remove thy
stroke away from me, I am consumed
by the blow of thine hand. When thou
with rebukeest dost correct man for in-
iquity, thou makest his beauty to con-
sume away like a moth; surely every
man is vanity." He is sensible of his
pain as well as of his sin; and having
prayed off his sin in the former verse,
he labours here to pray off his pain.
Di-eases, aches, sickness, pains, they
are all the daughters of sin; and he that
is not sensible of them as the births and
products of sin doth but add to his sin,
and provoke the Lord to add to his suf-
ferings (Isa. xxvi.—II.) No man shall
ever be charged by God for feeling his
burden, if he neither fret nor faint un-
der it. Grace doth not destroy nature,
but rather perfect it. Grace is of a
noble offspring; it neither turneth men
into stocks nor to stoics. The more
grace, the more sensible of the tokens,
frowns, blows, and lashes of a displeas-
ed Father. Though Calvin, under his
greatest pains, was never heard to mut-
ter nor murmur, yet he was heard often
to say, "How long, Lord, how long?"

A religious commander being shot in battle, when the wound was searched, and the bullet cut out: some standing by pitying his pain, he replied, "Though I groan, yet I bless God, I do not grumble. God allows his people to groan, though not to grumble. It is a God-provoking sin to be stupid and senseless under the afflicting sevenfold hotter, who is in the furnace but feels it not (Isa. xliii. 24. 25.) "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and he hath set him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart." Stupidity lays a man open to the greatest fury and severity.

The physician, when he findeth that the portion which he hath given his patient will not work, he seconds it with one more violent; and if that will not work he gives another yet more violent. If a gentle plaster will not serve, then the chyrurgeon applies that which is more corrodng; and if that will not do, then he makes use of his cauterizing knife. So when the Lord afflicts, and men feel it not; when he strikes, and they grieve not; when he wounds them, and they awake not; then the furnace is made hotter than ever; then his fury burns, then he lays on irons upon irons, bolt upon bolt, and chain upon chain, until he hath made their lives a hell. Afflictions are the saints' diet-drink; and where do you read in all the Scripture that ever any of the saints drunk of this diet-drink, and were not sensible of it?

2. Secondly, A holy, a prudent silence doth not shut out prayer for a deliverance out of our afflictions. Though the Psalmist lays his hand upon his mouth in the text, yet he prays

for deliverance; verse 10, "Remove thy stroke away from me;" and verses 11-12, "Hear my prayer, O Lord! and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. Oh spare me, that I may recover strength before I go hence and be no more;" (James v. 13.) "Is any among you afflicted? let him pray; (Psa. 115 "Call upon me in the day of trouble; I will deliver thee, and thou shall glorify me." Times of affliction, by God's own injunction, are special times of supplication. David's heart was more often out of tune than his harp; but then he prays, and presently he cries, "Return unto thy rest, O my soul." Jonah prays in the whale's belly, and Daniel prays when among the lions, and Job prays when on the dung-hill, and Jeremiah prays as they were when in a storm, they cry every man to his god (Jonah i. 5, 6.) To call upon God, especially in time of distress and trouble, is a lesson that the very light and law of nature teaches. The Persian messenger, though an heathen, Aeschylus observeth, saith thus: "When the Grecian forces hotly pursued our host, and we must needs venture over the great water Strymon, frozen then, but beginning to thaw, when a hundred to one we had all died for it, with mine eyes I saw, saith he many of those gallants whom I had heard before so boldly maintain that there was no God, every one upon his knees, and devoutly praying that the ice might hold till they got over." And shall blind nature do more than grace? If the time of affliction be not a time of supplication, I know not what is.

As there are two kinds of antidotes against poison, viz., hot and cold, so there are two kinds of antidotes against all the troubles and afflictions of this life, viz., prayer and patience; the one hot, the other cold; the one quenching,

the other quickening. Chrysostom understood this well enough when he cried out: Oh! saith he, it is more bitter than death to be spoiled of prayer; and thereupon observes that Daniel chose rather to run the hazard of his life than to lose his prayer. Well, this is the second thing: A holy silence doth not exclude prayer.

But, 3. Thirdly, A holy, a prudent silence doth not exclude men's being kindly affected and afflicted with their sins as the meritorious cause of all their sorrows and sufferings (Lam. iii. 39. 40:) "Wherefore doth a living man complain, a man for the punishment of his sin? Let us search and try our ways, and turn again to the Lord;" (Job. xl. 4. 5:) "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I proceed no further;" (Micah vii. 9:) "I will bear the indignation of the Lord, because I have sinned." In all our sorrows we should read our sins; and when God's hand is upon our backs, our hands should be upon our sins.

It was a good saying of one, "I hide not my sins, but I shew them; I wipe them not away, but I sprinkle them; I do not excuse them, but I accuse them. The beginning of my salvation is the knowledge of my transgression." When some told Prince Henry, that delicious humani, that darling of mankind, that the sins of the people brought that affliction upon him, "Oh no!" said he, "I have sins enough of my own to cause that." "I have sinned," said David, "but what have these poor sheep done?" (2 Sam. xxiv. 17.) When a christian is under the afflicting hand of God, he may well say, I may thank this proud heart of mine, this worldly heart, this forward heart, this formal heart, this double heart, this backsliding heart, this self-seeking heart of mine; for that this

cup is so bitter, this pain is so grievous, this loss so great, this disease so desperate, this wound so incurable; it is mine own self, mine own sin, that hath caused the floods of sorrows to break in upon me.

But, 4. Fourthly, A holy, a prudent silence doth not exclude the teaching and instructing of others when we are afflicted. The words of the afflicted stick closely; they many times work strongly, powerfully, strangely, savingly, upon the souls and consciences of others. Many of Paul's epistles were written to the churches when he was in bonds, viz., Galatians, Ephesians, Philippians, Collossians, Philemon; he begot Onesimus in his bonds (Philem. 10.) And many of the brethren in the Lord waxed bold and confident by his bonds, and were confirmed and made partakers of grace by his ministry when he was in bonds (Philip. i. 7. 13. 14.) As the words of dying persons do many times stick and work gloriously, so many times do the words of afflicted persons work very nobly and efficaciously. I have read of one Adrianus, who, seeing the martyrs suffer such grievous things for the cause of Christ, he asked what that was which enabled them to suffer such things? and one of them named the (1 Cor. ii. 9.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This word was like apples of gold in pictures of silver (Prov. xxv. 11.) for it made him not only a covert, but a martyr too. And this was the means of Justin Martyr's conversion, as himself confesseth. Doubtless many have been made happy by the words of the afflicted. The tongue of the afflicted hath been to many as choice silver. The words of the afflicted many times are both pleasing and profitable; they tickle the ear, and they win upon the heart; they slide

insensibly into the hearers' souls, and work efficaciously upon the hearers' hearts: (Eccles. x. 12,) "The words of a wise man's mouth are gracious," or grace as the Hebrew hath it; and so Jerome reads it *Verba aris sapientis gratia*, the words of the mouth of a wise man are grace. They minister grace to others, and they win grace and favours from others. Gracious lips make gracious hearts; gracious words are a grace, an ornament to the speaker, and they are a comfort, a delight, and an advantage to the hearer.

Now the words of a wise man's mouth are never more gracious than when he is most afflicted and distressed. Now you shall find most worth and weight in his words; now his lips like the spouse's, are like a thread of scarlet; they are red with talking much of a crucified Christ, and they are thin like a thread, not swelled with vain and unprofitable discourses. Now his mouth speaketh of wisdom, and his tongue talketh judgment, for the law of the Lord is in his heart (Psa. xxxvii. 30;) "now his lips drop as honeycomb" (Cant. iv. 11;) now his tongue is a tree of life, whose leaves are medicinal (Prov. xii. 18.) As the silver trumpets sounded most joy to the Jews in the day of their gladness, so the mouth of a wise man, like a silver trumpet sounds most joy and advantage to others in the days of his sadness (Num. x. 10.)

The heathen men could say, *Gnaus loquutus, aulea animi aperit*: when a wise man speaketh, he openeth the rich treasure and wardrobe of his mind; so may I say, when an afflicted saint speaks, oh the pearl, the treasures that he scatters!

But, 5. Fifthly, A holy, a prudent silence doth not exclude moderate mourning or weeping under the affliction hand of God (Isa. xxxviii. 3;) "And Hezekiah wept sore," or as the Hebrew hath it, wept with great weep-

ing. But was not the Lord displeased with him for his great weeping? No! (verse 5,) "I have heard thy prayers, I have seen thy tears; behold, I will add unto thy days fifteen years." God had as well a bottle for his tears, as a bag for his sins (Psa. lvi. 8.) There is no water so sweet as the saints' tears, when they do not overflow the banks of moderation. Tears are not mutes; they have a voice, and their oratory is of great prevalency with the Almighty God. And therefore the weeping prophet calleth out for tears: (Lam. ii. 18,) heart crieth unto the Lord: O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest: let not the apple of thine eye or, as the Hebrew hath it, let not the daughters of thine eye be silent." That which we call the ball, or the apple of the eye, the Hebrews call the daughter of the eye, because it is as dear and tender to a man as an only daughter; and because therein appears the likeness of a little daughter. Upon which words, saith Bellarmine. . . * . . * . . * Cry aloud, not with thy tongue, but with thine eyes; not with thy words, but with thy tears; for that is the prayer that maketh the most forcible entry into the ears of he great God of heaven. When God strikes, he looks, that we should tremble; when his hand is lifted high, he looks that our hearts should stoop low; when he hath the rod in his hand he looks that we should have tears in our eyes, as you may see by comparing of these scriptures together. (Psa. lv. 2. xxxviii. 6; Job xxx. 26-32.) Good men weep easily, saith the Greek poet; and the better any are, the more inclining to weeping, specially under affliction; as you may see in David, whose tears, instead of gems, were the common ornaments of his bed, Jonathan, Job, Ezra, Daniel, etc. How, saith one, shall wipe away my tears in heaven, if I shed none on earth? And how shall I

reap in joy, if I sow not in tears? I was born with tears and I shall die with tears; and why then should I live without tears in this valley of tears?

There is as well a time to mourn, as well as a time to dance (Eccles. iii. 4.) The mourning garment among the Jews the black garment, was the mourning garment; (Psa. xliiii. 2.) Why go ye mourning? The Hebrew word Kedar signifies black. Why go ye in black? Some-time Christians must put off thir gay ornaments, and put on their black, thir mourning garments (Exod. xxxii. 36.)

But, 6th. A gracious, a prudent silence doth not exclude sighing, groaning, or roaring under afflictions. A man may sigh and groan, and roar under the hand of God, and yet be silent. It is not sighing, but muttering: it is not groaning, but grumbling; it is not roaring, but murmuring that reposed a holy silence: (Exod. ii 23.) "And the children of Israel sighed by reason of the bondage." (Job iii. 24.) "For my sighing cometh before I eat." or as the Hebrew hath it, before my meat; his sighing, like bad weather, came unseent for and unsought; so (Psa. xxii. 1.) "My God! My God! why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?" (Psa. cxlii. 3.) "When I kept silence my bones waxed old through my roaring all the day long." He roars, but doth not rage; he roars, but doth not repine. When a man is in extremity, nature prompts him to roar, and the law of grace is not against it; and though sighing, roaring, groaning, cannot deliver a man out of his misery: they do give some ease to a man under his misery. When Solon wept for his son's death, one said to him, Weeping will not help. He answered Alas! therefore do I weep, because

weeping will not help. So a Christian many times sighs, because sighing will not help; and groans, because groaning will not help; and he roars, because roaring will not help. Sometimes the sorrows of the saints are so great that all tears are dried up, and they can get no ease by weeping; and therefore for a little ease they fall a sighing and groaning; and this may be done, and yet the heart may be quiet and silent before the Lord. Peter wept and sobbed and yet was silent. Sometimes the sight and groans of a saint do in some sort tell that which his tongue can in no sort utter.

But, Seventhly, A holy, a prudent silence doth not exclude nor shut out the use of any just or lawful means, whereby persons may be delivered out of their afflictions. God would not have his people so in love with their afflictions: (Matt. x. 23.) "But when they persecute you in this city, flee you into another;" (Acts xii. 5.) When Peter was in prison, the saints thronged together to pray, as the original hath it (ver. 12;) and they were so instant and earnest with God in prayer, they did so beseech and besiege the Lord, they did so beg and bounce at heaven's gate (ver. 5.) that God could have no rest, till, by many miracle: of power and mercy, he had released Peter as a bosom favor to them: (Acts ix. 23, 25.) "And after that many days were fulfilled, the Jews took counsel to kill him; but their laying in wait was know of Saul; and they watched the gate day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket." The blood of the saints is precious in God's eye, and it should not be vile in their own eyes. When providence opens a door of escape there is no reason why the saints should set themselves as marks and butts for their enemies to shoot at: (2

(1 Pet. iii. 1, 2,) the apostles desire the brethren to "pray for them, that they may be delivered from unreasonable (absurd) and wicked (villianous) men; for all men have not faith." It is a mercy worth a seeking to be delivered out of the hands of absurd, villainous, and troublesome men. Afflictions are evil in themselves, and we may desire and endeavour to be deliver'd from them (James v. 14, 15; Isa. lxxvii. 1821.) both inward and onward means are to be used for our own preservation. Had not Noah built an ark, he had been swept away with the flood, though he had been with Nimrod and his crew on the tower of Babel, which was raised to the height of one thousand five hundred and forty six paces, as Helyn reports. Though we may not trust in means, yet we may and ought to use the means; in the use of them, to that God that can only bless them, and you do your work. As the pilot that guides the ship hath his hand upon the rudder, and his eye on the star that direct; him at the time; so when your hand is upon the means, let your eye be upon your God, and deliverance will come. We may neglect God as well by neglecting of means as by trusting in means; it is best to use them, and in the use of them, to live above them. Augustine tells of a man, that being fallen into a pit, one passing by falls a-questioning of him, what he made there, and how he came in? Oh! said the poor man, ask me not how I came in, but help me, and tell me how I may come out. The application is easy.

But, 8. Eightly, and lastly, A holy, a prudent silence doth not exclude a just and sober complaining against the authors, contrivers, abettors, or instruments of our afflictions: (2 Tim. iv. 14.) "Alexander, the coppersmith, did me much evil; the Lord reward him according to his works." This Alexan-

der is conceived by some to be that Alexander that is mentioned (Acts xix. 33,) who stood so close to Paul at Ephesus, that he ran the hazard of losing his life by appearing on his side; yet if glorious professors come to be furious persecutors, Christians may complain: (2 Cor. xi. 24.) "Of the Jews, five times received I forty stripes, save one." They inflict, saith Mianorides, no more than forty stripes, though he be as strong as Samson, but if he be weak, they abate of that number. They scourged Paul with the greatest severity, in making him suffer so oft the utmost extremity of the Jewish law, whereas they that were weak had their punishment mitigated: (ver. 25,) "Thrice was I beaten with rods," that is by the Romans, whose custom it was to beat the guilty with rods.

If Pharaoh made Israel groan, Israel may make his complaint against Pharaoh to the Keeper of Israel (Exod. ii.) if the proud and blasphemous king of Assyria shall come with his mighty army to destroy the people of the Lord (Isa. xxxvii. 14-21)

It was the saying of Socrates, that every man in this life had need of a faithful friend and a bitter enemy; the one to advise him, and the other to make him look about him; and this Iesekiah found by experience.

Though Joseph's bow abode in strength, and the arm of his hands were made strong by the hands of the mighty God of Jacob, yet Joseph may say, that the archers, or the arrow-masters, as the Hebrew hath it, have sorely grieved him, and shot at him, and hated him (Gen. xlix. 23, 24.) And so David sadly complained of Doeg (Ps. cix. 1, 21;) yea, Christ himself, who was the most perfect pattern for dumbness and silence under sore trials, complains against Judas, Pilate, and the rest of his persecutors (Psa. lxix. 20-30, etc., yea though

God will make his people's enemies to be the workmen that shall fit them and square them for his building, the goldsmith to add pearls to their crown, hewers to beat off their dust, sculptors to rub off their rust, fire to purge away their dross, and water to cleanse away their filthiness and earthiness, yet may they point at them, and pour out their complaints to God against them (Psa. cxxxii. 2-18. This truth I might make good by above a hundred texts of Scripture; but it is time to come to the reasons of the point."

Reidsville, N. C., Aug 3 1905.

Dear Brother Gold:

The ministers of the Old School Baptist church, ever since my earliest recollection, have been accused by the Missionary Baptist, Methodist and others of abusing the religions of the denominations that surround us, and find fault with our preachers because, it may be, a husband, a wife, a near relative or some esteemed friend may be present and, "I would not have you to wound their feelings for anything in the world."

We all believe, according to the words of prophesy and history which shows the fulfillment of prophesy, that the Roman Catholics are the first beast that John saw come up out of the sea, and again sitting on the scarlet colored beast in the wilderness with her name written, "Mystery, Babylon, the Great the Mother of Harlots, and Abominations of the Earth." This old mother is today living in the midst of her daughters who are walking in her footsteps and, in many instances leading off the little ones of the Lord with their fanciful teachings.

Notwithstanding the objections so often raised against our ministers' faithfulness we find this commandment of our Lord as spoken by his

prophet: "Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows, for she hath sinned against the Lord." Jeremiah 50, 14. Even if they have not read that commandment in the book the word of the Lord is in their hearts and they must obey, and endorsing so they cannot prophesy smooth things.

Then again it is claimed that those denominations do not abuse anybody for their religion. I once heard a Methodist minister say "The doctrine of predestination and election is a dogma that came up from hell and that it will go back to hell with those who preach it." That, of course, is not to be considered as abusive language.

A few days ago I was down in Virginia and I got hold of a little circular which is titled, "Programme for a day of thanksgiving for state missions Thursday, September 28th 1905." I will attach that circular to this letter for consideration. On the title page is his little verse:

"Oh ye, who have the mind to do and plan

With heart and hand, to help your fellow man,

Wait not until the time be over past.

The morning's climbing to noon; the night comes fast.

Tomorrow other needs may come and grow,

For pain, disease and death do hurry so,

And there be those who have in anguish cried

'Had I been there, my brother had not died.'

Thus you see that the language of the scriptures is changed and in the quotation has not the same meaning as it does in the old text. The writer of that last verse either makes Jesus praise himself or Martha to claim the power to have kept her brother

above and neither one is true. More than this the work of salvation is taken out of the hands of the Lord and taken in hand of those" who have the mind to do and plan." The Lord's manner of salvation is "the way," man's is "to do and plan."

But here is the circular:
PROGRAMME.

1. Hymn—"My Country 'Tis of Thee."

2. Scripture Reading.

3. Prayer—For State Evangelization.

4. Necessity for State Evangelists.

An intimate acquaintance with the spiritual condition of the state reveals the fact that there are many large sections of the state unreached by any evangelistic efforts and a large number in which, we, as a denomination, are doing nothing for the salvation of the people. The missionary pastors could not reach this destitution. The board as soon as its income warranted, added to its force an evangelistic corps of workers. This year we have had five under appointment. Each of these evangelists is assigned a given territory. They are expected to study their fields and, as far as practicable to preach in those sections where the greatest spiritual destitution exists. The result last year were most gratifying. One of our evangelists writes; "I have far more requests for meetings than I can possibly fill, and the people seem everywhere not only willing to hear the word of God, but all through my territory there is a strong turning to the Baptists. I could organize two or three churches, almost at any time, now, in my territory, but it is absolutely impossible to take charge of them."

Another evangelist writes; "My field is scarcely touched, area too great, but the work must be followed up or lost. Others are trying to obtain the

ear of the people who are Baptists as soon as they are brought to think. Multitudes of the unsaved appeal to us and the call must be answered."

During the past six months our five evangelists report many gracious meetings in which 541 persons professed faith in Christ and 300 were baptized. These are but some of the visible results of their work. But possibly the most effective part of their work is stimulating in these sections of our state an evangelistic spirit in our Ministry and the laymen of our churches.

WM. ELLYSON.

5. Hymn—"A Shelter in the Time of Storm."

6. Leaflet—"As the Shadow of a Great Rock in a Weary Land."

7. Prayer for our State Missionaries.

See their claim? Not one word is said about what Christ did for the salvation of His people but that there are a large number of sections in the state of Virginia where the Missionary Baptists, as a denomination, are doing nothing for the salvation of the people. And because the pastors could not reach this destitution the board (not the Lord) as soon as its income warranted, added to its force an evangelistic corps of workers. They assign each one a given territory and they are expected to study their fields and to preach in those sections where there is the greatest spiritual need. These people claim to be the original or Primitive Baptists. What board sent Paul, Barnabus, Silas, or any of the apostles to preach? Was there any waiting until the income of the board would justify or warrant? What board added to their force? Do Primitive Baptists remove the ancient landmarks and set more? To any one, who will read and study the Bible for himself and compare with the ways

ZION'S LANDMARK.

and doctrines which these Missionaries practice and preach, will appear the falsehood of their claim for these things are not taught in the Bible.

Paul saw in a vision one in Macedonia saying, "Come over and help us." He concluded or was persuaded that the Lord had sent him to Macedonia to preach the gospel and he went whether the income would warrant or not. Peter saw a vision and was told to arise, slay and eat and he went down to the house of Cornelius without questioning the income. The ministers went out in those destitute places and every where preaching the word as persecution drove them but these modern religionists go as the income warrants. Which is it that so much takes their attention the salvation of souls or the income? If one was so interested in the salvation of souls would he not be willing to go through hungerings and fastings, through nakedness, famine, sword, shipwreck, persecutions and even death? counting not his own life dear to him for the word of the Lord? It is not that which sends them: it is the "income."

See another part of the circular:

8. Virginia Women to support a Missionary in Buchanan County.

Within our state there are still many untilled fields but the object of this article is to ask your noble body to consider one, Buchanan County. Religiously speaking this is one of the most destitute counties in the state. Within a native white population of between ten and twelve thousand it has about 500 professing Christians, including all denominations. Many of the uncovered have never heard any preaching, except from the extreme anti missionaries who teach that God created a certain number to be saved and all the others to be lost. Under such teachings they are nothing short of fatalists. We are, however, getting

hold of them gradually and the outlook is at least hopeful. They are our own people and we must save them. The board has only one missionary in the county while three or four could not do the work that needs to be done.

May we not ask you, the Baptist women of Virginia, to give us \$600 as a special thank offering for State missions for the support of a missionary for that county?

As Christians you have many demands, but surely none can be more worthy or urgent than this.

R. D. GARLAND.

Will those "anti-missionaries" in Buchanan county, Va., speak for themselves? The doctrine of sovereign election is the hated thing.

I will now ask of Mr. R. D. Garland if they have one preacher in their whole denomination who is a very poor man, but who, for the past twenty-eight years, has devoted his life to the ministry without the promise of the "\$600," or any part of it? The most of the time furnishing his own horse and buggy, and traveling 3,000 miles on his own conveyance and from 2,000 to 4,000 miles by rail solely in the ministry and without the promise of one cent? The Old School Baptists whom he stigmatizes as anti-missionaries" have such preachers and they preach from one hundred and fifty to two hundred and twenty sermons each year, a great many of them being in very destitute sections where nothing but missionism and what boards and men and money can do is known but when they hear the truth preached as it is in Jesus as taught in the Bible and see some who experience the miracle of having their eyes opened and at once they weep for joy that some one has come to them preaching the glad tidings of great joy and showing unto them the way of salvation. But

Mr. Garland says, "Under such teaching they are nothing short of fatalists." What is fatalism? In older times when nations went forth to war each commander would gather their armies at the temples of their gods and have their priests consult their gods as to the propriety of their going up to the battle. The gods on both sides would return answer to go up and prosper but in the battle one side was sure to be worsted, then that side would say this is fate, it is something over which the gods have no controll.

We say this, that there is just one of two things that every man must be; he must believe that God controls everything or that everything is controlled by fate which is blind chance. Or if he believes that some things are controlled by the hand of God and with others He has nothing to do they are partly predestinarian and partly fatalist. Just where predestination ceases fatalism begins. I cannot speak for those "anti-missionaries" in Buchanan county, Va., but for this one I am a predestinarian from first to last and therefore all the fatalism and the whole chance system I will leave to Mr. Garland and those missionaries that he can hire to go into Buchanan county and preach his "gospel" for \$600. He says, "they are our own people and we must save them." I expect that those "anti-missionaries" are preaching to the people of the eternal God "who hath saved us and called us, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Glorious truth this, Brethren, declare it from the tops of the mountains to the sea shore and in every place where the Lord sends you whether the \$600 are there or if you may have to depend, like Elijah, on the ravens to feed you or if you have to go forty days and forty night in the strength of

one meal from an angel's hand. This flag of King Jesus shall not trail in the dust only as the Lord will. And the women of Virginia are going to try to raise the \$600, to convert the fatalists of Buchanan county. Hear what Mrs. W. S. Leake has to say:

9. Hymn—"To the Work, etc."

10. What shall we render unto the Lord.

God is smiling upon our State Mission work in Virginia. From missionaries and evangelists glorious tidings of Divine favor and blessing are coming to our board. Successful revival services are being held in religiously destitute regions, churches are being constituted, houses of worship built and Sunday schools organized. As a result of woman's efforts through organized mission work, and evangelistic campaigns conducted by the Field Secretary, R. D. Garland, our people are awaking to a state of the obligation resting upon them to save the seven hundred-thousand lost ones within our borders.

In view of the showers of blessings, sent from the Bountiful Giver of every good and perfect gift, our hearts should overflow with praise and thanksgiving, and our offering at this should be liberal—an expression of sincere love and deep gratitude.

It seems eminently fitting, that we should undertake to raise, as our "Thank offering" \$600, and appropriate it to the support of a special and additional missionary pastor, to labor in Buchanan county.

As no particular State missionary has ever been supported by our Virginia women, let us arise in our strength and resolve to support a missionary of our own in this large and populous county, where only one Baptist pastor is now laboring, and in which opportunities are so great.

In 1903, we raised as a "thank of-

fering" \$189.78, and last year, 1904, the offering amounted to \$348.96. Surely we can and ought to raise \$600 this year. Let us pray and work to this end. MRS. W. S. LEAKE.

11. Open Parliament—How may we awaken greater interest among our church members in State Missions.

12. Offering for State Missions.

13. Benediction.

Now reader, I ask you to re-read the words of this circular and see if there is one word or even a sentiment in the whole piece of machinery that, "Brings forth the royal diadem and crowns Jesus Lord of All."

To the woman's board of missions whose efforts to raise the \$600 to support the missionary to convert the people of Buchanan county, Va., be all praise will have to be the song which they shall sing. Surely grace isn't in it at all and therefore salvation by Jesus Christ is not in it and in the end they will likely take their places at the left hand and hear that awful sentence, "I part from me ye workers of iniquity, I know you not."

Yours in hope of eternal life by Jesus Christ without the efforts of man.
L. H. HARDY.

Whithead, N. C., Aug 14, '04
Elders Gold and Lester:

As I am confined to my room unable to walk on account of a kick from a horse, I feel impressed to write, but fear I can't write anything comforting to any one, such as I receive from others through the Landmark.

I wish to write something of which I hope the Lord has done for me, that my children may see, and remember it when I am laid beneath the sod. Oh! can I ever tell what the Lord has done for me? No never. In January 1874 on Wednesday after the first Sunday, if not deceived, I saw my lost and miserable condition. There was a meeting held by Elders Douglas and

D. B. Caudill and others. I was trying to pray, and went to meeting to be prayed for. I tried to pray that day and night, but received no comfort. Oh! what a poor condemned sinner I felt myself to be. I claimed no hope, and no one seemed to comfort me in my miserable condition. I continued attending the meeting, others were professing a sweet hope in the Lord, but it seemed I was forever lost.

I remained in this condition several weeks trying to pray day and night, until at Sparta in the old court-house at meeting, it seemed some one was holding me on the seat. If I have ever prayed for the Lord to have mercy on my poor soul, it was then. The next I knew I was easy and felt comfortable. My condition seemed changed—my dear mother did not look as she always had. Brother Caudill seemed to be laughing and when I came out of the house, the sunshine on the trees looked of a golden color—everything seemed to be happy, and praising the Lord. When I came home, instead of praying as I had before, I was singing:

"Amazing grace! how sweet the sound

"That saved a wretch like me."

and was praying for others instead of myself, I was baptized by Elder B. E. Caudill the first Sunday in May 1874, and have been a member of the Primitive Baptist church for more than thirty years.

I have often thought if they knew what a sinner I felt myself to be they would not fellowship for me.

But Oh! I can't tell how much I love this people, who give God all the praise and glory. David says "All that is within me, praise his holy name." I want to praise him while I live for what he has done for me, and I hope to praise him when my sorrows and sufferings on earth are over.

Brother Gold, if this is not worthy

of print don't publish it, you will not hurt my feelings in the least.

With much love to you and all the readers of the Landmark

SARAH J. FENDER.

New Richmond, W. Va.,

March 9, 1905.

Elders Gold and Lester:

Please find enclosed money order for which credit my subscription to Zion's Landmark.

I like your paper splendidly, the only preaching I get is through such papers that are published by the Primitive Baptists. There are plenty of meeting houses in our neighborhood but they preach something like the sermon you published in the Landmark of March 1, 1905, preached by Dr. Hardin. I do not think that sermon would be any comfort to a poor child of God, who was depending on the Lord for salvation.

Paul's obedience to the heavenly vision did not make him a child of God, for he was that before. I believe none but the Lord's children ever see such visions, and the work that Paul had to do, he was as unable to shirk, as was Jonah to disobey the Lord.

I am not a member of any church, but I sometimes think I have been given a little understanding of the Bible. If eternal life is obtained by performing a task, then the Lord is not what I understand him to be. I believe he is one who gives, not sells—and if man has to work out his salvation, he will fall short for the carnal mind is enemy against God, and is not subject to the law of God, neither indeed can be for the carnal man cannot obey the heavenly vision, any more than those who were with Paul when the vision appeared to him. That was for Paul, he was subject to the law of God and the power of that law compelled him to obey. "The Lord worketh in us both to will and to do," now that word we

means the church of Christ. Paul was one of the members of that body, and it was the Lord working in him that caused him to obey. After he had seen this vision, the work he did was not his work, but the work of the Lord in him. Paul or Saul was doing his own work before he saw this vision, and that is the kind of work men do, when the Lord is not working in them.

Your editorials are comforting and instructing. Among other dear writers to your paper I would like to speak of Elder L. H. Hardy; I believe the Lord is working in him both to will and to do. He has made some things so plain to me that I have desired to hear, and he has borne witness with some of my feelings, and encouraged me, concerning my own views.

Yours truly,
J. A. GÜNTER.

Sladesville, Hyde Co.

Elders Gold and Lester:

It has been on my mind for some time to write you. I have been putting it off and promising the good Lord if would spare me that I would try to speak of my troubles to the brethren.

As far back as I can recollect I have had serious thoughts about death, and I knew I was a sinner. I would read in the Landmark what others had experienced and think if I could have an experience like one of them I might know that I had been born again.

When I was growing up I desired the Lord might change me from nature to grace. Even when young I believed then there had to be a change in me before I could be with the people I loved. When I was seventeen years old my troubles grew worse than ever. I was in a most distressing condition; I thought I was going to die and had no hope. It seemed to me my pleas-

ure on earth was all gone .I was no comfort to myself, nor any one else.

I would take the Bible and go to the woods where I thought no one would see me, and try to pray the Lord to deliver me, but it seemed my prayers did not reach higher than my head. I went about with my head bowed down, did not know what ailed me, sometimes would think I must be losing my mind.

I thought if it was the Lord working in me I would know when I was delivered, but I did not, it was with me as the wind, which bloweth where it listeth and thou hearest the sound thereof, but cannot tell where it cometh, nor whether it goeth."

For two years I was looking to the Lord, and pleading with him for mercy—"for his mercy endureth forever." About this time it was impressed on my mind to offer to the church. That seemed a task, for I felt to be a poor, unworthy one, not fit to be among the dear people of God though it was my heart's desire to be united with them.

On Saturday before the fourth Sunday in June 1895 I was received into the church, and the following Sunday was appointed for my baptism. That evening was spent in fear and trembling, lest I had done wrong. That night I prayed the Lord if it was not of him, there might be something to prevent my going next day. Sunday came and all seemed well with me, and these few lines came in my mind, as if spoken to me:

"Oh do not be discouraged
For Jesus is your friend,
And if you lack for knowledge
He'll guide you to the end
Neither will he upbraid you
Though often you request,
But give your grace to conquer,
And take you home to rest."

These words gave me great comfort. I was baptized by Elder L. S. Ross and I felt glad, and rejoiced that the Lord

had blessed me to do what was enjoined upon me.

I have written this to relieve my mind. My prayer to God is, if I am deceived, to undeceive me. May the Lord remember his people everywhere is my prayer.

LIZZIE SPAIN.

Mountain Home, Va.

October 4, 1904.

Elders Gold and Lester:

Dear Brethren: Please find enclosed \$1.50. Ere this I fear you have put my name on the delinquent list for such I have proven to be. But I have neither felt ready nor willing to discontinue the much loved paper Zions Landmark or unamindful that my time expired last August.

We want to see you and hear you preach so much. How great the privilege to read your writings. May God spare your useful, noble life to a good old age, is my humble prayer.

Many changes have taken place since we parted, and one of the most lamentable being the death of our dearly beloved brother, John K. Booten. Always so steadfast, faithful and devoted to his church; a watchman upon the walls of Zion, quick to observe any error, and bold and fearless enough to reprove and rebuke, every false way. It will be hard to fill his place.

I hope you will speak a word to your churches for his most excellent book "Footsteps of the Flock." Dear Sister Emma is fast declining under age and trouble and needs the money in them now so much, and would appreciate any effort you might make.

May the dear Lord bless you with His holy presence and love is my prayer.

Unworthily, your sister,
LUCY G. BRUMBACK.

MÖSES AND AARON.

Dear Brothers Gold and Lester:

My mind has been much occupied up

on this, to me a wonderful mystery. If I should be blessed of the Lord through the divine teaching of the Holy Ghost to lead the mind of one of the least children of Light to behold a beauty in what I may write, I will be amply rewarded for my little labor of love in the cause of my Master.

In view of the sublime truth before me, I almost quake; and fear to attempt to approach such a subject even in its most simple form, nevertheless such as I have, give I unto thee.

Let us first consider briefly the character and person of Moses. He was born a Hebrew, was raised an Egyptian being learned in all the wisdom of the Egyptians, did not make him one. This learning was earthly and through it, he did not attain to any true wisdom, therefore we will leave this wisdom in Egypt where Moses left it when he fled from before Pharaoh, after killing the Egyptian and hiding him in the sand. This deed having been made known to him, when he would have set his brethren right as they strove, saying, "Sirs you are brethren; but the one who did his neighbor wrong, said to him, "Wilt thou kill me as thou didst the Egyptian yesterday?"

At this saying Moses fled and was a stranger in the land of Midian." It would be futile to attempt to tell the way Moses was led in this wilderness land. Howbert, over in that wilderness a wife is prepared and ready for Moses at the appointed time, she being the daughter of a priest who was a Midianite. This priest's home then became the home, of Moses, who was a shepherd as all his ancestors were.

His business was to keep and guard the flocks of Jethro, his father-in-law. Who can imagine the sublime views the man of God had, while the forty years were passing over his home; at times no doubt wet with the dews of heaven as refreshing showers of grace divine, at other times scorched with the

piercing rays of a noonday sun; sometimes wearily ascending the mountain tops to fetch back to the fold a wandering sheep, that had escaped his notice. After counting his flock, behold! one is missing. Oh! the anxiety of his heart; these sheep are in my care, and I must not lose one of them, account must be given for each, this one as well as the many. This is conjecture, but sometimes guess work hits well.

Now to come near the subject in hand, we will leave this wilderness of forty years and approach a grander scene in the life of Moses. While keeping the sheep committed to his care, near Horeb, a wonderful change in the work of nature claims his attention, a bush on fire. After considering the short time required to have consumed the bush, what wonder and amazement seized upon his mind, why is not the bush consumed? He draws nigh to behold this wonderful freak of nature, as he supposed, when lo! a voice from heaven that no doubt caused the earthly tabernacle of Moses to tremble spoke to him with such power that the command was instantly obeyed "Put thy shoes from off thy feet, for the ground whereon thou standest is holy." Now I will quote from the pen of Luke as recorded in Acts. "I have seen, I have seen the affliction of my people which is in Egypt, and have heard their groanings, and I am come down to deliver them. Now, come, I will send thee into Egypt. Thus Moses whom they refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."

Here Moses begins to make excuses, I am slow of speech, am not eloquent, etc., and the anger of the Lord was kindled against him. Is not Aaron, thy brother eloquent? I will make him thy spokesman. Here is one of the many mysteries. When the Lord presented

Aaron to Moses he was glad. We have traced to a limited extent the course of Moses for a space of eighty years, now appears another character who undoubtedly was older than Moses, according to the lineage of earthly parentage; but believing there existed a nearer relationship than that of brothers, Moses was glad when he saw Aaron.

This seems to prefigure the spiritual relationship existing between the Father and son, before the natural existence of the bride the Lamb's wife. Now in proof of this, the character represented as a woman, which already in the covenant purpose of him who works all things after the council of his own will,

Miss sister Miriam is present with him, in process of time the church is prefigured in the person of Miriam this sister. Now notice, the church and her life was hid with Christ, her elder brother is God the Father, when as yet there was not a single member of her body in existence manifest to any eye, except the eye of infinite wisdom, which sees the end from the beginning, as in ancient times, the things not yet done saying "My counsel shall stand and I will do all my pleasure." It was his good pleasure and that according to his eternal purpose to save this forsaken woman, a polluted and defiled creature of time, and take her up out of the horrible pit in which her filthiness had plunged her, and no possible way for escape by her own strength.

He sees her polluted in her own Mood Moses sees the great and everlasting change. He takes her up out of this horrible pit of mire and clay, places her feet upon a rock, establishes her goings and puts a new song in her mouth, even praises to our God. Here is the beginning of the song of the Redeemer. Here is where the inhabitants of the Rock begin to sing and how sweet is their song ever afterward.

This song is yet sung in the land

of Judah, "Salvation hath God appointed for walls and bulwarks." As the mountains are round about Jerusalem, so is his Lord round about his people from henceforth even forevermore.

Oh! the firmness of this rock on which the church is built, the gates of hell shall not prevail against it. Even the serpent that makes his crooked course upon it, cannot leave a trace behind him. He is permitted to weary the feet of the inhabitants of the rock, for thereon is their standing, but he is not allowed to ascend higher than their head.

Brother Gold excuse my scattering thoughts. I have written only as my mind has been directed. My children and others have often requested me to write something for the Landmark, which they read. With best wishes to you and yours, I am your aged brother in a precious hope.

A. M. WILLIAMS.

Jubilee, N. C.

Elders Gold and Lester:

It seems a difficult task for me so weak, imperfect and ignorant as I to undertake to write to the beloved brethren through your noble paper, Zion's Landmark. Taking space and time in explaining my lonely, destitute condition in its columns, which perhaps might be filled with a rich communication, were I not to intrude. I am continually at the end of two roads, not knowing which end to take, but so unfortunate as to often take the wrong one, for I cannot travel by sight as some profess they can. I feel like I am in the dark continually, and oh! so weak, so if there should be one who feels forsaken and cast down, I ask them to remember me, as one of the weakest.

Usually the poor and afflicted know more how to sympathize with each other, than the strong. "Is there any sorrow

like unto my sorrow!" I am filled with fear and doubt continually. What am I? A believer or not? I read the Bible, searching to know, looking, hoping for some consolation and strength. And if I get a little something seems ready to snatch it away. I am so weary, hungry, forlorn. I look up, down and around for comfort, but alas! it is gone. Oh! where is my beloved? He is gone from me. Can some one tell me where to find him? What am I without him? Nothing, yes less than nothing.

Then I think of that little hope of mine—that which the world with all its wealth and honors could not buy. Have I been deceived in it or not? When I first felt the peaceful presence of our loving Savior, who loves us with an everlasting love and changes not I could say with the Psalmist, "He brought me up out of an horrible pit, out of the miry clay and set my feet upon a rock." "Many O Lord! my God are thy wonderful works which thou hast done, and thy thoughts which are to usward, they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." Here was consolation and rest; at this time I could rejoice in affliction, tribulation, etc. With a diseased body suffering daily, I seemed to have some rest in feeling if Christ were for me, it matters not who should be against me. This peace continued much of the time for six or seven months. Then I became so low, I was made to cry out "Oh! for a closer walk with God," and with the Psalmist, "Restore unto me the joys of thy salvation." The gospel seemed a sealed message, I could get no nourishment. I felt forsaken, and was made to cry and beg and exclaim with Job, "Even today is my complaint bitter, my stroke is heavier than my groaning." "Oh! that I knew where I might find him that I might come even

to his seat." Words could not express my feelings, my supplications were begun with words and ended in groans. About this time my health became worse, adding more tribulation, until I became so distressed, I felt if this poor soul of mine could only be freed from the bondage of sin, all would be well.

This world has lost its great charms for me. For two years I have been deprived of eating, only a very small quantity of some light diet to sustain life, three times daily. I dare not take more, and leave the table hungrier than when I began; then count the hours until I may again taste a morsel. I suffer from weakness of heart, also study continually its evil corrupt nature, feeling if I could rob it of its corruptness I would have no more to fear beyond this world. But I do not possess the power to cleanse it. I crave strength for both soul and body. It seems, I receive only enough nourishment to keep me living. It is with the gospel, as with natural food, I cannot eat enough to satisfy me. The more I hear the more I crave to hear. Our dear Savior has promised to supply all our needs. I can only groan at times, I am so burdened, feeling that I am tossed, tormented and plagued by satan. I sometimes feel death would be a relief. If I could feel confident as Job when he said, "But he knoweth the way that I take, when he hath tried me, I shall come forth as pure gold." I am possessed with such a great fear that satan will overpower me—but God who has all power, once delivered and raised me when I was sinking and I trust he will yet deliver. "Oh! Lord draw night unto my soul and redeem it, deliver me because of mine enemy." If I am saved it will be by grace, and not my works for I have tried to work in time past but it amounted to nothing. I can only rely on the teaching of Paul to Titus, "Not by works of righteousness which we

have done, but according to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior." Yet I fear that I am not one of those of whom he was speaking. If I could only rest in the consolation some of the dear brethren and sisters have, with whom I meet, and of whom I read in your dear paper, what a comfort it would be to me, in the dark, afflicted hours through which I am passing. But his will, not mine, be done.

In all these dark hours, there are no cherry facts at home to add sunshine to this lonely life, each having a cross to put in so the president may maintain a people are completely demoralized.

My dear mother was called from time to eternity in 1900. My only single sister has been confined to her bed for over a year, suffering severely from nervous prostration. My aged father, our only earthly protection of over seventy summers becoming old and feeble, and I unable to wait on either. Excuse weakness and errors. Pray for me. I hope and trust that God will give me grace and strength to lay aside every weight, and the sin which doth so easily best me, and that I may run with patience the race set before me. From one of the weakest, of them all.

AZUBAH LEE.

Dunn, N. C.

CONTENTNEA ASSOCIATION.

The Contentneo Association will meet the Lord willing with the church at Aultrey's Creek, Edgecombe county, N. C. commencing Saturday before the second Sunday in October and holding three days.

Those coming by rail will change cars at Tarboro taking the Eastern Carolina railroad getting off at Macclesfield where they will be met Friday afternoon. All brethren and friends invited.

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 XXXVIII No. 20

WILSON, N. C., SEPT. 1, 1905

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

EDITORIAL.

Tillman, Chatham Co., June 13, 05.

Mr. Gold, Dear Sir:—I am glad of your paper. I love to read it so well. It carries my mind back to old times when my father took it. I always love to read it. It is the next thing to the Bible. It sets forth truth, and that is what makes it so important. The world don't love the truth, for they don't know it in that sense, neither do they seek after it, for it don't suit them. It cuts them off. They only want something that suits the fashions and styles, so if they can swap it off for ice cream suppers, Christmas tree, or pic nics, and pay boot. But the boot goes to the preacher. It makes me think of frogs in the spring of the year. They have a good time as long as it rains, and after that time they are quiet. and it is so with the so-called religious world today. They only seem to be good in July and August, and after that time they are ready for more ice. They favor the dog watch. They can change when they get ready. When I consider thy heaven, the work of thy fingers, the moon and the stars which thou has ordained, what is man that thou visitest him. It is plain to me that God works and man can't help it.

And yet men will say, if you will give money enough they will convert the world, they will send the gospel to the heathen, and thye can't wing a dirt-danber. They can send men with money any where, and the work he does will favor him. If he wants it to dance it will do it. If he wants it to make some ice cream it will freeze, and though in August. Hope the people will pay promptly for your paper, and the Lord bless you to continue it.

Please give your views on Timothy, 5-19-16. From a Baptist friend. Remember me in your prayers.

ROD HILLIARD.

Remarks:—The Bible authorizes every good thing, and condemns every wrong thing.

1. People are to labor and mind their own business working with their own hands, and not allow themselves nor their families to be burdensome to others.

If a man does not provide for his own, and especially them of his own household, he has denied the faith, and is worse than an infidel.

2nd. There are certain characters that are destitute or needy that are to be relieved by the church, or taken into the number of those to be helped by the church. A widow not under sixty years of age is not to be admitted, and she must have been addicted to good works. Or as Paul expressed it, "well reported of for good works; if she have brought up children; if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work."

Now it is not enough to merely bear or bring forth children, but she must have brought up or trained children in the way they should live. Would not this have ben a good place to insert Sunday schools, and urge the

training children now receives in them, if the Bible recognized Sunday schools? Any body could send off a child to Sunday school, or employ a nurse, and thus get rid of the labor of training children themselves. Parents are the ones to do this thing so important.

Has she been given to hospitality, to lodging strangers? It is fashionable to entertain our friends and be entertained, but to entertain strangers such as have no homes and need help of this sort. To lodge strangers.

If she have washed the saints feet. It's does not mean some imaginary thing where no water nor towel is used, and where no literal feet are washed.

If she have relieved the afflicted. If she have diligently followed every good work.

3rd. If younger widows apply for help refuse them. They are able to labor. If they begin to wax wanton they will marry, and bring trouble. They will cease to be widows indeed, will become idle, wandering about from house to house, become tattlers, join a lot of club societies, go into the fashions, cast off the humble profession of faith in Christ, having damnation to themselves.

Paul says, I will that the young or woman marry, bear children, guide the house, give none occasion to the adversary.

Paul has given great offense to the smart set of modern women who want to take the man's place. Get back to the good old way, and let the woman abide as the Lord commands. Then she will be useful and fill her noble sphere. There is no better or more useful place for the woman than to abide at home, guide the house, bring up her children in the nurture and admonition of the Lord, and thus give to the race a noble set of sons and daughters to take their place in the ranks of human life.

P. D. G.

Big Lick, N. C.

Elders Gold and Lester:

I was sorry to notice in the Landmark this morning that the meeting hour at Salisbury, N. C., was blown down. The thought came to me Why did the Lord do that? The next thought was, it was not because they were not the church of Christ, because we see just such damage done to all denominations.

A few minutes after this, one of another denomination came in, and began telling of the nice steeple they had built to their meeting house, the cost of it, etc. He also mentioned the grand meeting house they had built in Monroe, N. C., nicely carpeted and the seats for it were made in Massachusetts of a fine grade of wood, with it all, he said it was the finest church house in the state. He told the cost of it all, but I do not remember what it was.

One thing I would remember if I believed as they do, and that is to leave off some of the costly work, and use the money to convey the gospel to the heathen, who they say are dying and being lost for lack of. Surely they don't believe what they preach. In meditating on the things above written, my mind goes out to the poor widow's mite and of the abundance which the rich cast into the treasury. This poor widow is very much like the Baptists, only a little to cast in, but thanks be to God, Jesus has said she cast in more than they all.

It would be well if these rich people who build such fine house and claim to do so much for the Lord, if they could only realize something of God and his ways—then they would say, it is man that needs help, and not God.

I hope the brethren and friends will help the brethren in Salisbury, and not only them, but bear one another's burdens, and fulfill the law of Christ, from sea to sea and shore to shore. If I

have only a mite, and feel the Lord has required me to give it for the relief of any one, I don't want to delay in giving it. The Lord has promised to bless, and I believe his word though here in this world I feel to be the poorest of the poor, yet in Christ I hope I am rich.

Brother Gold, if not asking too much give your views on Rev. 3:5, and 17:8, 'Some say the Book of Life in each verse the same.

I desire that you and all God's people would pray for me. I am a sinner by commission and commission; if there is anything about me good, the Lord has made it so. Your brother, I hope,

JAMES F. HOWELL.

SEVEN MILE ASSOCIATION.

The next session of the Seven Mills Association will be held with the church at Keezy Prong, Johnson County, N. C., the Lord willing, Friday, Saturday and third Sunday in September, about 11 or 12 miles south east of Benson. Those coming from the south by rail will arrive at Benson Thursday at 1:30 p. m. Those coming from the north will arrive at Benson at 4:30 p. m. on Thursday.

Brethren, sisters and friends are invited, and they will be met and conveyed to and from the Association.

CORNELIUS HODGES, Clerk.

CONTENTNEA ASSOCIATION.

The 75th annual session of the Contentnea Primitive Baptist Association was appointed to be held at Autrey's Creek meeting house in Edgecombe county, N. C., and to commence on Saturday before the second Sunday in October 1905 at 11 o'clock a. m. Messengers and visitors traveling by public conveyance will go to Tarboro and there change from the A. C. L. to the East Carolina, and go to Macclesfield—where they will meet on Friday (the day before) evening at 5:30 and conveyed to the meeting. Those who may wish to write can write to Messrs. W. H. Brown,

A. B. Wootten, Amos Wootten and to Elder Amos M. Crisp, Macclesfield N. C.

LEVI J. H. MEWBORN, Clerk.

R. F. D., No. 4, Snow Hill, Greene County North Carolina.

ASSOCIATIONAL.

The Little River Primitive Baptist Association is appointed to be held with the church at Willow Springs M. H., Wake Co., N. C., to commence on Friday before the next Sunday in September 1905 and continue three days. Visitors will be met at Willow Springs depot on the Raleigh and before, about 5 o'clock p. m. Passengers will meet this train at the west end of the large car shelter, union depot, Raleigh, N. C. A general invitation is extended, especially to ministering brethren.

J. A. T. JONES, Clerk.

OBITUARIES

LUCINDA J. POLLARD.

Dear Brother Gold:—By request of my mother's grand children I attempt to write a sketch of the life and death of my mother, Lucinda J. Pollard. It is with sad heart and feeling unworthy to be called her son, that I pen these memorial lines. She was born September 25, 1831, and died in the 75th year of her age, May 28, 1905.

She was confined to her bed four months before she died. Her sufferings were beyond description. All that a skilled physician, relatives and friends could do could not stay her life. She seemed to believe all the while she would not get up, and told us not to pray for her to live. She was first taken with pneumonia, then typhoid fever and dropsical trouble, which ended her sufferings. What my mother was to me I know of no words to express. But alas she is gone where congregations never break up, and Sabbaths have no end.

She was married to Elder B. J. Pollard in the 29th, 1856. Unto their union were seven children, born, two of which died in infancy. Her husband died the date of

1870, leaving her with five children to battle in this cold world. She was blessed to live and raise her children, and they all are married, and at her death she had 31 grand children, and four great grand children. The date of 1892 she took charge of my home, I being left with four small children, and she was blessed to stay with us to see my youngeest child nearly 14 years of age. She would often tell the children she hoped she could stay with them until they were large enough to care for themselves. The hardship and afflictions she endured during her 35 years of widowhood life, I am sure no one could tell. In the year of 1898, month of June she united with the Primitive Baptist church at Wardsville having had a hope for over thirty years.

I feel safe to say she died in full fellowship with the church. She was always true to attend the meetings when able. She was strong in the faith unto death, and was willing to die, and would tell us not to grieve after her, but say thank the Lord when she had passed away. O how we do miss her. The place she used to sit is empty, her chair is vacant, her voice is stilled. We mourn not without hope, but believe our loss is her eternal gain. Knowing that when the dissolution of her earthly tabernacle came that she had a home not made with hands eternal in the heavens. She would beg the Lord to receive her, and the only manifestation of impatience was at times she said why did she have to stay and suffer so long. She would say and sing, "O let me anchor beyond the dark sea." She had a hymn book that was my father's which she used for over 35 years. I note 40 selections of hymns she had marked with remnants of paper and cloth. I think she enjoyed singing and preaching as well as any one I ever knew. May the God of all grace help us to remember and put in practice her teachings, that ere long when we go down in death that we may go as I believe mother did, in peace with God and all mankind.

Sweetly sleeping, now dear mother,
 Angles guard thy peaceful bed,
 Gently rest in Jesus, mother,
 'Till he calls thee from the dead.

Soliciting the prayers of all in our faith
 To this our affliction, I close, her son.

B. J. POLLARD.

Mrs. Nannie Loula Turner, the only living daughter of E. and S. F. Davis, departed this life the 9th day of April 1905. She was born the 22nd day of April 1905, 1880, making her stay on earth 25 years, 2 months and 17 days, leaving her husband and five children, four daughters and one son to mourn their loss; but their loss is her gain. She had a hope in Christ. She asked me to pray for her just a few hours before she died. I hope I did. She spoke of many beautiful dreams about her mother that had just passed away. I humbly hope they are praising the undivided most high God, the creator of the world, and the fullness thereof.

I am a stranger here below,
 And what I am it is hard to know.

Your humble brother in Christ I hope,
 E. DAVIS.

Sister Annie Crayton Carell, wife of John B. Carell was born May 8, 1828 and departed this life May 30, 1904. She was the daughter of Ruben and Elizabeth Samples, and was married to Mr. Carell December 14, 1847. There were born unto them ten children, nine of whom with their father survive her. She was baptized in the fellowship of the church at Meadow Creek, Montgomery county, Va., by the writer May 28, 1899, which fellowship she maintained and enjoyed until she was released from the warfare of the life to enter the victory of the life to which she had been ordained. Sister Carell was redeemed in the faith and faithful in her confession after once having denied herself and taken up the cross, however, through a deep

sense of weakness and unfitness she tarried some time before she felt to have sufficient strength to come to her friends and tell them what the Lord had done for her and how she loved them. Sister Carell was a genius, orderly woman, a keeper at home, and lived in the midst of her family, and had the respect and confidence of her neighbors, and though she be dead yet the memory of the savor of her good name lingers in their minds and hearts and while they together with the little church sorrow because she is not yet it is not without her in the Lord that as it is well with the righteous so it is with her. She was a good and devoted wife, and loved her children, and was truly a mother to them even as she was of them.

It fell to Sister Carell to be a great sufferer at times, in the midst of which she manifested great patience and faith, trusting alone in the Lord, and in the triumph of faith as born of God believed in Jesus and departed to be with Christ, which is far better.

"Mother, thou are gone to rest,
 We will not weep for thee,
 For thou art now, where oft on earth
 Thy spirit longed to be."

—P. L. Lester.

Plant City, Florida, April 12, 1905.

Mrs. Elizabeth Willicombe was born May 2, 1843 and departed this life February 10, 1905. She was a daughter of the late Henry and Harriet Hinkley of Ockleigh, Crowborough, Sussex England. She joined the Primitive Baptist church at Tunbridge Wells, England, when she was 21 years of age.

On June 11, 1869, she was married to George Willcome, in Chicago, Ill. They spent the first nine years of their married life in Illinois, then came to Florida for Mr. Willicombe's health, where they have since resided.

She lived a constant christian life till death, though she never united with the Baptists here, she was strong in faith, a

love, of the doctrine of salvation by grace. Her last words were "It is a free gift. It's by grace ye are saved."

The writer who served as pastor of the little church near her home, DeLeon Springs, Fla., has received many words of encouragement by her words of comfort.

Her greatest delight was in the service of her God, and ministering to the wants of all that needed encouragement. She suffered very little until the last week of her life. She bore her suffering with patience and expressed a desire of wanting to depart and be at rest. "She is not dead but sleeping."

"Asleep in Jesus Blessed sleep from whence none ever wake to weep."

She leaves a heart broken husband. A son and two daughters, together with one sister Mrs. J. T. Walker, of Washington, D. C., to mourn her departure. To whom we would say, weep not as those with out here, for her life was such as to assure you that she is sweetly resting from all her labors, and while indeed a precious jewel is taken from earth, from your home, and our church, the attraction is greater for heaven. She was a true wife, loving mother to her children and mother to the neighborhood. Throwing sun shine into the hearts of all she came in contact with.

May the dear Lord comfort the bereaved family.

Most lovingly,

W. M. WHILDEN.

Gospel Messenger, Signs of the Times and Pilgrim Banner please copy.

NANCY CUTRELL.

Dear Brother Gold:—By request I will try to write the obituary of Sister Nancy Cutrell. She was born September the 4th, 1812 and died January the 8th, 1905, making her stay on earth 62 years four month and four days. She was married to Mr. Robert H. Cutrell, November the 10th, 1859, to their union was born ten children of which five are dead and five are living, three boys and two girls. Grand children thirty, twenty-five living and five dead.

Sister Nancy joined the Primitive Baptist church about the year 1875 and was a good and faithful member until her death, her seat was always filled at meeting time unless providentially hindered. She was a loving and affectionate wife, a good and kind mother, not only to her own children but to others as well.

She was loved by all that knew her. She and Mr. R. H. Cutrell, her husband seemed to be the idols of the community in which they lived. Sister Nancy died very sudden. She was taken and died in about twenty minutes. The doctor said it was heart trouble. We hated to give dear mother up but it was the Lord's will. He does all things well. We will say to Mr. Cutrell to press on the same track that your dear companion did for we believe that she was led by the spirit of God while here on earth and it has led her home to Jesus. The prayer of the humble writer is that the good Lord will ever lead, guide and protect Mr. Cutrell and all his children and grand children through life and at last received them in his kingdom, where parting will be no more.

Written by C. F. BENSON.

MRS. MARY E. COMBS.

The subject of this notice was born August 13, 1842, died May 21, 1905, making her stay on earth 62 years, 9 months and 8 days.

She was married to Brother J. H. Combs on August 23, 1859. At the tender age of seventeen, she took the responsible place of mother. Brother Combs having been married before, and having three children. She filled that place well, no mother could have done more for them. The war between the states came on and the children were entirely in her care. One of the neighbors asked her for one of the boys, and she replied, "I'll work my finger nails off before I'll see them separated." By her loving kindness, she completely won their affection. Truly a good mother in Israel is gone from us. Oh! that we had more just like her to teach us

how to live and act towards our fellow-men.

I have enjoyed Sister Combs hospitality many times, and I always found her just the same. I have lost a good friend. It was her desire that I should go with Brother Combs to the Association each year, as he is getting old. Space will not allow me to tell all the virtues of this good woman.

Sister Combs, united with the church at Pleasant Grove, Saturday before the 3rd Sunday in April 1876, and was baptized, with her husband, the next day, by Elder Joe Gilliam. She was ever faithful to attend her meetings, when not providentially hindered. She was a model neighbor and the best of wives. I don't think I ever saw husband and wife more devoted to each other than were Brother and Sister Combs. Each one tried to lighten the burden of the other. She adorned the profession she had made, with a well ordered walk, and godly conversation. I want to emphasize the word Walk, for her religion was walked out every day. To me, that is the strongest preaching, walking out that which God has planted in us. She adopted one of her step grand children, raised and educated her, performing the part of mother well.

The home of Brother and Sister Combs has long been a favorite one for the Baptists especially the preachers. She so much enjoyed having them. All who have shared the good old southern hospitality of these people, will bear testimony for me.

She had been in declining health since last fall her disease being kidney and liver trouble, together with a growth in her side. Her suffering was severe, yet she would not complain; she wished to be resigned to him who doeth all things well, and would say, "I have not suffered as much as Job."

All was done for her that could be, but her time had come, and none can stay the hand of death.

Brother Combs was very attentive to her, doing all he could for her ease and

comfort. One morning she said to him; "I hope God will bless you for your kindness to me. We have been living happily together forty odd years, but we will soon be separated, don't grieve, for I will be so much better off. You ought not wish me here in my suffering condition. I want you to quit work, visit the brethren, go to your meetings, to the associations, and fill your office, (as deacon)." She spoke of death calmly, no acerb having the testimony, "I have fought a good a good fight, I have kept the faith, etc." I am fully persuaded she will wear the crown that is laid up for the faithful. To show her love for the cause—she wanted Brother Combs to go to big meeting on Saturday before she died on Sunday morning.

She died without a struggle, looking towards heaven, with a beautiful smile. Thus passed away one of the best stepmothers I ever saw, and one of the best women I ever knew.

Pleasant Grove has lost a true and faithful member. Her remains were followed by a large concourse of people; and after a very comforting discourse by Elder B. B. McKinney, were laid to rest to await the resurrection morn, when mortality shall put on immortality, and best of all, we shall awake in his likeness, and shall be satisfied.

Brother Combs, we know your loss is irreparable, but carry out her desire, and look on the bright side. She cannot come to you, but let us all try to go to her, "where the wicked cease from troubling, and the weary are at rest."

"Asleep in Jesus! blessed sleep,

From which none ever wake to weep."

Written by one who loved her,

T. A. STANFIELD.

APPOINTMENTS

D. A. MEWBORN.

Cross Roads, Tuesday after 4th Sunday in August.

Chapel, Wednesday.

Nahunta, Thursday.

Will Brother Gurley meet him at Princeton on arrival of non train from Greenville on Tuesday.

W. M. MONSEES.

Salisbury, September 25.
Flat Creek, 26.
Mountain, 27.
Albemarle at night 28
Freedom, 29.
Bear Creek Association
Jones Hill October 3.
Jerusalem, 4.
Tyces School House 5.
Lawyers Spring, 6.
Bechamy 7.
High Ridge, 8.
Smith's School House, 9.
Liberty, 10.
High Hill, 11.
Waison, 12.
Crooked Creek, 13.
Meadow Creek, 13.
Bear Creek, 15.
Mountain Creek 16.
Big Creek, 17.
White Oak Spring, 18.

Suggs Creek, 19.
Keck Hill, 20.
Tom's Creek 21 and 22.

T. W. WALKER.

Purlington 3rd Sunday night in September

Harmony, Monday.
Mt Lebanon, Tuesday.
Eno, Wednesday.
Durham, Thursday night.
Camp Creek, Friday.
Sul Saturday.
Roxboro, 4th Sunday night.
Sterie's Creek, Monday.
Danville, Tuesday night.
Dan River, Thursday.
Lock Fork, Saturday.
Wolf Island, 1st Sunday in October.
Reidsville, Sunday night.
He will need conveyance.

E. E. LUNDY.

Rose Bay, Wednesday night after 4th Sunday in August.
Fungo, Wednesday after 4th Sunday in September.
White Plains, Thursday.
Beth at night.
North River, Friday.
Saeped, Saturday and 1st Sunday in October.

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PUBLISHED SEMI-MONTHLY

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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.

DEVOTED TO THE CAUSE OF JESUS.

THE PREDESTINATION OF GOD.

The apostle Paul in Rom. 8th chapter tells us that "whom he (God) did foreknow he also did predestinate to be conformed to the image of his son," and in order to this conformation, calling, justification and glorification are necessary, and all these things the Lord does himself, he calls the sinner, he justifies him by the blood of Jesus, and glorifies him through the perfect righteousness of Christ. This leaves the work of man out of it entirely so far as salvation is concerned. There is none that can predestinate but God. "The heart of man deviseth his way, but after all his planning and appointing he often is unable to do the things necessary to the accomplishment of the desired end. None can predestinate in the true sense of the word without he has the power to work all the means necessary to bring about the end designed. This power God alone has, and he it is that works all the means necessary to the eternal salvation of his people. He is not waiting for others to bring about that which he has predestinated but he does it himself by his own personal presence and grace, working by his holy Spirit in the souls of those predestinated to eternal life. He predestinated before the world was that those chosen in Christ, should in time be called to a knowledge of their sins, and then to the knowledge of salvation, provided in Christ for the

guilty sinners, and so in the fulness of time he himself in the personal appearing of Christ calls the sinner to know himself, as a sinner, and Jesus as a Savior, and there is no power on earth besides that which is in Jesus Christ that can do this most glorious work. He also predestinated the justification of the sinner, and as no flesh can be justified in his sight by the deeds of the law, he has predestinated the death of his Son by the which sacrifice the law is satisfied and the sinner is justified, all because the choice of God made him a member of the body of Christ, and this is manifested by the wonder working power of his grace which he shed on us abundantly through our Lord Jesus Christ.

He also predestinated to glorify the sinner, and as this could not be done upon their own merits he has given them Jesus and with his righteousness he is well pleased, and said when he came to die, "I have both glorified thee and will also glorify thee again." Jesus said addressing the Father "Behold I and the children which God has given me." Then he brought them with him, and therefore when he was glorified by his Father the members of his body were glorified in him, and hence are beyond the reach of satan, and all his enemies except to annoy them in the flesh, but their lives he can not take from them, for "ye are dead, and your life is hid with Christ in God, so then when Christ who is our life

shall appear then shall we appear with him in glory."

Earthly fathers in their minds often appoint great wealth and honor for their sons, but they fail many times through weakness to bring about the desired end, and though he may succeed in doing all that is necessary on his part the scheme often fails because the son lacks either the will or the ability to do his part, and so all that has been done is a failure. This can never be true with God and his son: "Beloved now are we the sons of God." Our Father is abundantly able to do all that he has predestinated and having done all the rest he works in his sons both to will and to do of his good pleasure. The minds of the sons of men may be and often are very different from that of their fathers, and the father can not put his mind into his son, but with the heavenly father it is very different. Though the minds of his sons are by nature unconciled to him he puts his law in their minds and writes it in their hearts and where he does this they love the law of their Father and delight to do his will. "We have the mind of Christ," and "if any man have not the spirit of Christ he is none of his. Is it not wonderful and glorious to contemplate the work he has done for poor sinners to remember that his thoughts towards us are thoughts of peace and not of evil, to give unto us an expected end? How sweet to know that there can never be any miscarriage in the predestination of our heavenly Father for he is the sovereign ruler of the universe, and as he is ever present with his people and is himself doing all the work necessary to bring the expected end he certainly will not allow any one to come between him and his loved ones, and being present with an all seeing eye, and an all powerful arm he sees all their needs and will supply them according to his riches in glory by Christ Jesus, who is wor-

thy of all praise, for he hath redeemed us by his blood out of every nation, kindred tongue and people.

To him be praise, honor dominion and power now and forever more.
 Given—
JOSHUA T. ROWE.
 Rowland Park, Baltimore Md.

Birmingham, Ala 228 Fifth Ave.
 Elders Gold and Lester:

I have a mind to write you a few lines and leave it to your better judgment as to publishing.

I have been exercised along certain lines, and I think there are some things to which I think we might justly call the attention of our people. The divisions in different places should teach us a lesson. Paul says divisions come of the flesh, James teaches same, and we believe their must be some flesh in the divisions which are taking place.

When the division of 32 took place was it not on account of the fleshly doctrines of men and devils, which stirred up God's people?

Was it not like Corah, Dathan and Abram, when God commanded Israel to separate themselves from them? Do we not see the same spirit manifest now in some places, and is not the design to gain members and a fleshly desire to get rid of what men call traditions and get out of the ruts and leave off so much doctrine—too much doctrine preached—dwell too much on election and predestination; some are afraid our children will go to the Arminians.

Is not all this of the flesh? and does not the fault in a measure lay at the root of the divisions now among us?

But does not God reign and is this outside his plan? can men prevent it? The truth is a sword—Jesus said he came not to send peace but a sword, and he spoke of a fire—the fire of truth which will consume error, and the Lord will be glorified in it all. It is better to dwell in the corner of a housetop

alone than in a wide house with a prawling woman. There are sentiments among some Baptists that smack so strong of missionism, and I detest it more now than when I was rid of it by the light, grace and mercy of God. I don't want any more—my face is against it like a flint. If some who contend for it, had seen and known what I know, they would want no more of it.

God deliver and save me from error and the false systems which have been invented to deceive the people of God.

As I do not wish to be tedious, I will close. Yours in hope,

W. LIVELY.

Roc, N. C., June 18, 1905.

Elders Gold and Lester:

I feel this morning that I would like to be where I could go and hear the gospel preached. There are times when preaching is no satisfaction to me; there seems to be a cloud hanging over me, but when it blows over then I can say "My soul doth magnify the Lord, and my spirit doth rejoice." I was baptized by Elder John R. Rowe. I often think of how happy he appeared to be to meet with us. Dear brother, times have changed with me, or the church members, I do not know which. Josiah Daniels, my father, Whitney Robinson and one colored brother were all the male members when I was a lad. Oh, how faithful they were. They would meet and talk about the goodness of the Lord to them, and would attend to their monthly meetings which no doubt was a blessing to them. But times have changed, some are not so willing to go to our monthly meetings as the old ones who have passed away. They ought to be good examples for us to go by.

Dear Brother Gold, I am not writing this to hurt any ones feelings. I hope it is of the Lord. Dear Brother,

can't you come and preach for us at some time? We don't often have a traveling preacher visit us, of late, and our pastor only comes quarterly.

What has become of Elder J. E. Adams? We would be glad to have him or any preacher for us.*N—bless you with health.

As ever, your brother,
THOMAS L. GODWIN.

Remarks:—What is the matter with these of our members who are so slack about attending their preaching? Do they love the church? Is the doctrine sweet to them? Do they rejoice in the worship of God? Do the preachers preach as well as the old ones that are gone, died? What is the matter?

—P. D. G.

April, 10, 1904.

My Dear Sister:—I will try to answer your welcome letter. Was sorry to hear of your continued sickness, but hope you are better by this time. I have been very feeble all the winter, but I hope as you say the Lord has been mindful of us, and has not forsaken us, and I desire to feel thankful to him for his kindness and tender mercies bestowed upon us. But it seems to me, I say one thing and do another. If I am not deceived, I do abhor the life I live in one sense, and desire to live in humbleness and submission, and often resolve to do better. But I am convinced by my own experience that I can't live as I desire to and can say with Paul, the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other so that we cannot do the thing that we would. I hope I am thankful that you feel submissive, and have been made willing to express yourself as you have. I hope you are blessed with the light of the knowledge and love of God; and I hope he will continue to bless you with his presence, and enable you to run with patience the race set before you.

looking unto Jesus, the author and finisher of your faith.' I can witness with you in this, the Lord is the Judge and he will not put more on us than we deserve. I feel he has not dealt with me according to what I deserve. He has been very merciful to me, a poor vile sinner. If I am blest to live a long life, I feel I can never praise him enough for all his benefits.

I often fear that I commit sin talking of writing about the goodness of God as you say, I don't feel worthy of so many blessings. Many times when alone meditating, I have been made to fear that I am yet in the gall of bitterness, and the bonds of iniquity. It seems to me that people who have been born of the spirit of God would not have so many evil thoughts, and wicked imaginations as I have; and it grieves me that I can't live as I think a christian should. At other times I feel I am not alone, but hope I have renewed evidence of being taught of God.

We are to have changes, and we should feel encouraged if our way seems dark and gloomy and almost hopeless. We have not been tried as the dear Savior; he was forty days in the wilderness, tried and tempted like as we are, yet without sin. And as he was a man of sorrow and acquainted with grief, we should not be discouraged but remember, if we suffer with him, we shall also reign with him, and if we deny him, he also will deny us.

I want to ask you one question—have you not felt since you have been sick that if the Lord would spare your life, that you would be willing to do anything in obedience to his will.

If you desire to join the church will do well to follow the impression—you will not regret it. I feel to be too great a sinner to fall on my knees to try to pray, yet I can't keep from it, the older I get the more I feel impressed to pray.

I did not feel so when I was first delivered, if I have ever been, but when the impression is on me I can't forbear though I fear I commit a sin when I try to pray. It is not the life I lived when young that troubles me, but it's to-day—day after day—the life I live just now.

I hope and believe you are more obedient that I have ever been, and will therefore have a conscience more void of offence toward God and man. Remember me and mine in your prayers. Your unworthy sister,
REBECCA SMITH.

May, 28th, 1904.

Dear Sister:—It has been on my mind to write you ever since you were here, but feeling that what I would write would be of little worth—have put it off till now.

When you left here, I wanted to advise you and Bud, but did not feel capable of giving advice, but as it bears on my mind, will do the best I can. I think it would be good for you both to converse freely, and not quench the spirit. We read, "they that feared the Lord spoke often one to another, and a book of remembrance was written for them." I believe when the Lord's people talk together, describing their feelings, they understand each other better, for they all have the same teacher, and many times while conversing are filled with love for each other. If we come together in this way, I believe the Lord is in our midst and brings things to our remembrance, which sometimes fill our hearts to overflowing.

The people who fear the Lord, are the ones he addressed and manifests himself to. I have no doubt but you fear him, and if so, you are commanded to let your light shine that others may see your good works; as long as you keep it concealed you are not letting it shine, but trying to put it

under a bushel—so if you love the members of the church, tell them your feelings. I feel asured they would gladly receive you into their fellowship; and you will find a rest and peace that you are now deprived of.

It would be a great feast to me to see you enabled to deny self and take up that great cross you are so burdened with—I would rejoice to know that you had come home. Pray for me and mine.

Your Sister in Hope,
REBECCA SMITH.

Linwood, N. C.

Elder P. D. Gold:

Dear Brother:—I have been impressed for some time with what I hope the Lord has done for my soul, though I am very weak, both in body and mind. But the Lord is able to make the weak strong, having all power given into his hands.

I hope he will guide, direct and instruct me in wisdom's way for this way is pleasant and its paths are peace.

In the year 1890 Elder J. A. Burch preached my little brother's funeral and in his sermon said all those who were lost should burn forever without end. I was only twelve years old at the time. It came in my mind while this precious brother was preaching that I had no hope, and must surely be lost; and I saw myself for the first time, a helpless sinner.

On the following Wednesday night, the Savior appeared to me. I thought he changed me from human into a different form, showed me my sins and vanished.

After this I was in so much trouble I thought everlasting torment was my portion. I began trying to pray to the lord to have mercy on me. I got worse and worse for six long years.

In March 1896 the sun was clear, the thought came to me that I would

not live to see it set. When I went to dinner, mama wanted to know what was the matter with me. I told her nothing, although I did not expect to live till night. It seemed impossible to tell her I was going to die and be lost, for I thought it would grieve them sorely.

I continued to feel worse until the sun was sinking in the west—when I was made to give God the glory and praise his holy name. My burden, that I had borne for so long was gone and joy was all my song. I started to the house to tell my parents what the Lord had done for me, but on the way something said to me, "you are deceived and will deceive them," so I did not tell them.

I wanted to be Baptized but felt unfit to belong to the church. I was continually trying to ask the Lord to show me in some way if I was a fit subject for baptism.

In March 1898 one night I dreamed I died and my spirit went to rest. I saw my Savior and heaven, and the angels, although I thought the Lord had taken my life for disobedience.

I was then made willing to come back to earth and do whatever might be laid at my hands. About this time it seemed the Lord spoke to me saying, "If you will do your duty, I will put breath back in your body and you may live on earth awhile longer—then I will take you unto myself." Feeling so unworthy, I buried my head. The corpse at this time was at the church, and Elder J. A. Burch was preaching my funeral. When the words were spoken by the Lord I thought I rose up in my coffin, and two of the brethren helped me out. Elder Burch asked me to talk to the church. I spoke only a few words before some of the brethren arose and began giving me the right hand of fellowship. While this was going on one old brother cried out and said "I have longed to see a

preacher in this band, and now we have one." This hurt me so much I awoke shedding tears for I had been impressed to preach the word, though I never interded any one should find it out, expected to keep it concealed.

In August 1898, I joined the church, saying nothing of my impression to preach. I made every excuse, but in vain this impression grew heavier and heavier until in December 1903, I was forced to tell the church some of my feelings.

They gave me liberty to when my mind might lead me, so I have been trying to speak in public ever since.

I have given a sketch of a part of what I hope the Lord has done for me.

Brother Gold, do with this as you think best, if you think it will comfort any one, you may publish, if not throw it aside.

May the Lord's blessings rest upon all the true Israel of God is my sincere desire. Your affectionate brother,

W. L. YOUNG.

DUTY.

Elders Gold and Lester:

"For I was hungry and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me."

Then shall the righteous answer him saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have also done it unto me. Matt. 25, 35, 36, 37, 38, 39, 40.

Perhaps our dear Lord and Savior never made a command but with the

declaration he also implied, imposed or assigned a duty. It seems that upon this occasion he specially desired to impress it upon our minds by referring to that great and awful judgment day; emphasizing it in the words, "Inasmuch as ye have done it unto one of the least of these my brethren ye have also done it unto me, and also with the terrible condemnation to the ungodly and wicked. "Inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me; he says these shall go away into everlasting punishment but the others into life everlasting. What a happy plaudit to the righteous and faithful, but what a dreadful sentence to the unjust and unrighteous. My brother does this not teach us that we should be very courteous and deliberate in our duty and treatment towards these? Again he says, he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me; and if ye give a cup of cold water only to one of these little ones ye shall in no wise lose your reward. But he says it were better that a millstone was hanged about his neck and be cast in the midsts of the sea than for him to offend one of these little ones. Paul tells us while we have the opportunity to do good unto all men and specially to those of the household of faith. But I started out to write something about the little word "Duty," and the above scriptures were presented to my mind to help to confirm and illustrate my thoughts along this line. When Moses wrote upon the tables of stone upon Mt. Sinai, God required him to write only two special laws, and one of these was our duty towards God, and the other was our duty towards each other. Jesus sums up the whole matter in a nut shell when he says: "Do unto others as ye would have them do unto you." Some men seem to think that their duty lies only towards their wives; their chil-

draw, their homes and a few special friends. Of course these are natural and laudable duties, but there are higher and nobler duties. In rendering our duty towards each other we are doing our duty towards God, in serving one another we are serving God. Love is the true key to unlock the word "duty." Jesus tells us, "If you love me keep my commandments." If we love him we will love them that love him and our delight and pleasant duty will be to serve and love them and him. "A new commandment I give unto you that ye love one another as I have loved you." Love worketh no ill to his neighbor, love hides a multitude of sins." If we really love Jesus his yoke will be easy, and his burden (duties) will be light. We know it is so naturally if we really and earnestly love a person nothing that he or she may require of us will seem laborious or burdensome, but rather our chief joy and pleasure will be in doing these things. Jesus requires us to keep his commandments which is the will of the Father. If therefore we despise his commandments, and the duties he requires of us towards each other seem hateful and continually neglected, is it not an evidence that we do not love him at all?

But says one I see no one around me hungry, or thirsty or a stranger, or naked or sick, or in prison. Dear one perhaps you do not see them hungry naturally every day, but do we not see at all times God's dear souls hungering and thirsting for your love, for your kindness, for your company and comforting words, for your spiritual conversation which is food indeed? Are not all of God's children strangers to and in the world? are they not constantly begging each other to take them in their hearts of love and give them a place in their affections? Do they not ever feel naked in their own lack of the righteousness of Jesus? Do

they not perpetually feel they are in the street prison-house of sin and nothing sort of death will loose or free them? Naturally the christian has no reasonable excuse why he should not exercise his deeds of kindness, charity and love towards his brethren and fellowmen for God has placed around us in almost every community objects of pity, mercy and necessity, perhaps to try the hearts of men, and to make their deeds manifest, whether they are good or evil. God is love and he that dwelleth in love dwelleth in God and God in him. He that hateth his brother is a murderer." Show us a family, household or community where love is central or the leading principles and we will show you domestic tranquility, mutual happiness and peaceful unity. So upon this basis must Zion build her high towers and strong bulwarks; upon her altar must burn constantly the fires of love to insure peace and safety, and a complete discharge of its duties. So I feel that the people of God owe many sacred duties to each other, being of the same family, same body, same interest, same spirit, and having one Father even God. "Christ is not divided," but if we hold malice towards each forgiving not one another, finding fault with each other, magnifying each others short comings and evil parts, then we are blind to our duties and are yet in the bonds of iniquity and the gall of bitterness. I deem it a criminal sin for any man and woman to enter into the bonds of matrimony except they are thoroughly convinced that they truly and sincerely love each other. There will be duties they will owe each other which without this love could not be performed with any degree of cheerfulness, thus rendering the lives of each unhappy and miserable. So it is with the man of God until he feels to know that he loves the people of God above all other people in the world, he should in no wise join

himself to them. Then the duties which are incumbent upon him will not seem burdensome but joyous and delightful. Then he will not feel that it is a sacrifice to himself and his business assembling with this people in the praise and worship of God. "We know we have passed from death unto life because we love the brethren." It is not so much with us do the people of God love us? Of course we desire this always, but the important question is do I love them sufficiently? If so I will do them no harm by being with them but rather good, if we so love these people. "For we are his workmanship created in Christ Jesus unto good works, which God hath beforeordained that we should walk in them." These duties cheerfully discharged is walking in the good works, for Jesus tells us "Inasmuch as ye have done it unto one of the least of these my brethren ye have also done it unto me." We do not mean to say that in walking in the good works will merit eternal salvation, but that he has created them in us, being his commandments, it is our duty to walk in them, showing that our life is hid with Christ in God." After doing all these things the true christian has nothing to boast of but says in the language of Jesus "We are only unprofitable servants, we have done only what was our duty to do." Oh thou ministering servant of the most high God, whose feet are beautiful upon the mountains of the Lord bringing good news and glad tidings of great joy from a far country, whom God has honored and exalted to deliver his messages, care for and feed his sheep, and have the oversight of his flock, thou hast duties far above thy followers, and happy and blessed are you when you do them.

Let us sum up the whole matter in the words of Solomon. "Fear God and keep his commandments which is the whole duty of man." I feel that I have

not fully written what was in my heart to write upon this subject. May God pardon error and bless these few lines to the comfort and edification of the household of faith.

Affectionately,
T. F. SMITH.

Fremont, N. C.

Elders Gold and Lester:

I wish to state some impressions of a meeting I attended recently, especially labors of Elder H. Taylor. After preaching by some others and then following our dear Brother Taylor, and if I ever heard preaching in my life it was then. He preached as did Stephen of old, with power and demonstration from on high. It seemed to me if the preacher is an instrument, that every one under the sound of his voice would have been converted, and saved with an everlasting salvation—for I feel I could say as David did: "Bless the Lord, O! my soul! and all that is within me praise his holy name," "Oh! give thanks unto the Lord for his mercy endureth forever."

I shall never be able to tell how many souls did rejoice. I seemed to leap for joy, it was as a rushing mighty wind and looked as if all that were in the house, could hardly keep from crying out and saying, "men and brethren, what shall we do? I felt like saying,

"I will arise and go to Jesus
He will embrace me in his arms,
In the arms of my dear Savior,
There are ten thousand charms."

Some are opposed to shouting and I have always tried to keep silent, but it seemed the rocks would burst asunder, if I kept still. The preaching was of the sort that will save and feed poor, hungry soul, who are thirsting for the bread and water of life. The preaching was on the line of obedience to one another, and to our blessed Lord and

Savior, Jesus Christ. This is the only preaching that will ever do poor, sick souls any good. This is true doctrine; election is true, and so is predestination, and I believe every poor soul that has ever been quickened and made alive, believes in election and predestination, but this is the foundation of the building—now let us build the house on the foundation.

As some of the readers of the Landmark live in Virginia I feel like I want to say a word to them as to who Elder Henry Taylor is. He was born and raised in Washington County, Virginia, and was ordained to the work of the ministry in the year 1876, by the following presbytery Elders John Wallace, Charles Hopkins, Thomas Grimieley and J. T. Stinson at Tumbling Creek, and wish to say to any of them who are still living, their work is yet standing, and I trust will stand as long as Elder Taylor lives. He is a gospel minister; his manner of preaching on the line of obedience and on time salvation, and is mighty to the pulling down of strongholds.

He left Virginia and went to Tennessee, near Blue Springs—from there to the cotton mills in South Carolina. Was there until March 1901, when he came to North Carolina. In all his stay in South Carolina he never saw an Old Baptist church, or met a single member of that faith, except myself. He had heard of a Primitive Baptist church in Rutherford county, about twenty miles north of Gaffney, S. C., and he sent an appointment there, (Philadelphia) for January fourth Sunday and Saturday before. When I heard where he was from, I said, "can any good thing come out of Gaffney?" As we had no preaching at Philadelphia, I was so glad I could not wait so I got on the train and went down to Gaffney to see the preacher, and if I found he was an Arminian, I would tell him it was a poor place for him.

After arriving there, I asked my brother if there was a "Hardshell preacher living there named Taylor, and he said," no. He said there was a man of that name who worked in the mill with him.

I asked what kind of a man he was, and where he lived. He said he was a fine man, and told me where he lived, so I went to find him.

I met a man who pointed him out to me. I walked up to the fence and spoke to him, and said, "I am looking for the lost sheep of the house of Israel." He came towards me and I then said, "I am looking for a Primitive Baptist preacher, by the name of Taylor," and he said that was his brother who was in the mill. I told him I was a Primitive Baptist, and he dropped his hammer and came trembling to me, then ran in the house and told his wife that an Old Baptist had come and she came out.

This brother was Andrew Taylor. He and I then went to the mill, and there met our dear brother, Henry Taylor. I didn't think him an Arminian preacher for I felt he was a man of God. Ever since then I have had a love for Brother Taylor, like unto that of Jonathan for David, knit together in a bundle of love. I do not want to exalt the man but feel like saying to his many friends in Virginia, that he is a gospel minister, has fought a good fight and has kept the faith.

He has a good, loving wife, and obedient children, and is highly respected by every one in the county. His address is Monroe, N. C., Route 2.

S. C. JONES.

"MASTER CAREST THOU NOT
THAT WE PERISH."

"And the same day when the even was come he (Jesus) saith unto them (disciples) let us pass over unto the other side. And when they had sent away the multitude took him (Jesus)

even as he was in the ship; And there arose a great storm of wind and the waves beat into the ship, so that it was now full; And he was in the hinder part of the ship on a pillow, and they awoke him and say unto him Master carest thou not that we perish?" Mark 4:35, 38.

This suggests that this day's work was done and the night was at hand to be succeeded by another day when in other words in other place, was to be done. And the intervening night—a time of darkness demanding greater watchfulness and vigilance—was not only a time of restoration and preparation for tomorrow's work, but was the time set by the master to make the move to change, for the time their base of operation.

And every advancement, whether of individuals, gospel, or the church is generally in the night amid storms of trials and persecutions. And personally, these moves are advancements to greater works and knowledge in spiritual things, besides, like sojourning Israel of old, every night was to pitch their tents in a new place. "A day's march nearer home."

Jesus had done a great work on this side of the sea today in feeding the multitude, tomorrow on the other side he would do a greater in curing the G. G. But now but his disciples make these stormy sea-voyages, for "go down into the deep to see the wonders of the Lord." So they sent away the multitude; and they took Jesus" even as he was on the ship. He was with them on the ship—where he had displayed no divine power—not so much their Lord and their God as their companion and friend. So my opinion is, that, not dreaming of a storm or any emergency above their strength, they, for the time, did not regard or trust to him as the Lord; that in the absence of felt need of him as the Lord; they did not take him as

such. And therefore did not notice that he went to the hinder part of the ship and sought repose, while they, trusting to the strength of their own arm and ingenuity of their own mind, and feeling secure in their ability to do so, went to the helm to guide the ship—went to the front to direct while Jesus went to the rear to sleep and all went well till a great storm of wind came beating the waves into the ship till it was finally full. When a vessel or boat is full it can hold no more. No doubt they had expended all their strength of arm and ingenuity of mind by the time it was full. And now with it full and threatening to sink, and they ready to perish, they as driven by necessity, sought for and awoke Jesus, and with the cry "Master, carest thou not that we perish?" Instead of acknowledging they had forgotten him, they seem to infer he had forgotten them. But how gentle and merciful is Jesus to his needy suffering erring ones. He arose and stilled the wind and the sea, and "there was a great calm."

When Jesus says, "peace, be still" to some storm of life that has well nigh overwhelmed us, what a great calm—a peaceful serenity of soul, despite things. And when he gives peace what can he destitute. Only after storms can we appreciate a calm, as also our blessed Lord as a refuge from the storms of this life. Blessed Refuge, surely I ought to praise and appreciate thee:

Then he said to those disciples why are ye so fearful? How is it that ye have no faith?" This tender rebuke was not to condemn their efforts to save the ship, nor their appeal to him for help, but their lack of faith—which would have dispelled all fear—to trust in him as their strength from the beginning. For, like we often do today, they had gone out at the word but not in the spirit and strength of

Jesus as the Lord—they had not gone out in implicit obedience to his command, yet as taking Jesus with them when he was on the ship; that is, as the man seen and confined to the ship and that went to sleep on the ship; and not as the Lord almighty who fills immensity and has all power in heaven and in earth and who reigns and rules in and over all; who makes the wind his chariot and rides on the storm, and makes thick darkness his pavilion—who works all things after the counsel of his own will, and who has said that all things work together for good to those who love him, whom he will never forget, forsake, or leave but he their ever present help in every time of need. Had they done thus they had not feared though the ship went down—though the earth remove and the heavens fall, in that he their Lord God omnipotent reigns and rules over all created things. Alas if we could thus launch out according to the word or law of the Lord; in the name and strength of the Lord, and do the work as unto the Lord; then indeed would we serve him in the beauty of obedience—the beauty of holiness. But we are so weak—so prone to forget him; especially if the sky is clear and the sea smooth. And we are so prone to overrate our own strength; and that too when we have ever found it a broken staff when we leaned upon it. Poor Peter II too have said—“for so said they all” who represent all—“though all men forsake thee, yet will not I.” And I too have wept bitterly. Ah, the spirit is willing, but the flesh is weak.

R. ANNA PHILLIPS

June 8, 1905.

Elder P. D. Gold:

Dear Sir:—I am not a member of any church, but I have dreamed of being at preaching of the Primitive Baptist faith, and thought I was a member

and communed with the church and the wine was white as milk.

Another time I dreamed of being a member and communed with the church, and to every member was given a piece of the bread, and to every member was given a plain white cup with some wine in it. We all ate and drank until we ate and drank all the bread and wine that was given us, and then I discovered that we all had a piece of paper—every piece just alike—and I thought this paper was some kind of a pattern, and we all handed our cup and pattern to a man (deacon as it seemed) to take care of.

These dreams trouble me because of the wine being colorless in the first dream, and because of the pattern and the unusual manner of eating the bread and drinking the wine in the second dream.

Dear friend, I feel unworthy of such a favor, but if not asking too much please give me your opinion of these dreams through the Landmark and oblige. From one in much distress, and one that loves the truth I hope.

REMARKS.

Dreams are often strange causing trouble. Pilate's wife said she had suffered much because of a dream concerning that just man. If our dreams concern him or have reference to him, though they may give us trouble now, they shall end well, for the Lord often seals in instruction in dreams and visions of the night when deep sleep falleth on man. What are we doing while asleep? Are we even conscious of what is going on? Sleep typifies rest, ceasing from labor and effort on our part. It is about as hard to stop a convicted soul from making an effort as it is to cause one to make an effort about that which concerns him not. But the Lord's work or some power outside of us is sealing instruction.

The writer of this enquiry it seems to me is exercised about church mem-

bership. Perhaps the deep vileness felt causes this one to meditate on that scripture which says, he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body.

The wine was white, and this was one trouble. Wine is intended to represent blood, and therefore it is not colorless. But purity denoted by white is emblematic of the righteousness of saints. The people that follow the lamb are arrayed in white. The application of the blood of Jesus causes the people whose sins were as scarlet to become white as snow.

The strange manner in which each member received a scrip of paper, all just alike, to be given to the man officiating to take care of for each one concerns this writer.

Here appears a witness or testimony sealed up and taken care of for each one. In the record or witness given, according to the pattern shown, each one has the assurance given him that his record is in heaven.

Perhaps our friend finding such strange business done in these deep waters will conclude that the best beloved that giveth this good wine never fails to reward all his dear followers with sealing proof of his love. If any man says Jesus does my will he shall know of the doctrine whether it be of God, or whether he speaks of himself.

P. D. G.

Palmyra, N. C., July 24 '05.
Elders Gold and Lester:

Dear Brothers:—You will find in this letter one from a dear sister a long way from her church. She is a most loveable and faithful sister. Her letters are always filled with good news and food for the hungry. I am a poor writer at best so nervous can't help tottering. My health is declining, but I have much to be thankful for. The good Lord has not withdrawn

his loving kindness from me yet I have a glimmer of the light on the beautiful hill, and that encourages me to hope on through his pity and tender compassion. He suffers, poor unworthy me to go to his house of worship and feed upon the crumbs that fall from the Master's table. It is a plenty for me, and I feel unworthy of that. When I look my self up, I feel hateful to my own self. Oh, how I wish I could live a better life, and walk nearer to my God in love.

CHLO A. BURNETT.

P. S. Brother M. T. Lawrence told me to send Sister Susan Harrell's letter for publication.

Kinston, N. C., March 13, 1905.

Dear Sister:—Your welcome letter came in due time. It was a sweet and comforting message to me, and I was very glad to hear from you, and I hope I was thankful to the good Lord, for it was he that put it in your heart to write me a few words of comfort, which I feel the need of so much, and I dearly love to have cause to feel that one dear sister remembers a poor sinful, unworthy being as I am with all my short comings and failures. I ever want to love my home and kindred that God I hope has given me for Jesus sake. I know it is the way of the world when children grow up and leave their home they are apt to be forgotten after awhile, and they soon become cold and careless towards those at home, because the dear ones they left behind never write a word of encouragement and love to make them know and feel that they are still loved and remembered by the loving band they left behind, and so it is with us, poor distant, members that are a far off and can't go to preaching, and it is a sad thing to feel forgotten and cast off out of mind from them we love better than any people on earth; but such is our lot, and we must bear it, and I hope God will be with us to give strength and lead us in

his way ever holding and pointing us to his son Jesus, for he is all we need, and if it be our lot to meet him in heaven our sad lonely hours in trouble and afflictions will be over, and we will feel them no more. Now let me ask you dear sister to write to the distant ones. It will do their heart good, and comfort them just to hear from home once in a while. Oh what a pleasure when you are feeling lonely and forsaken to receive a loving letter from a dear sister or brother. It shows their love and fellowship, and I tell you they are appreciated and the writer ever remembered in love and prayers by that distant one. I hope God will put his ways in our hearts and by his loving power make us do our duty to him first then to one another, enable us to hold sacred the little hope he has blessed us with, and run with patience the race that is set before us, looking only to Jesus who is the author and finisher of our faith.

May we be as new born babes, thus desiring the sincere milk of his word that we may grow thereby, for I don't see anything in this world to cause a child of God to want to stay on earth, for they surely don't want to love God, and keep up the fine style and fashion of the world at the same time. It won't work together, and I feel the highest any of us ought to want to stand in the community is in fellowship with God and Christ Jesus in the heaven alone. I know not what I am but I do hope to be a child of his though poor in faith, sinful in flesh, ever ready to be led astray by the tempter, and often feel he is leading me captive at his will; but hope God will enable me to look to him for strength and deliverance through his love and mercy. Dear sister, it is like you said, for it does seem as the strongest prop and brightest lights are being taken out of Zion leaving the churches here for a better one above I

hope; but we can't expect any more than for the precious ones to be called away, and it causes me to feel sad. I hate for all the warmth there is in our churches to go out, when they are already in such a cold condition, heeding not the good exhortations and advice our beloved pastors give us now while we have them. God show us our errors and enable us to follow all good advice and commands that he has ordered out for us before too late. Dear Sister, please write me again soon. I dearly love to receive and read a letter from you. You and Sister Jane Johnson are only ones at Conoho that have ever written to me except our dear pastor. He seems to never forget us distant ones, when he has the chance. Give my love to him, and all the church next preaching if you go and pray for me. Hope God will be with you in all things, and enable us to meet him in heaven. We have free delivery mail here now, so back your letters to Susan A. Harroll, 702 Chestnut St., Kington, N. C. Your sister in the love of Christ I hope.

SUSAN A. HARROLL.

Summerfield, N. C., Aug 42
Summerfield, N. C.

August 24, 1905.

Elder P. D. Gold:

Dear Brother in Christ:—At your request I send you the old Landmark, May 15th, 1885, which contains a bit of my experience, written some twenty years ago.

But though it has been twenty years since it was written and longer still since I underwent the sad trials, troubles and many sorrows of a sin-convicted sinner. Yet those troubles and distresses of heart are indelibly stamped on my memory which will never be effaced while time lasts.

I enjoyed the association at Burlington ever so much.

Dear Brother Gold I do sincerely

hope you may be divinely impressed to visit our church at Cross Roads in the near future.

Hoping the Lord may abundantly bless your efforts in contending for the truth and holding up Jesus as the Saviour of sinners and save and crown you in the end, I am your sister I hope in Christ.

MATTIE J. EVERETT.

Near Reidsville, N. C.,

March 20th, 1885.

Elder P. D. Gold, Editor Zion's Landmark:

It has been impressed on my mind some time to relate some of my feelings and trials while in this vale of sorrows and tears, to you, or some correspondent of the Landmark as a subject of inquiry in regard to my soul, which for the last few years has given me considerable trouble and distress. I was taught to live morally by religious parents of the Primitive order. (Though my mother was a missionary at my earliest recollection.) We were permitted the privilege to go and hear the different denominations and be convinced in truth, or error. So I was taught by the Missionaries and Methodists that religion could be obtained when desired. You had only to present yourself before the Lord, acknowledge yourself a sinner, ask his forgiveness, for God was already waiting and willing to receive you. He was then knocking at your heart and begging you to come, make one step, and he would make one also to meet you. But if you refused to come, and rejected this beckoning, you would be forever lost. This, then, was their mode or system of getting religion. So I was at a protracted meeting held by the Missionaries at a school house in our neighborhood. One evening they called for mourners, and all those who desired an interest in their prayers for the benefit of their never-dying souls to come forward or kneel where

they were. I had a very dear aunt (a few months my senior) whom I loved dearly. She was sitting near me, and knelt immediately. I was greatly touched to see my my aunt in tears and apparently in such distress. Therefore I knelt too, as I had a great desire to be saved. And according to their doctrine it was left to my option whether or not I was saved or lost. I thought it was dreadful if it was left for my decision and my soul should be doomed to eternal ruin, when I earnestly did wish to be saved. After I had gone home I began to think seriously about this matter. I felt that I had committed a great sin in kneeling as I did before so many people. Now they would watch me closely, and see if my desire was real, and if continued to mourn and hold out faithful, etc. I felt so miserable about this I would have sacrificed most anything if it had not been thus. I thought if this hasty act of mine was wrong or sinful, and God would only forgive me I was fully determined never to repeat it again. And I retained my resolution; though I have had strong solicitations to go to the mourners' bench to be prayed for. But I always answered in the negative, because I believed it to be a serious sin and solemn mockery in the sight of an all-wise God, who is not the author of confusion, neither can he look upon sin with the least degree of allowance. Well I continued praying and reading my Testament quite faithfully for a week or more, perhaps, when my serious intentions and striving to be good gradually wore off. As time passed on I would again feel that I must try to make amends for my sins and do better—I wished to become a Christian if possible. But I soon found it impossible to serve God and mammon, and I must abandon one or the other. So I hastily concluded to dwell in the lux-

ties of sin a while longer, thinking I was too young to live a devout life, forsaking all my youthful companions, re- using to participate in their mirth and simple amusements, which I enjoyed very much—Besides it would arouse suspicion, and they would accuse me of trying to be religious, and then laugh me to scorn. No, I would wait till I was older and more settled, or till I was married; perhaps it would then be time enough to seek religion. I would then begin in earnest and try to hold out faithful. When I began to feel serious about my soul's welfare I suppose I was 14 or 15 years of age. At times I would be greatly affected and troubled about the condition of my soul. I thought a good deal about dying, and felt unprepared to meet the Savior, and thus I would grieve and cry and try as best I could to pray to the good Lord to forgive my many sins, and enable me to do better, and thus I continued in this concerned state some time, being more or less affected.

I was married November 23, 1873; I was now 23 years old, and without Christ in the world. In July, 1878, I borrowed a book of one of my neighbors. It treated on good and evil, or the just and unjust, and (though it came from the American Tract Society,) it interested me very much. It was really alarming to read the horrible deaths of the wicked ones. I was greatly touched in regard to them. Their dying hours were dreadful to think of. All their days had been spent in wickedness and sin, not fearing God nor regarding man. But when the hour of death came, how astonishing the change! How differently did they wish they had lived. Oh, if their lives could be spared they would now willingly serve God! But the words "too late" sounded clear and loud in their ears. As the tree falls so it must lie. Now this had taken full

possession of me, and I was applying the case to myself and thinking how would I appear before an all-wise and just God, should he see fit to call me from time to eternity. I certainly knew that I was undone and unprepared to stand the test. Now I was feeling greatly alarmed concerning my present state, and was giving vent to my feelings, but still continued to read, as it came to a sequel, by treating on Revelation and the final judgment. When God willed the blest into life everlasting saying unto them on his right hand, "Come ye blessed of by Father, inherit the kingdom prepared for you from the foundation of the world," and the wicked on the "other" hand, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels. "And these shall go away into everlasting punishment, but the righteous into life eternal." I was now weeping bitterly, dropped my book and fled upstairs and fell upon my knees, and poured out my soul in bitterness to God, begging and pleading for mercy, asked him to forgive, pardon and save: a wretch like me. I now saw and felt myself a sinner, I believe, for the first time in a true state. Oh how wretchedly miserable and sinful I felt! I thought now I would hold out faithful, and not turn back to the world any more. But continue to pray almost incessantly, trying in every point to be pious and perhaps the Lord would be moved to compassion by my continual weeping and begging, and pity my sincere case. I now got my Testament to see if there was any hope for a poor sinner. But alas! no hope could I find where I might cling. Indeed it did seem all hope, for my soul's recovery was utterly excluded. God's wrath was now kindled against me, and there was no arm to pity or save: and again read "Jacob have I loved and Esau have I hated." So it became quite evident that he had a cho-

sen people. And as I turned leaf after leaf nothing but condemnation could I find; and again, "When Esau would have repented, he found no place of repentance, though he sought it carefully with tears." This seemed adapted to my case precisely, and it sank deep into my heart, wounding it throughout. I now felt that all the tears I could shed, and the prayers I might try to offer, and all the good I might try to do, would be of no avail. I felt there had been a time when God would have heard my prayers and forgiven my sins, but the day had passed, I was too late. I must now lament and mourn over my lost and ruined condition. Oh the distress of mind and soul is beyond description! I shall never be able to relate the sorrow of heart the troubled, sin-sick soul passes through. Neither can I describe it. So it would be utterly useless for me to go into a long detail trying in my weak way to tell everything I experienced while in this sorrowful condition: as I would fall short of more than half.

Therefore I will be brief as possible, as I don't wish to detain any one in what might not prove to be interesting or comforting. I verily felt there was something for me to do before I could obtain relief or pardon.—But what it was, or how to perform, I knew not. But my cry and prayer was, "Lord, what shall I do to be saved?" And I felt that I must sacrifice something for my sin something to assist me in obtaining his favor before he would look with any degree of compassion on my sinful case. But time taught me that he would have mercy and not sacrifice. But feeling duty bound to do something, I fled to the law for works. I worked faithfully; did all in my power to become a christian. I searched for religious books, I now wished to read Zion's Landmark (a paper I had never cared to notice)

though they had been placed within my reach often. But that kind of reading didn't interest me like those filled with love stories. But now I was anxious to get them in my possession, to read the different experiences and see if ever a mortal felt as troubled as I!

One morning I felt so distressed I got my Testament again to see if I could find a morsel of comfort, but quite the reverse did I find. I was reading Rom. 7:9: "But when the commandment came, sin revived and I died." Oh my soul was now in great bitterness! for I really believed that death was my portion, and I would die before the expiration of that year: and not only that, but die a miserable sinner without a hope in Christ.

I felt that portion of scripture was directed to me only, that I would grow worse in sin and die in sin. Oh miserable wretch! how could I survive under this cowering weight of sin without sympathy or comfort. Again, Rom. 9:15: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, and whom he will he hardeneth." This sunk into my heart with an untold weight. What to do, or where to go to find peace and comfort I knew not. I was so deeply distressed that I greatly feared that I should lose my mind. There was nothing bright within my view. The sun gloomy and sad, the forest seemed to be clad in deepest mourning for my soul, the hills and vales looked dismal and lonely. My soul cowered everywhere I turned. Nothing reviving or refreshing could I find anywhere. I longed to see some christian belonging to the Old Baptists and hear them tell of their travels from nature to grace, and learn of them if any one had ever felt so mysteriously strange. Among the first I wished to see was my father and mother, who lived about five miles away. My father knew

nothing of my distress, but had promised to visit us at the time I was craving to see him. I thought if I not get relief, or unbosom my feelings to some one, my heart would burst. I talked so much about seeing my father that my husband proposed to go for him, but I told him no I would try and put my trust in the the Lord, and not an arm of flesh. Perhaps the Lord would put it into his heart to come. This was on Sunday; and Monday evening while busy about my supper, sobbing, bawling and grieving about my pitiful condition and wondering to myself if ever I would find peace for my troubled soul, or should I die a lunatic, my heart was so full it seemed impossible for it to contain any more. Therefore I begged the Lord to strengthen and enable me to bear all that he might see fit to put upon me. But while I was standing there absorbed in thought, meditating on my wretched condition I turned to go from the fire and looking towards the door, behold there stood my father! It seemed as if an angel was standing there. Oh the unspeakable joy that moment! I ran with out-stretched arms and fell upon his neck embracing him with all the tenderness of a heart-broken sinner, sobbing aloud, and telling him in broken syllables I was so glad that he had come. I was wanting to see him very much. My father was shocked to see me in such distress, and asked the cause of my weeping. But I was so overwhelmed with joy to meet one, whom I dearly loved and believed to be a christian, and knew all about the christian warfare that it was several minutes before I could command presence of mind enough to speak. I never was so glad in my life as now. I felt like the Lord had sent him to comfort and console me in my deepest distress. I felt like he could calm my troubled spirit and tell me if there was any hope for a miserable worm like me. When I returned to finish my evening

meal my father again aske me the cause of my distress. After composing myself as well as I could I told him I saw myself as a sinner, and was afraid that I was lost. To my great astonishment and surprise he said, "My daughter, that is a good evidence that you will be saved, and if you had told me this when I met you at the door I should have rejoiced, returning thanks and praises unto the Lord for his goodness and mercy," he said. "The Lord was leading and instructing me in paths I had not known. He would make the crooked paths straight and the rough places smooth. These things he would do unto me, and not forsake me, and also, when the Lord begun work, he would finish it; he would complete it unto the day of Jesus Christ." I told him I believed that, but I was afraid he had no part in it. If I knew he had begun the work, then I would be encouraged. I knew he was able to complete what he begun. But it seemed impossible for me to believe that Jesus Christ, the Savior of sinners would condescend to save me. Tho' he said he came not to call the righteous, but sinners to repentance. For the Son of Man is come to save that which was lost. Surely I felt to be lost and that the remainder of my days would be spent in weeping and mourning over my lost condition. And why my father should rejoice, and be so lifted up, when I felt lost and undone, was a mystery to me. And moreover, he said he had prayed to see his children in this condition and wished he could see all of them mourning on account of their sins. I now saw it was not of him that willeth, nor of him that runneth, but of God that showeth mercy. Sometimes, in my soul's deep anguish, comforting passages of scripture would come to my relief and remain sometime before memory would let them go. But whether they were presented by a higher power or not I am not capable to

decide. But had I thought they were given me from above what comfort to my doubtful soul, especially when this came into my mind: "Let not your heart be troubled, neither let it be afraid;" and again: "I will not leave you comfortless; I will come to you." At another time, when my poor soul was deeply troubled, and all chance of escape seemed to be precluded, these sweet words came suddenly to me: "Fear not, little flock: it is your Father's good pleasure to give you the kingdom." I did not remember ever seeing this in the holy scriptures; though I know I had read it often. Again; these words came to me in my distress: "Draw nigh to God, and he will draw nigh to you;" and "Christ is the end of the law for righteousness to every one that believeth;" and often did comforting words come to relieve my troubled soul for a few minutes, and then depart and leave my soul in bitterness. They were sweet morsels to a hungry, despairing soul, but I feared to take hold of them, lest I should be feeding on that which was not intended for me. Sometimes while reading my bible I felt like I could embrace some of those precious promises and again I would think they were intended for those much better than myself. I often thought I would cease trying to pray, as it seemed useless and vain and I felt like I was committing an unpardonable sin in so doing. Then I could see how vile and sinful I was prone to be; and how far from being good. But to cease praying and begging the Lord for mercy I could not. I would beg as long as there was life—though I felt I was lost, utterly lost. I often thought of the Methodist doctrine. They said you could get religion if you would try. Now I had tried all in my power. I had worked faithfully and found that man could do nothing. Christ says without me ye can do nothing, and I knew it was so. I had worked myself nigh

unto death, and still had not found favor in his sight, neither obtained pardon. Matthew 5: 4th verse reads: "Blessed are they that mourn, for they shall be comforted." Same chap. 6th verse: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I felt if there ever was a soul that did hunger and thirst surely it was I. I could say with Paul O wretched man that I am! Who shall deliver me from the body of this death. One day I was so distressed about my lost condition I thought I must surely die if I did not get relief in some way. So I went to a neighboring forest, as I wished to be out of sight and alone. As soon as I reached its borders I fell upon my face, and there I begged and plead for mercy. If it was possible to save my soul from eternal ruin, nevertheless not my will but His. Yet I would pray that He would not send my soul to hell; yet I knew it would be just. After remaining in the woods some time, begging and weeping for my soul's deliverance, I arose and started to the house. On my way a calm, serene, sweet feeling came over my system. I looked abroad over the hills. Everything looked mute and beautiful. The sun shone calm and pleasant. My troubles seemed to be gone. I did not feel sad and distressed. But yet I did not rejoice and praise the Lord as I had hoped and expected. Now, what I wish to know is this: Can this little mote of my experience, which I've related, be religion? If so, why did I not feel to rejoice as others that profess to have a hope in Christ. I have dreamed several times of rejoicing and praising God, and would awake feeling revived and comforted and thinking now I would claim my little hope. But when morning dawned I would think all this is nothing but a dream. I have no hope, nor nothing to prove that I've been with Jesus. Oh that I could tell an experience like some I have

heard. Then would I willingly go forward and tell the church what the Lord had done for me. But alas! I often fear I shall have nothing more than what I've told. My father visited me often during my conviction, speaking words of comfort to my faint heart; bidding me to be of good cheer and trust in the Lord. He had begun a work and He would finish it. "God works in a mysterious way his wonders to perform. "For as many as are led by the Spirit of God, they are the sons of God, and we know that all things work together for good to them that love God, to them who are the called according to his purpose." My father came to see me one night and we talked of the goodness of God till late. He told me he would like to hear me tell of more of my travails, and the dealings of God with my soul. For some how he felt that I had a hope in Christ. I told him, as near as I could, what I had experienced since I saw him. When I had finished he rose up shedding tears came forward and said he thought I ought to give him the right hand of fellowship; if he was a christian I was one also, for e had traveled the same road. He astonished me, as I was not thinking of taking this little experience for religion. And I refused to take his hand, as I felt unworthy and unfit to be equal with my father. And indeed I felt this was not sufficient evidence for a hope in Christ. I wanted a bright evidence of my acceptance with God, a remarkable experience to relate, that I might show forth the praises of him who had called me out of darkness into his marvelous light. But no glowing experience or bright evidence have I to relate. I have never joined any church, because I never felt worthy or good enough, or that my little hope was sufficient to join the people of God whom I believe to be so much better than myself.

Sometime my hope's so little, I think
 I'll throw it by;
 Sometime is seems sufficient if I were
 called to die.
 I am a stranger here below
 And what I am 'tis hard to know.

And thus I have been traveling on in darkness ever since, with great heaviness and continued sorrow in my heart. I tried to pray to the Lord for a better evidence, and if I had been indeed changed that he would grant me a token, and if deceived to make it explicit in some way. But one thing I do know that whereas I was blind now I see, and the things I once loved now I hate. But whether a child of God or not I cannot tell. Dear Elder Cold, hope you will write a few lines for my benefit and edification, as I am seeking after truth and wish to do right. This is the first time I have ever written anything for publication and perhaps the last. I read the Landmark regularly, and it informs me that as those who feel impressed to write in its columns are requested to do it. So I have taken the privilege to write, and feel it nothing now it is done. So if you think proper to insert these lines in your columns do so, if not, lay it by and all will be right with me. I want you to act according to your own judgment; as I believe it will be safe and correct. I have written agree to deal more than I intended. Please excuse and correct all you see amiss.

Your Unknown Friend,
 LONE WANDERER.

Remarks:—If my unknown, yet well known, friend knew the great pleasure afforded me in reading that dear letter it could be perhaps little consolation to the writer. I have a deal of pleasure at times in thinking of the experience of the dear saints of God. It is far more precious than reading th

views, etc although that is good when according to the Scripture. To hear the saints tell of the wonderful works of God in bringing grapes in clusters from Canaan or a better land, is honey from the carcass of the lion, yea, sweeter than the honey comb. It is the revelation of Jesus, or the proof to you that Christ is come in the flesh, and ye are witness of these things. Every saint, as he tells what great things he has done for the Lord, but what great thing Jesus has done for him, testifies or witnesses that Jesus is come indeed in the flesh. We see Jesus thus in his people. God's people are poor and afflicted, often fearing they are deceived, because they feel that they are such great sinners and so unprofitable, know so little of spiritual things; and thus they feel that it takes us for to be so tempted; then they are led in a solitary, strange way, hunger and fast, and so few are found in this way that when one does come to them telling just what they have felt, and bringing the same fruit that feeds them, which it is so sweet and precious, encourage after all we are not deceived, and that this is the Lord's world which is so marvelous in our eyes. So, my friend, you would greatly comfort and encourage the dear afflicted people of God if you go and tell the church what you have seen and felt what great things the Lord has done for you and has had mercy on you. Besides, it will be a great comfort to your own heart to obey Jesus. The command to be baptized is to believers. Such are to put on Christ by baptism, confessing his name before men.

Is this your privilege? Look at the many evidences you have related. One would wonder, reading your experience how you could ask for more, if he did not remember that the Lord wrestled with Jacob and changed his name that Jacob limped. There is always a weak-

ness, a limping somewhere, in the christian. While reading your precious experience I was thinking how different this from the Armenian world. They do not want any evidence that they are of God. It is just to make up their own minds, and go and join, and go along. No trouble about it. No doubts, no fears, no warfare. While the christian groans within himself, and has many conflicts. What cross have they? Do they deny self? No indeed. It is to gratify self that they go.

What are your evidences as you relate them? You had a great turning about, a deep sorrow for sin, and repentance following. What a conviction of sorrow and deep distress you had. When you spoke of the scriptures being against you, and the awful fate of Esau as being yours there was a sentence of death in you. Did you not die indeed? When the Scriptures you referred to in Romans (7:9,) "I was alive without the law once, but when the commandment came, sin revived, and I died," was applied to you your experience of that was what Paul felt, and what Paul felt, and what God's people feel. It is death to sin and the law. Then when precious promises would come into your mind for a few minutes, but they you thought were too good for you, (although the condemning ones were not too bad for you,) if you could have known that the Lord sent them it would have been so comforting. Ah, could I know the same of myself how assuring would be the knowledge of salvation. But were they not prophetic going before hand, handfulls dropt of purpose, to give you a morsel of food in the wilderness?

Then your great desire to see your dear father who was a Baptist, and your earnest wish to hear the Lord's people talk and see if they were troubled like you have been were good signs that your heart loved his people.

Is not this a most convincing proof that God is leading you. Nothing but the power and love of God draws us to come to see his people to hear them and see if we are like them.

Then the way your relief came, altogether different from what you expected, and in no sense as you thought. Was not the Lord leading you in away you knew not? Does not that humble one? You cannot know that you are a child of God by natural eye sight or knowledge. We know we have passed from death unto life because we love the brethren. Now have you a peculiar affection or love to God's people? Do you feel that the Primitive Baptists are your brethren for whom you have this love? Thus you may know that you are passed from death into life.

The revelation of Jesus is peace to the soul. It does not show you that you are good or worthy, but Jesus himself is all that there is of God's salvation. We remain sinners as long as we are in the flesh. We are complete in Jesus; but we want to see something in self. You want to tell a great experience and so glorify God. Well, that great experience lasts all your life, and it is that "I am nothing at all, and Jesus Christ is all in all." I feel that I would like to know your name and to hear you talk.

P. D. G.

Dear Brother Gold:—Please publish that the fall session of the Bear Creek Association will be held with the church at Liberty Hill Stanly County, N. C., commencing on Saturday before the 1st Sunday in October 1905 and continues three days—the nearest railroad station is Albemarle. We invite ministers, brethren and sisters of sister associations to meet us.

J. W. JONES, Clerk.

July 31, 1905.

Marshville, N. C.

The Fisher River Association is appointed to be held with the church at Tom's Creek Surry county, eight miles north of Pilot Mountain, Friday, Saturday and 4th Sunday in October.

Trains due there at 12 o'clock noon. A general invitation is extended.

Write to Elder J. A. Ashburn, Pilot Mountain, N. C., Route No. 1, for conveyance.

The White Oak Association is appointed to be held with the church at Maple Hill Saturday, 3rd Sunday and Monday in Oct. Visitors coming by rail from north and south will come on early morning train on Friday and get off at Burgaw where they will be met.

Those coming on Newbern train will get off at Jacksonville Friday morning where they will be met.

Brother Gold—Please state that the church house at Salisbury has been repaired and the debt paid, and expenses have about ceased.

We thank our brethren and friends for their kindness during our trial. May the Lord bless you all is our prayer.

A. L. OWEN, Church Clerk.

UNION MEETINGS.

The next session of the Tolson Union is to be held with the church at White Oak Saturday and 5th Sunday in October.

The next session of the Black Creek Union is to be held with the church at Memorial Saturday and 5th Sunday in October.

Raleigh, Aug. 7, 1905.

My Dear Sir:—I write to ask if you can give me some information in regard to Joseph Baker, a minister and a gifted preacher of the Primitive Baptist denomination, who was living in North Carolina up to the year 1793 or '4, then a licentiate preacher who with his wife took letters dismissing from one of the North Carolina Churches and removed to Georgia about that date, was ordained by the Powell or Hepzibah As.

association in Georgia, and was for many consecutive years moderator of Hephziban association.

What is desired is to know his previous record, i. e., the name and residence (county) of his parents and date of his birth, maiden name of his wife and date of marriage. His oldest son, Francis, was born in 1780, but may have had daughters before that.

I think perhaps you may be able to tell me of some means by which I can find out something of this, evidently a prominent preacher in the early years of the North Carolina Baptists, and will be very grateful for any suggestions you may be able to give me to aid my investigations.

Yours Very truly,
HELEN DeBERNIERE WILLS.

Brother E. A. Stanfield is an excellent music teacher. He desires classes in vocal music. Address him at Robesonville, N. C., care of Brother J. C. Robertson.

Our Association meets on Tuesday after 3rd Sunday in September with the church at Ross, four miles from Durham and holds three days.

All trains on the Seaboard and Southern roads stop there. Call for reduced rates.

Brother R. L. Dodson, clerk of the Stanfield River Association, desires any churches failing to receive their minutes, or where there has been any new church clerk appointed, or where there is any change in pastoffice, to please inform him at Danville, Va.—Ed.

Brother George W. Johnson at Benson will receive names and receipt for Zion's Landmark. He has consented to do this for me.—Ed.

OBITUARIES

MRS. SUSAN C. MCGHEE.

She was the daughter of Thomas D. and Elizabeth Pith, was born March 10, 1825,

and died July 28, 1894, aged 78 years, 4 months and 10 days.

On January 26, 1847 she was united in marriage to Elder John McGhee, and to that union were born nine children.

She leaves an aged husband, four sons and two daughters, together with a host of friends and other relatives to mourn their loss.

In August 1853 she professed a hope in Jesus, and was baptized by Elder Arnold Walger on October 10, 1853. She was a member of the Primitive Baptist church, nearly 51 years, and during all that time she never preferred a charge against a member, neither was there any charge brought against her.

She was a wife indeed, and was very kind and loving to her children and neighbors. Especially in sickness she would lend a helping hand. She was very religious in her conversation. Many pleasant hours have been spent under her hospitable roof. I often think of her, and wish I could perform my duties as mother-in-law as well as she did.

Though she was a great sufferer she bore her suffering very cheerfully. All was done for her that could be. But God's time had come to call her out of her suffering. She was attacked December 25, 1903 with bilious cholera and was never well again. In June 1904 she was struck with paralysis and could speak no more.

Dear old pa and four children were present at her death. The day following a large concourse of relatives and friends were gathered in sorrow when Elders Peter Corn and G. F. Dyer attended funeral services, and her interment near her home followed.

MARTHA McGHEE.

MINERVA FOUNTAIN.

I make the move to write the obituary of my dear and beloved mother, Minerva Fountain. She was born November 10, 1843, died March 20, 1901, making her stay 57 years, 4 months and 10 days. She was a kind and loving mother, one to be long remembered by her children. She was the wife of W

at Fountain late deceased. There were born to them eight children, three sons and five daughters, seven of them survive them. She believed in the Primitive Baptist, and joined the church and was baptized by Elder Isaac Jones. Consumption set in on her and continued until the end came. But I hope as she had to part with us that her gain was that home where peace and pleasure reign. It was hard to part with her as the will of the Father shall be done. She and her husband were buried in the family grave yard. This leaves us orphan children to take our course in this world of trials and troubles. I will close.

Please publish in the Landmark. Written by her son.

A. L. FOUNTAIN, Lanier, N. C.

Her funeral was preached by Elder Isaac Jones at her home.

YANCY B. DAVIS.

Walnut Cove, N. C., August 8, 1905.

Dear Brother Gold:—The enclosed writing was sent me by the widow of brother Yancy B. Davis who as you will see departed this life on May 13th 1905, requesting me to send to you for publication in Zion's Landmark, also that I would add something whatever I saw fit to write.

I feel unable in every sense of the word to say anything worthy of such a character as I thought him to be; having known him since my childhood and always found him abounding in the love of God and the church, ever ready to give a reason of the hope that was within. His conversion was always of that heavenly nature. He loved to talk of the church, the bride, the lamb's wife, and the scripture seemed ready in his mind at all times. He would say to me in my weakness "Fear not little flock for it is your Father's good pleasure to give you the kingdom." I loved him as a true and devoted child of God and shall miss him while I sojourn here, although it was not my pleasure to see him during his last days. May God bless his widow and bereft one and cause us all to be submissive to his righteous will at all times, and

prepare us for a home in that "house not made with hands eternal in the heavens" is my prayer.

L. H. MURPHY.

Remarks—Brother Davis was the son of a revolutionary soldier, he told me. Perhaps there is hardly one now living. His father was getting along in age when he married. His mother was a young woman when she was married, and he was the youngest of a large family.

He was born the 31st day of June, 1821.

Such words as, "Lord thou art mine, thou hast shown me thy blessings so kind."

"Without thee I am wretched, Of all things pleasing thou art the best," were his favorite ones.—Ed.

FANNIE JONES.

Dear Brother Gold:—By request of her youngest daughter, Leta Jones, I write for publication the obituary of sister Fannie Jones who departed this life December 1, 1901 after a long and painful illness. She was born January 26 1850, making her stay on earth 53 years, ten months, and five days.

She was married to R. M. Jones, January the 4, 1866. Unto this union were born fourteen children, 8 of whom preceded her to the grave.

I do not know when she united with the church, but she had been a consistent member at Flat Swamp for many years, always filling her seat when not providentially hindered, but she had been greatly afflicted for several years before her death that she had not been permitted to attend her church meetings often. While her place is vacant in her church and in her home and neighborhood we mourn not as those without hope, for we believe she has gone where the wicked cease from troubling and the weary are at rest. She said during her last sickness she believed there was a bright place for her.

Sleep on dear sister, take thy rest

And live with God forever blest.

A calm and undisturbed repose

Unbroken by the worst of foes.

APPOINTMENTS

ISAAC JONES.

Wilson, Monday night after 4th Sunday in September.

White Oak, Tuesday.

Meadow, Wednesday.

Sparta, Thursday.

Conoto, Friday.

Thence to the Kehukee Association.

Spring Green, Tuesday.

Concho, Wednesday.

Lawrence's, Thursday.

Tarboro, Friday.

W. T. BRADWAY.

Lexington, September 19.

High Point, 20.

New Shepherd, 21.

Old Union, 22.

Foms Creek, 23 and 24.

Rock Hill, 25.

Cabcofts, 26.

Big Creek, 27.

Mountain Creek, 28.

Freedom, 29.

Thence to Bear Creek Association.

Howard's Chapel, October 3.

Reuben Dean, near Mt. Gilead, 4.

White Oak Springs, 5.

Sugg's Creek, 6.

Mt. Tabor 7.

Brush Creek, 8.

Rd Cross, school house 9.

Big Meadow, 10.

White Cross school house, 11.

Whitley's school house, 12.

Durham, 13.

Mt. Lebanon, 14.

Wheeler's, 15.

Prospect Hill, 16.

Arbor, 17.

Country Line, 18.

Pleasant Grove, 19.

Concho's Creek, 20.

Lanville at night.

He will need conveyance.

G. W. STEWART AND J. E. ADAMS.
Bethany, Tuesday after the 4th Sunday in September.

Wilson, Wednesday and at night.

Falls, Thursday.

Tarboro, Friday.

Kehukee Association.

Fiat Swamp, Tuesday.

Conoto, Wednesday.

Sparta, Thursday.

Old Town Creek, Friday.

Thence to Contentnea Association.

Upper Town Creek Tuesday after 2nd Sunday.

Lower Black Creek, Wednesday.

Memorial, Thursday.

White Oak Association.

L. H. HARDY.

Saturday and third Sunday in September, Prospect Hill.

Sunday night, J. W. Terry's.

Thence to the Eno Association.

Thence to the Little River Association.

Monday after Smithfield.

Tuesday, Memorial.

Wednesday, White Oak, Wilson Co.

Thursday, Old Sparta.

Friday, Conoto.

Thence to the Kehukee Association.

Tuesday after, Great Swamp.

Wednesday, Red Bank.

Thursday, Tyson's.

At night, Farmville.

Thence to the Contentnea Association.

Tuesday after, Meadow.

Wednesday, Mewborne.

Friday, Cypress Creek.

Thence to the White Oak Association.

Tuesday after, Muddy Creek.

Thursday, Nahunta.

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ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SELECTED.

Of those things which are most surely believed among us.—Luke i, 1.

The man of God here says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." I will just read the two or three following verses: "Even as they delivered them unto us." That is, those that had gone before in declaring and setting forth the things concerning the Lord Jesus Christ. "Which from the beginning, were eye-witnesses." They were witnesses of these things, they saw and heard them. They did not declare that which they thought might possibly be true, but that of which they were eye-witnesses, and so knew to be true. "And ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." There is something firm and solid about these declarations, they were not second-hand, but what they had seen and heard themselves.

Our text refers to things most certain and surely believed amongst us. It is very evident that we either believe these things or do not believe them. What God has taught me I believe. I believe in the Adam fall, and that man by nature "is dead in trespasses and

sins." It is surely believed amongst us that man totally and absolutely fell in his federal head Adam, and living and dying in that state it is absolutely impossible that he can go to heaven. If such a thing could be, man in his natural state placed in heaven would be unhappy, for he would not be in his element there. The holiness, the righteousness, the purity, the blessedness of the place, man in his natural state could never endure. I am persuaded that there must be, by God's own Spirit and power, that change passed through to which the Apostle Paul refers in the Epistle to Ephesians, "And you hath He quickened who were dead in trespasses and sins." (Eph. ii, 1.) If we are not still in our natural state, God has quickened our souls into life, and that is eternal life; and is a life of righteousness, holiness and purity. It is not the holiness that was in Adam before he fell, that was a natural holiness, righteousness and purity. It was losable and he lost it. The divine nature that God the Holy Ghost impart at regeneration is not losable, it is eternal life. The Lord Jesus Christ said, "Father, the hour is come; glorify Thy son, that Thy Son also may 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. And this is life eternal: that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John xvii, 1-3.) That is, in this prese-

ent state; in the future state we know there will be the full fruition of life eternal, it is begun here upon earth when life is implanted in the soul. I am sure that when it is implanted in the soul, neither sin, circumstances, nor the devil can ever destroy it.

If you have this life in your soul you will be a mark for the devil as long as you live. Satan does not mind how much natural religion you possess, he will help it forward; he will endeavor to keep you in a delusion if you are in one. But as Mr. Prince has often said, "If you have anything right the devil will nibble at it."

There are certain things that I must just mention, but I have nothing to say against them as means of good if conducted in a right way. A child may attend a Sabbath school, but if God never quickens its soul into life; it will have no saving benefit. It is the same with family teaching, but it is impossible for a godly father or mother, to quicken their child's soul into life. A man, or woman, may sit under the sound of the Gospel; they may have been carried to a place of truth during infancy, and may attend it in childhood, youth, and manhood, they may attend till middle life, and until they have grey hairs, but if the Holy Ghost does not change that person's heart in the same way that He changed the heart of the thief on the cross, and Saul of Tarsus; they will live and die spiritually dead in trespasses and sins. No mere outward form is of any effective use. You may have a crab tree and give it the best place in your garden, and you may bestow upon it every care, you may dig about it and dung it, and it may grow into a pretty tree, yet it will never grow into an apple tree; you must graft the apple into it—so it is in religion. Some people would be religious wherever they live. My flesh never was religious but very profane; the enmity of my heart was great against the truth in boyhood and youth.

I do not say that all whom God calls by grace have that manifest enmity against the truth. But my nature was not religious, and that prominent feature is there now. Something says, Why should you not have a little enjoyment and not trouble about it? Why should you have your nature crucified like this? Our fallen nature is enmity against God; for it is not subject to the law of God, neither indeed can be. (Rom. viii. 7.) It cannot be, and never will be, for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) They are only discerned by the Spirit of God. It is a mercy for us if the Lord has implanted eternal life, and has placed one grain of grace in our souls.

When the Lord takes a man in hand, whether he is moral, or immoral, He does something for him. True religion does not leave a man where it finds him, but natural religion does. True religion finds a man dead in sin, and brings him into soul trouble. This is called the trouble of Jacob, and there is none like it; for then a man's hands are upon his loins and he is troubled about his never-dying soul. This is trouble, and there is none like it, for none but God can remove it. If you try, in a right way, to comfort one in real soul trouble, unless God applies what you say with some measure of Divine power, your words will not give any comfort. It is a case that none but the Lord God himself can deal with. I am persuaded that God will never bring a soul into that state, and then leave them to die and be damned. I am speaking of a soul where eternal life is implanted. When the heart is changed—the heart of stone taken away, and the heart of the flesh given, such persons are condemned by the holy law and condemned in their own conscience.

My dear father-in-law gave out the hymns at the Dicker many years, and he told me of two cases of conviction that came under his notice when he was a young man, before I knew him. Both cases were on beds of sickness, and the men appeared about to be launched into eternity. The first was whose name was Watson, when he saw my father-in-law, exclaimed: "O Miller, I shall die and go to hell! But," he added, "pray for me that I may be spared, and if I am spared I will lead a different life, I will leave off my bad ways, go to church, and be a better man." He had been a very immoral man. My father-in-law said: "I had little hope of him, for I felt it was only the effect of a legal spirit. I asked what he was going to do when he got better, if God spared his life." The other was a poor laboring man, of the name of Marchant, he lived in the parish of West Ham, Sussex. When my father-in-law went to see him, Marchant said: "O master Miller, I am lost! I am lost!" He had been a very moral man; so my father-in-law tried to draw him, to see if it was anything more than legal conscience at work; so he said, "Marchant, what is all this trouble about? What harm have you done any one? You have been a good living man, you pay what you owe; who in the parish has anything to say against you? What is all this trouble about?" He replied, "I am lost! I am undone for ever!" "Well," he said, "if you have been a bad man, and God spares your life, you will be a better man. What is all this trouble about?" "No," he replied, "I shall never be better—I am lost!" The one was going to try to be a better man and please God, while the other had been brought to the end of all perfection in the flesh. He was brought in soul-feeling a lost, ruined, and undone sin-

ner, and wanted to be saved by sovereign grace, or hell must be his portion. You see the difference, do you not? One had the sentence of death in himself, that he should not trust in himself, "but in God which raiseth the dead." He was given in some humble measure to know what he was and where he was, he felt lost. Christ Jesus came into the world to save the lost. The entrance of God's word giveth light and understanding to the simple. Have you ever been lost? Are you lost in and of yourself? I heard a lady once say, that she heard Mr. Ebenezer Vinall preach in London, and he said, "Have you ever been damned by the law?" Ah! the law cannot give us life. It is our school master to bring us to Christ, that is, to need Christ. Under the teaching of the Blessed Spirit the law does its work. The law worketh wrath, for it demands perfection. The Gospel gives life, and proclaims pardon through Jesus. It is a good thing for a man to be well settled in his own experience in regard to his lost, ruined and undone state, before a heart-searching God. In other words, to be killed. Sometimes it is a long lingering death, but it comes to death at last. We read in the Old Testament of some who were slain by the sword and some by famine; those who died of famine, died a lingering death. Some of the Lord's people, I believe, are like those dying of a certain kind of consumption. There is rapid consumption, and a lingering consumption that destroys the vitals. Death is continually at work and by-and-by it overcomes life, and the person dies. So it is in grace. Sometimes it is a long lingering death, but at last the Holy Ghost brings them to die to all hope, or expectation, apart from the righteousness of the Lord Jesus; then they are fit objects for the mercy of

God through Jesus Christ. They fall down, lost or saved, and He is their only hope. Then they can say,

"My hope is built on nothing less
Than Jesus' blood and righteousness
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

—Gadsby's, 1106.

Many thousands sing this; have you ever felt it? I sometimes wonder if I have ever known anything savingly after all. God knows I tell the truth.

I believe the Holy Ghost goes on convicting a man all the days of his life. Do you wonder whether you have had a law work? If you have been convinced by the Holy Ghost of your sinnership, this convicting work continues, and there are discoveries from time to time of things in your heart that you never thought were there. The Lord, by the operation of His Spirit in your soul, says, "Turn thee yet again, and thou shalt see greater abominations than these." So you learn the truth of what the Apostle of the Gentiles said, "For I know that in me (that is, in my flesh,) dwelleth no good thing." But he does not leave it there. "For to will is present with me; but how to perform that which is good I find not." (Rom. vii. 18.) Have you that will? God works in His own people that will and that power when He puts life in the soul. Hence that Psalmist says, "Thy people shall be willing in the day of Thy power." Do you know something about what we read in the Epistle to the Romans, "When I would do good, evil is present with me?" You would believe it, if you had experienced it in your own soul, that when you would do good, evil is present with you, and the evil which you would not, that you do. That does not mean

walking in open sin, in drunkenness, swearing, and all that sort of thing. O no! The apostle Paul is speaking of the warfare between the flesh and spirit. Can I give myself faith to believe in the Son of God? I may believe just what is written in the Word, the same as I believe there is such a country as America, and that there are different lakes and railroads in America; I have not seen them, but I believe it is perfectly true. Now people believe in Jesus Christ in that way. They believe in the plan of salvation, and in the Word of God, in that way without saving faith. The devil does not care how much religion you have of that sort. There was a time with me when the Lord blessed my soul and when He enabled me to believe on the Lord Jesus Christ, and I felt I was saved. I felt I was saved from the curse of God's holy law, I felt saved from the curse of sin, from the filth of sin, saved from the power of sin. I felt I was saved from its damaging power, and also from the love of sin. I believe God's religion is a clean religion; all the uncleanness is in me, not in my religion. I do not want any other religion than that which God has given me.

I do not say I am preaching from this text, but I took these words as a foundation for the remarks I was about to make. I most surely believe these truths are declared in this chapter from time to time.

Then there is a time when the Lord does bless His people. All do not sink to the same depths in their feelings under the law work. When you are by the seashore, if you have some sea water in a cup, it is the same kind of water as that in the ocean, the difference is in the measure, the water is essentially the same. If you have been convinced by the Holy Ghost, and are seeking for salvation

by sovereign grace you will understand something of what I am talking about. Faith always sticks to the truth, believes 'the truth, and honors God and His truth; and at times faith enables the soul to bow to it.

Another thing I am most surely convinced of is, that no man can keep alive his own soul. Satan infuses infidelity into the mind, and questions the truth of the Bible, and the existence of God. For nearly two years I was near the borders of despair; I believe as far as it is possible for a man to go. My heart was hard as steel, my mind dark. If I tried to pray, the heavens were as brass and the earth as iron. I verily believed that I had sinned against the Holy Ghost, and so there was no hope for me. In this dreadful trial I seemed to lose my affection for any one in the world; I used to go home and was afraid to look at my wife, for such dreadful enmity rose up in my heart. This shows how, under the influence of the devil, a man may go in feeling to the very gates of hell, but if he is a child of God, he will never go inside; and Bunyan says, "A person may go in a false religion to the gates of heaven and if the soul is never quickened into life, be cast into hell." I never thought of speaking thus today, but I hope it may be applied to some devil-hunted soul.

Now another thing I am certain about is, that in all dark places, in all trying places, in all feelingly dead places, and they are not a few into which the saints of God get, they are not happy and comfortable there. Blessed be God, I was delivered from the trial I have spoken of when hearing the late Mr. Page preach in the Dog House, in the parish of West Ham, Sussex. When I wanted to tell friends afterwards that the Lord had come, I could not say a word, my heart was broken with His goodness, and I

could not say what I wanted to. Mr. Page said on the way home, "John, leave that until another day." My heart had been hard as steel, but now it was dissolved. I had been glad to get away from the ministers and children of God, and creep into a corner out of sight anywhere.

I believe Christ was revealed to my soul in the Dicker Chapel; and the Trinity of Persons was revealed to my soul one morning in the old workshop at West Ham. When Christ was revealed to me on the cross at the Dicker Chapel, I believe with all the powers of my soul I crowned the Lord as being the Author of all my mercies, and I desired to live to His honor and glory, to be as holy as He is holy, and never have another sinful thought, or desire, as long as I lived. I adored Him in the Trinity of Persons with all the powers of my soul. I do believe that was a little taste of heaven, and I have had a little taste of hell. "The pains of hell got hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord, O Lord, I beseech Thee deliver my soul." (Psa. cxvi, 3, 4.) That psalm begins, "I love the Lord, because He hath heard my voice and my supplications." No free-will man could ever beat David out of this. He might say, "David, you made a mistake, you are very happy and comfortable, but it is only in the flesh;" and persuade him that the way to heaven was by works after all—never. I shall never be an Arminian, and I hope I shall never be an Antinomian: one who believes he can live in all manner of sin and iniquity, and walk in communion with God at the same time. "It is a lie of the devil's. I am ashamed of that. We read in Romans: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom

i. 16.) I hope I shall never be ashamed of that. I am often ashamed of my prior ability in regard to delivering the truth; I want to speak more to His honor and glory, and often pray that it might be owned and blessed with greater power.

Now just a few words concerning what I believe is declared from this pulpit from time to time. I believe some of you are of one heart with me as regards that. You do not want any other Gospel any other truth, but you want more experience of it, more personal acquaintance with Jesus Christ, with His Divine Person, in His glorious covenant offices, in all His blessed characters. I admit that I know so little. O that I knew more! One says,—

“scarce enough, for the proof
Of thy proper title.”

—Gadsby's, 484.

May the Lord add His blessings for His own name's sake. Amen.

THE LOVE OF GOD.

The Apostle Paul in Ephesian 2:5 tells us that God loved us even when we were dead in sins. This is a wonderful statement, but how much more wonderful is its truth. Men love good people, such as show them kindness, but God loves evil men, even though they fight against him. We love men when in our judgment they do good, but God loves men whose hearts he sees to be desperately wicked above all things. We meet a stranger and we neither love nor hate him, and our love or hatred is influenced by his works good or bad as we see them; but God's love or hatred for men is not the result of their works, for his love is like himself without beginning or end, and before Jacob and Esau had done any good or evil he said, “Jacob have I loved, and Esau have

I hated.” None of these things show that God loves or approves of sin, but the contrary is abundantly proven. God hates sin, but he loves the sinner, and he punishes the sinner by giving him a knowledge of sin and a love for righteousness, not that his love of righteousness is in itself a punishment but knowing and loving the righteousness of Christ, he hates sin and his continuous sinning is a great burden, and hence the cry, O wretched man that I am.

One whom we have loved we may learn to hate by his continuance in sin against us; not so with God. He does not allow sin and the objects of his love, only for a small moment that he may give them to feel how awful it is without him, but even though they transgress his law, and walk not in his judgements, he will not utterly take away his loving kindness, nor suffer his faithfulness to fail. The devil and all his emissaries can never make God hate one of his little ones, for he can the lust of the flesh, the pride of life, nor the deceitfulness of riches keep him from ever and anon manifesting his love. I remember the word of the prophet to Israel, “Thy sins have separated between thee and thy God,” but this is only in their experience as rebellious children. David asked, and so do we; “has the Lord forgotten to be gracious? Is his mercy clean gone forever?” But God tells us by Isaiah, “that in a little wrath I hid my face, from thee, but with great mercy will I gather thee.” For he said, “I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.” His wrath is against sin, but his love is to the sinner, and because he loves the sinner he sent Jesus to die for him, and by his Spirit purges out their sin that he may present them to himself perfect in Christ Jesus, what wonder-

ful love that casts the mantle of charity over the imperfections of the sinner, and puts away that hateful thing sin, and makes men and women as pure as though they had never done wrong, and says to them "return unto me, for I have redeemed thee." The greatest love possible to men is to die for his friend that he considers a good man, but "God commendeth his love toward us in that while we were sinners Christ died for us." Yes, it was while we were yet enemies that Christ died for us. Can mortal minds comprehend such love? Love one that hates you? Love one that is all the time doing all he can against you? Love one that is all the time saying all manner of evil against you and that falsely? It is not in human nature, but God loves Saul of Tarsus when he was a blasphemer of his holy name, and compelling others to do the same. He said to Ananias, he is a chosen vessel unto me to bear my name among the gentiles. His bitter feeling against Jesus and his people did not hinder the work or word of the Lord one moment, and when Jesus manifested his love to Saul then Saul loved Jesus, and not before, and this dear brethren and sisters is true in every case. He hates our sins and makes us feel burdened with them that we may know Jesus in the fellowship of his sufferings, but his loving kindness he will not take away. He hath said "I will never leave nor forsake thee." The sins of the redeemed are put away by the blood of the everlasting covenant, and will be remembered against them no more forever. His love is as free and full as if you had never committed a sin in your life. This love of God is that never faileth though you often feel that there is just cause for the pouring out of his wrath, yet he suffereth long and is kind, and his love hides the multitude of your sins, and he says, "Return

unto me for I have redeemed thee" and he is thine everlasting consolation and good hope through grace, and he hears every sigh and pities every groan, and will not leave you comfortless, but will come to you, and every manifestation of his presence is in love, whether it be to commend or rebuke. "Oh for such love let rocks and hills their lasting silence break, and all harmonious human tongues the Saviour's praises speak. We love him because he first loved us." may we love him more and more.

Your Brother I hope,

JOSHUA T. ROWE.

Keloid Park, Baltimore, Md.

And being just such creatures as we are, it takes just such storms of life—just such afflictions, adversity and bereavements in providence; and perils and persecutions from the world and false brethren, and errors and shortcomings from our lusts that as great winds beat upon and fill our hearts with overmuch sorrow to drive us to Jesus crying "Lord save, I perish." How often and how long would our faith sleep if these storms did not come and force us to an effort of awakening with the prayer "Master, carest thou not that I perish?" For, so sure as born of God, Jesus is with us, though asleep; even if, or as it were if stooping and writing on the ground as though he heard not; even thus passive, and hidden manifesting neither presence nor power, he is with us, and waiting the fulfillment of his purpose in our works concerning us; and also waiting for the holy Spirit or Comforter to search the hidden secret heart and convince it of sin revealed and to give conviction, correction and pardon and again teach us the lesson that without Christ we can do nothing, and that he strengthening us we can do all things; that he alone is our Lord, life, strength, refuge and

present help in every time of need. Then to awake—arise—look at us and lo we are left in the midst with Jesus only! All of our straits and dangers—all of our enemies—all of our accusers are gone out one by one—the tempest is stilled, the sea at rest; and Jesus who came not to condemn but to bear witness to the truth, seals the verdict of the Holy Spirit stying, “go in peace” or “why are ye so fearful? How is it ye have no faith?” as assuring them he was their strength and peace.” And there was a great calm.”

R. ANNA PHILLIPS.

Big Lick, N. C.

Dear Brother Gold:—

I have never seen you in person, but have learned to love you through the medium of your writings. I believe you are a man of God, and that he has sent you to teach and comfort the redeemed, and to feed his lambs with gospel food. It is my mind to write some of my experience, of the way I humbly hope the allwise God has led me from nature's night into his marvelous light.

I was born in Cabarrus county N. C. February 26th, 1876 of poor parents. My father was a Missionary Baptist. My mother held to the Old School Baptist. My father died before I can remember; a few years after his death my mother thought best to let some one have me who would raise me right, so she had me bound to a man and his wife, who had no children. They were not kind to me, and did not raise me as she thought they would. They seemed to have no regard for the gospel of Jesus Christ; instead of carrying me to church, I was led to work in a still house and be with drunkards, (he himself being a drunkard.) Being brought up in this way I was about fifteen years of age before I had had any serious thoughts about God and eternal things. Pre-

vious to this I only desired to keep my crimes hidden from the world, and I did not think much about my case. As I was still young I thought there was time enough for that. I was ignorant of God and divine things, as any boy of my age could be to live in a gospel land. I had heard people say there was a place of punishment for the wicked, and a place of rest for the righteous. I had heard a few sermons from Primitive Baptists and other denominations, but if any one had asked me the difference between them I could not have told them, I did not understand much of such things and cared but little to do so. I wanted to take my fill of sin, until I grew older, then I would turn and seek after those things.

But that time to turn and seek was not so far in the future as I expected. I was scarcely twenty when I saw myself a lost, ruined and undone sinner before God and man. I felt my stay on earth was not for long, and I was stirred with bitter agony. “What will I do?” was my cry, yea I felt to be without hope, without God, or friends in the world.

These thoughts caused me to weep and cry, though I tried to keep it hidden. This agony and these serious thoughts did not last me all the time; they would gradually wear off and I would be led at once back into temptations—to do things it seemed that no one else thought of doing.

In my twentieth and twenty-first years I became struck with much awe, realizing it would never do to live and die in that state, so I began to make vows unto the Lord if he would spare me and forgive my sins, I would never be guilty of doing such wickedness again. So I set out to do better, would go to Sunday school, etc. I had already decided the Missionary Baptist was the true church; I would read the Bible every chance I had though with

but little understanding. I was made fun of by those with whom I lived; they would call me the "lawyer" or the "preacher." I would slip the Bible and go in the woods to read and meditate; I knew I had no religion, for I had broken vows made to the Lord. I felt sometimes I had committed the unpardonable sin, and might as well give up and go to perdition—but I could not give up. These words came to me:

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

Consequently I set out with more determination than ever to do better, and get religion, for I believed it was conditional. So time went on with this impression on my mind, that I could, and was working myself into the favor of God. I got along fairly well I thought, and would soon be good enough to join the church. I began here to claim a hope, but alas! I found later on that it was not a christian's hope, because a christian's hope is fixed on Christ and his merit alone but mine was placed on grace through good works. I had not yet realized that it was by grace through faith, and that genuine faith—was as much the gift of God, as grace.

At this time I began to see things differently from what I had before, and to realize if my salvation were left to me and satan, that satan would gain the victory. I felt he had won me so far and would continue doing so if almighty God did not cast him out, for temptations were still following me, and this old flesh of mine was yielding to some of them. I could witness with Paul when he said "How to portion that which is good and not for the good I would, I do not; but the evil which I would not, that I do"

Moreover Paul says "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

I could not then witness with Paul in the last verse, only in having no confidence in the flesh, for I felt to be without God and without hope in the world. I had come to the place that I had to do like the children of Israel did when they came to the Red Sea—"Stand still and see the salvation of the Lord," though I doubted ever seeing this, for God is just and I thought how could he save such a vile sinner as I. But like achish forsaken of its mother, I could not help crying, and this was my cry, "Lord, save or I perish—" "Lord if thou wilt, thou canst make me clean."

No one could have made me believe at that time, that all the trouble I was undergoing was for my good. Trusting the Lord to guide me, I desire to give you some idea as how I have been delivered from this guilt, condemnation and tribulation. Although I suffer many things yet, it is not in such a slavish way, for I can now rejoice that I am counted worthy to suffer for Christ's sake. My desire while yet in trouble was that the Lord would grant me a hope. I would then be willing to suffer all that flesh could suffer in this life.

My deliverance and hope of a better world was not brought about all in one day; neither did it come by dreams, though I have prayed to God, if he had chosen me in his son, to show it to me in a dream, and what he would have me do; yea, I wanted a big hope and wanted it made plain to me; but he showed me that he "worketh all things after the counsel of his own will," and that my way was not his way.

I could again bear witness with the apostle when he said "This is the confidence that we have in him, that if we ask anything according to his will he heareth us." Now, I don't say that

God does not warn and comfort his people in dreams, lest I found fighting against the word of the Lord. I have had dreams that gave me comfort; I dreamed once of singing "Oh! how I love Jesus," Because he first loved me, etc., and awoke with tears in my eyes. Then I have had dreams that have caused me doubt, if I was a child of God. I often think of that old hymn, which suits my case so well

"I am so vile, so prone to sin,
I fear that I'm not born again."

After being made to rejoice in a Saviour's love, I thought I could go and tell my friends what the Lord had done for my soul, wherof I was made glad, but when I would go to church and the door was opened for the reception of members, I would tremble, and the words would come to me, "you had better wait." I went on in this way until July 8th, 1899,, when I went forward and offered to the church at Clark's Grove, Stanly county, N. C., feeling unfit of myself, but trusting my fitness was in Jesus. I told such a little I was surprised when they said I was received. Elder A. G. Morton was present and gave me the right hand of fellowship, saying he "hoped the Lord would bless me, and that I might prove a blessing to the church. My only regret is I fear instead of proving a blessing it has been contrawise. But I want to live more to my duty the remainder of my days, than I have in the past. I desire the prayers of God's people everywhere, that I may be found at the feet of Jesus, evn contending for the faith once delivered unto the saints and that I may die the death of the righteous, having hope of eternal life which God, who cannot lie promised before the world began.

If not deceived I have not written this in a boasting way, but in humility and love, that it may be for the good of

others, who have tried the path I have, that it may strengthen their hope, and that they may be built up in the most holy faith. Now unto him who is able to keep us from falling, and present us holy before his throne, be honor praise and thanksgiving, now, henceforth and forever, Amen.

Yours in Jesus I hope.

J. F. HOWELL.

Elders Gold and Lester:

Beloved Brethren in the Lord:—I feel unworthy to address you thus, yet I feel my heart thus drawn in the fellowship of the gospel toward you, and in my lonely solitude, I feel to drop a few lines.

I am now in the soldier's home near Raleigh. To me it is a home indeed, not only for me, but for all weather beaten wayworn travelers who seek a city whose maker and builder is God.

On second day of February last I left this home to follow the body of my dear daughter Hattie Brown who died in Spencer, to its last resting place, beside her mother, five miles below Clayton, there to await the trumpet sound.

She was an invalid for two years; joined the Methodist church at the age of 14 years; died at the age of 33 years.

I stayed with her last July and August. She was perfectly resigned to the Lord's will; so often did she wake out of sleep shouting and praising his name, saying she had no desire to live, only for the sake of her friends, and to talk to our church and join the church with papa.

It made me weep for joy to hear her telling what was revealed to her while I was there. None knew her but to love her. She was the wife of J. S. Brown, Spencer, N. C.

Three years ago last October I was very low in the hospital at this place. It seemed I was in the spirit land for

three days, only when spoken to, then I knew all.

I knew the speakers, but soon as they were gone, what I saw in my slumber, the half I can never tell. However, what I wish to say to you now is what occurred in conclusion.

It seemed that the last words that were said to me in heaven when the crown was shown me, were "Brother Greene, this is your crown, but we cannot put it on your head while you are in the flesh."

Then looking back, I saw Sister Sarah E. Sanders, and it appeared we were there at the Cross Roads church near Princeton, where at that time the Black Creek Association was in session. Sister Sanders introduced me to many brothers and sisters. After so long a time a personage from the rear put his hands on my shoulders. I saw the hands, but not the person, saying, "Brother, you seem to be sad" I told him I was. He spoke again saying, "Recollect what the Bible says; Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you."

Immediately the spell was gone, all around me seemed natural. Mrs. Brooks coming in about that time, said: "Oh you look so much better." Mrs. Brooks is a Missionary. She is matron of this home, and is so devoted and untiring to the sick. While she has plenty of nurses to help her, they are all strictly under her direction.

My great desire in going to Princeton was to see if that church and the surroundings were just as I saw them in my slumber. Everything was just as shown me.

I stayed with Brother West Masse on Saturday night—a brother indeed, who took so much pains to make me comfortable. Regretted to learn that Brother Gardner could not come as his mother was so low in the flesh. On Sunday night I stayed with Brother

Charles Gurly, there I met with a reception that filled me full, and my cup ran over.

I came to Pine Level on Monday evening, where Brother John Batten took me out to his house. There I found a welcome indeed, as only one Primitive Baptist can show to another. On Tuesday evening I came to Clayton and remained in that vicinity until Sunday evening, when I returned to the soldiers' home at Raleigh.

Clayton is a dear place to me, as everybody is so kind, especially the household of faith.

Brother—by the grace of God, if not deceived, I feel that according to his precious will and purpose, I have been transformed from a war of strife to that precious army where the leader and commander is King Emanuel.

Two days after arriving here I was prostrated with a nervous chill, as the doctor called it. For two or three days I noticed no one except when aroused. Yet I looked back on them as the most precious days of my life. When aroused I only wanted to talk and praise the Lord.

The first night I dreamed three persons came and stood over me; not a word was spoken, and all seemed to be just alike. They all vanished at once. I awoke but could not understand what it meant. Next day I thought much on it and about 2 o'clock, I went to sleep. I dreamed I was in company with Sister Sarah E. Sanders and many other brothers and sisters on our way to a Baptist association, and we met quite a bunch of people, and in passing, I with several brothers and sisters were shoved hurriedly off by them, against our will. I called Sister Sanders several times to help me; our captors were laughing and rejoicing. One after another fell by the wayside until I was left alone. I had become exhausted calling for help, and trying to extricate myself;

still my captor never laughing at my unhappy condition. Then I found myself in mud to my knees; just before me was an awful gulf. Seeing all was lost, I cried with all my strength, "Lord, reveal thyself to me as thou dost not unto the world."

Quick as a flash, I heard before me the shouts of victory! looking in that direction I saw the flash of light, and in another moment I saw these same three men, each with a bright light, waving over my head. I was out of the mud; the gulf was gone; all my tormenters were gone. I awoke shouting and slapping my hands, and feeling was ever deliverance so complete or more precious.

About fifteen months ago I was in the hands of captors as above. While using all my strength to extricate myself to no effect I saw just before me, one with a dagger as if to strike me down. Losing all hope (as above) I cried, "Lord save or I perish." Looking up just in front of me, I saw the cross; the captors were all gone—I was back from whence I came, awake and happy. Will not God avenge his own elect, etc., Luke 18-7-8.

"I know not what awaits me,
 God kindly veils mine eyes,
 And over each step of my onward
 way,
 He makes new scenes to rise,
 And every blessing he sends me,
 Comes a sweet and glad surprise"
 Yours in Christ,
 N. G. GREENE.

UNION MEETINGS.

Then next session of the Toisnot Union is to be held with the church at White Oak Saturday and 5th Sunday in October.

The next session of the Black Creek Union is to be held with the church at Memorial Saturday and 5th Sunday in October.

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.

PREACHERS.

We are glad to see young preachers appearing in our midst, and we should thank God for such gifts.

How should preachers behave themselves in the house of God—the church of God—and the pillar and ground of the truth? Paul's instruction to Timothy and Titus is always applicable.

1st. Take heed to thyself. You must be blameless in character and conduct. There must be such prudence and carefulness of conduct and speech in you that no one can justly charge you of corrupt speech or conduct. For if you are guilty of any wrong conduct that will be between you and your hearers, and be so offensive to them that they will not hear you as they should, or you cannot be a blessing to them. For you should seek to be profitable to the church of God in your ministry.

2nd. Take heed to the doctrine you preach. That must be sound doctrine. There is but one sound doctrine and that is Jesus Christ. The gospel of the grace of God as expressed in the scriptures of truth concerning Jesus Christ our Lord, made of the seed of David according to the flesh, but declared to be the Son of God with

power according to the spirit of holiness by the resurrection of Jesus Christ from the dead, should be the field of research and labor in all that serve the Lord. Hence the preacher should search the scriptures which testify of Jesus.

3rd. In his manner of speech he should eschew all frivolous, slang phrases and avoid wasting his time and that of his hearers by making excuses and apologies. There is no preaching in them. He should not form a sing-song, drawling, grunting habit of speech. There is no need of such a habit, and there is no gospel in that. To cry aloud and spare not, and lift up your voice like a trumpet and show the house of Jacob their transgressions is not to speak so fast that no one to have a sing-song tone. You should use plainness of speech so that people can hear you.

4th. You should not be flattered by the praises of the people. This is a snare to be avoided. Remember that it is not the praise of men that is worth any thing to you. But the commendation should be of God. If the Lord is with you there will be a seriousness, sincerity, weight, solemnity and devoutness in your manner that will not allow trifling nor jesting, nor filthy conversation. The man of God should flee all such things, and so act that the people should honor him as God's servant.

5th. The love of worldly gain or money should not control him. Let him labor with his hands or brain when not preaching if able, and not be lazy and feel that he can waste his time in idleness. But he is to be an example to the flock in good conduct and conversation.

6th. He should avoid meddling where he has no business. He should be slow to speak where he has no knowledge, or where the mind of the Lord is not made known to him. Has-

ty judgments where the facts are not known partial and onside views of a matter in dispute and taking sides in contentions should be shunned. Meddling with strife will throw you among dogs or hogs that will rend you. You should be a lover of peace.

When you take a position let it be on gospel ground, and so supported by the Bible that people can see you are right.

7th. Control your temper and tongue. He that ruleth his own spirit is greater than he that taketh a city. He that is hasty and passionate in speech has but little weight with people. You must be patient with all.

Perhaps I have written enough to let you see that God only can make a preacher, and keep him, and that it is no child's play to be a humble, useful preacher of the gospel, a patient laborer and sufferer for the good of others, a humble follower of Jesus of Nazareth, and one that is a pattern to the church, and lays down his life for the brethren.

P. D. G.

Brother F. M. Janney requests my view on Matt. 12:43, "When the unclean spirit is gone out of a man he walketh through dry places, seeking lost, and findeth none."

1st. This is not the case of an unclean spirit being cast out of a man. When a power stronger than the unclean spirit casts the unclean spirit out of a man then than unclean spirit cannot go back at his own will when he pleases into that man. The power that casts him out can keep him out.

2nd. But when the unclean spirit goes out of a man of his own accord he can return into this man when he pleases. The man answers to his house or abode, and as one can rest better at home than elsewhere, even if he is a devil, so this unclean spirit failing to find rest elsewhere determines to return to his own home.

Devils do not rest any where as much as they do in their own subjects, who do their will. When this unclean spirit, failing to find comfort or rest elsewhere returns to his own home, his own quarters, he finds everything ready to receive him, and he takes seven other devils more wicked than himself, and the last state of that man is worse than the first one.

3rd. One that makes a profession of religion, when the devil has not been cast out of him, fails to find the principles of true love, self-loathing, faith and joy in the Lord, is inflated with pride, and self-righteousness. He is not dead to self, sin, nor to the world, nor the law. He is not alive to God through Jesus Christ. He has not the love of God in him, nor the guidance of the Spirit of God in him.

What hinders the unclean spirit from returning to this man? The devil does not find any comfort in walking through dry places. It is a kind of strait jacket in which he finds no pleasure. Therefore he returns to this man, out of whom he went voluntarily, and finds plenty of room for himself and seven other devils more wicked than himself. He finds this house ready furnished to receive him.

4th. The last state of this man is worse than the first one. He is full of pride, self righteousness, false zeal hatred of the truth, a persecutor of godly men. He is like unto the scribes and Pharisees in Christ's day upon earth, like the Jews in their latter state as a nation, the den of every foul spirit, a rotten carcass, the slayer of prophets, the murderers of the Son of God.

5th. This is in answer to a charge made against Jesus of being in league with satan in casting out devils. Jesus replies: How can satan cast out satan? His kingdom he does not divide. A house divided against itself cannot stand. If satan is divided against satan then his kingdom has an end. Je-

sus casts him out. Hence satan's kingdom has an end there. Jesus is stronger than satan, and casts him out. Then he can no more come into this vessel of mercy whom the Lord has delivered from the terrible one.

If you have had no struggle with satan, no conflict, if you have never felt the need of Jesus to deliver you out of satan's power, but have just made up your mind to become a christian by your own efforts, without having felt the plague of sin and satan, then the unclean spirit has gone out voluntarily or of his own will. What will prevent his coming back when it suits him? P. D. G.

Friend A. L. Fountain requests my view of 1st. John 4:2-3. What is meant by Christ is come in the flesh?

Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

This is the touch stone.

John tells us that many false prophets have gone out into the world. What are they? Every one that confesseth not that Jesus Christ is come in the flesh.

What is it to confess that Jesus Christ is come in the flesh? It is to confess salvation, or that Jesus has finished the work he came to do, and dwells in every one that makes this confession, and therefore there is now no condemnation to such. If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. If Christ is come in you the law is satisfied in you; you are crucified with Christ and hence dead to the law by the body of Christ, and alive unto God through Jesus Christ. Ye are therefore risen with him and complete in him.

When Jesus is come in the flesh every principle of the holy law is satisfied,

and righteousness dwells in you because Christ is in you the hope of glory.

Then all those that preach an uncertain salvation, based upon the work of the creature, deny that Jesus Christ is come in the flesh, and this is the spirit of anti-christ.

All arminians, all conditional salvation, all pretended claims to salvation based on creature work deny that Jesus Christ is come in the flesh, and hence it is not of God.

Those that confess that Jesus Christ is come in the flesh live by faith. They do not depend at all on any thing man can do. They worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh.

Jesus Christ lives in every one he comes unto. As many as received him 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. Christ lives in every one thus born of God. They suffer with him. They are crucified with him, are dead with him, live with him, are one with him, and are holy in him, but are dead to the world.

What a confession this is. They confess they are sinners. Their hope is Jesus. They once knew him after the flesh or with fleshy knowledge, but they now know him thus no more forever. They are risen with Jesus and their life is hid with Christ in God.

P. D. G.

POSSESSED OF DEVILS.

Recently I made some remarks concerning people we call deranged or crazy, stating that I considered that they are possessed or controlled by the devil. A brother questioned the correctness of this statement.

Jesus cast devils out of people. A lad was possessed of the devil who tore him, and he fell down fainting

having paroxysms or fits. His father brought him to Jesus. The devil tore him causing fits. Jesus asked how long this had been. The father replied from a child Jesus cast out the devil which healed him. Mary Magdalene was so possessed with devils that Jesus cast seven out of her. How loving and faithful was she to him after this.

The Gadarene was possessed of a legion of devils. No man could tame him, or do anything with him. But when they were cast out the man was found clothed and in his right mind sitting at the feet of Jesus. The Lord made a preacher of him.

Jesus went about doing good, and healing all that were oppressed of the devil; for God was with him. See Acts 10:38. Diseases and death are of the devil who has the power of death. The work of Jesus was to destroy the works of the devil. He makes an end of sin and abolishes death, and brings life and immortality to light through the gospel.

Satan is the mischief maker causing diseases, working all manner of wickedness on earth. Jesus heals and saves.

Some people think a child of God never becomes crazy or deranged. But I think our natural powers may so fail, our natural minds become so impaired or deranged that a subject of grace may fail as to his natural mind, and powers, and act as any other deranged man may get sick even so it can harm others if not hindered.

I do not think the new man ever becomes deranged; but as the natural man may get sick even so it can become deranged. The mercy of God so takes care of his people who are subject like other men to infirmities, temptations, disease and death as others, that even in their most distressing trials the Lord is with them and will never leave nor forsake them.

P. D. G.

ELDER J. A. BURCH.

For months Elder Burch has been in feeble health. The Association held at Burlington—his home—appeared to revive him. The sight of so many brethren, and the preaching no doubt was refreshing to him.

He visited the Abbott's Creek Association held at Pine—a church he had long been the pastor of. He spoke about forty minutes at this association feelingly of the goodness of the Lord, a theme very near and dear to him.

P. D. G.

Lola, Va., August 26, 1905.

Mr. P. D. Gold:

Dear Friend—You will find enclosed in this letter my subscription for the Landmark. I think the Landmark well worth the money, I do not want to miss a single number for it is all the preaching I hear. I live a long distance from the Primitive Baptist church. There is plenty of preaching around here, but it is not what I want to hear and so I don't hear any. Mr. Gold, I want to let you know who I am, not that I think it makes me any better. I am the granddaughter of Charles A. Weatherford, and great granddaughter of John A. Weatherford. My mother is all the one of them that is living. She lives with me: She is eighty-two years of age. She married Wm. H. Abbott, he has been dead eighteen years. She has been living with me ever since. She gets about very well now. She loves to read the Landmark and can read all right, and never wears glasses. She can't see to read any better with them than she can without them. There are not very many Primitive Baptists around. About all we hear from them is by reading the Landmark.

Mr. Gold, my grand father and great grandfather Weatherford were both Baptist preachers. You may have heard of them. Hope you had a nice

time at all the associations. I could not go to any of them this year. A friend.

MRS. D. R. NEAL

Remarks.—Elder Rutherford I have been informed, was imprisoned in Virginia for preaching the gospel of Jesus Christ. I have seen an old jail in which it was said he was imprisoned and the people would stand outside and listen to him preach through the prison windows.

Would any of us now be so faithful as to suffer imprisonment for preaching the gospel and preach it through the gates of the jail? And if we should would the brethren be so eager to hear preaching as to go and stand outside the walls and hear the preaching? When some will not go to meeting houses where there is shelter and seats prepared for their accommodation?

Patrick Henry, the famous revolutionary orator in the dark days of England's heavy hand opposition, rode fifty miles on horseback to defend some Baptist preachers who were imprisoned and implicated for preaching the gospel. Nor would he receive one cent for this noble service. Was the old Elder Rutherford one of these preachers he defended?

Many of the people in the Danville section remember Elder Wm McDowell who died a few years ago at an old age.

When I first visited the Staunton River Association he was its moderator, and a wonderful preacher in power of exposing falsehood, and defending the church of Jesus Christ was he.

P. D. G.

My view is requested of Luke 21, 1-4.

This is the case of the widow's two mites. Exceedingly poor, yet giving more than all the rich, because they cast in out of their abundance, but she of her poverty gave all she had.

This teaches that the poor can do more than the rich.

This is true in the service of God. The rich do not give from the heart, but of their abundance, while the poor give all they have—all their living. The preacher who gives out of his poverty in preaching makes a sacrifice that the rich preacher cannot make, because he lays down his life. The poor member who offers to the church in the poverty of his destitution feeling he has no worthiness, nor standing or character, but to keep from dying he offers, thus gives his living and hence gives all.

The preacher that tells all and does not see how he could preach again gives more than the preacher who has plenty left, and cannot miss what he gives. Life gifts, laying down ones life for others, a broken heart is an offering that is greater than any that a rich man can make. Most people are too rich to give much. They do not want to miss or feel the loss of what they give. They worship money, or depend too much on it, and that prevents their trusting in the Lord for all things. The more of earthly possessions or gifts of all sort that we have the less able we are to give all unto the Lord. I is in some such sense it seems to me the widow with two mites gave more than they all. She was a widow, and that is a good start for poverty in the world, and for trust in the Lord who is the husband of the widow. P. D. G.

"There the wicked cease from troubling; and the weary be at rest," Job 3:17.

One relief, beauty, charm and joy of death is expressed by afflicted Job. Life was a great burden to him. Then the grave opened new scenes to him and gave forth new charms.

1st There the wicked cease from troubling. Who can estimate the

glory of a state or place where there is no mischief maker, no railer, no liar, no meddler, no thief, nor violator of law, no disturbance of the peace, none that encroach on the rights of others, where there is no fear of your doing wrong to others, no fear that you hurt others, or hurt yourself, no fear that you will ever be disturbed.

A wicked man could not desire such a place. But to job it was a most comforting thought to be hid in so safe and secure a place or state of repose.

In heaven there is not only no entrance or admission of wickedness or of the wicked, but there is no knowledge of that sort. Such a thing as an unclean thought or desire cannot dwell there.

2nd. For there the weary, such as are oppressed by the wicked, such as hate vain thoughts, such as are plagued with the lusts of the flesh such as have no fellowship with the unfruitful works of darkness, such as are the jest of wicked men, such as devils pour out the lip at, such as are vexed from day to day with the filthy conversation of the wicked, shall rest from their labors, rest from their striving against sin. They shall be free from the oppression. They shall rest from their labors each one resting in his bed in uprightness, and none daring to disturb or make afraid. The great deliverance to those who love holiness, who love holy men, and hate sin, cannot be fully measured in this mortal state. But to one afflicted as Job was the view is wonderful, and this hiding place is most glorious to meditate on. When one truly sees the witeness of this mortal life the view of the resurrection is most welcome. Death then is stript of his terrors, and such can say, "Come, welcome death, I will gladly go with thee." P. D. G.

An Elder of Virginia desires to

know if it is our custom in North Carolina for our Elders to take part with other denominations in their protracted meetings. We say not. No preacher in our section does, and if any of our members do we consider them very much out of place, and bringing reproach on themselves and others, because we and they by our profession declare we do not fellowship such preaching and such worship.

Some Baptists seem to be wanting to do something. Well there is plenty for us all to do. Keep yourself unspotted from the world. Bring up your children in the nurture and admonition of the Lord. Visit the sick and minister to the needy. Search the scriptures to see what they say. Attend to your own meetings. Be not busy bodies in other men's matters. Provide things honest in the sight of all men. Walk by faith. Love the brotherhood. Fear God. Pray without ceasing, and in every thing give thanks.

P. D. G.

YE SHALL BE HATED OF ALL
MEN FOR MY NAME'S
SAKE.

Here is a declaration that we can not rightly question or dispute, if we regard Jesus as the Christ of God, for he is truth itself, and every utterance of his is the truth. He can not make mistakes.

Why is this? Why should or will all mankind hate the followers of Jesus?

Did men hate Jesus while he was on earth? They never rested until they killed him, yet they found no cause of death in him. Every act of his was doing good. Every word he uttered was truth. He never wronged any one. Yet the rulers and the rabble joined together clamoring crucify him, away with him, he is not fit to live.

Why was this?

Mankind are wicked, selfish, proud,

sensual, devilish. They do not think they are. We esteem ourselves better than others. We condemn others when we are as guilty as they are. We are self-wicked, and want our own way. We hate the sovereignty of God, and his abiding love to his people. We hate the power that condemns our corrupt nature. We hate the truth and love evil. We love the doctrines of men that flatter man, and tell of his ability to do good. We do not consider that such doctrines proceed from Satan, and are devilish.

Christ loved men, not money or worldly gain, nor number nor reputation, nor popularity. He sought not to please men. His life was one of self denial. He pleased not the flesh. Every precept he taught honored God. Every thing he said and did was against the devil and sin. He was manifested to destroy the works of the devil. Satan is full of pride. Jesus was the humblest man that ever lived. Every word and act of his life was a condemnation of the world.

Now those that follow him must partak of his spirit, must feel truly and deeply their entire dependence on God, must be dead to self righteousness, must be crucified to the world and the world to them. This put them in a condition to be hated by all the world, and by every worldly principle. When men proffer that all their estate is in heaven, their life is there, that they are to pray for their enemies, and return good for evil, and be humble, vile and lowly, not loving a single principle of vile nature, but dying daily, not depending at all on what they can do but altogether dependent on the righteousness of a crucified and risen Redeemer, then they condemn and set their face against every principle, claim and pretension to man's ability and glory, and men will hate them, and speak evil of them and con-

sider them the enemies of every thing good. The followers of Jesus shall be hated of all men for Jesus' sake.

P. D. G.

TROUBLE.

What trouble and distress is brought on churches at times because of bad conduct of some members. A preacher for instance so acts that reports follow him to the distress of the church. The most particular members are grieved, and do not feel that they can hear such men preach. The greater part of the church take sides with the preacher. Now what should these aggrieved members do. Bear with this matter until the Lord opens a way for you. God will bring every secret thing into judgment. Wait until then and do nothing hasty.

P. D. G.

OBITUARIES

Washington, N. C., May 11, '05.

Elders Gold and Lester:—I feel inclined this morning to write something for the Landmark. I trust the inclination is of the Lord, and I know if it is, the purpose will be accomplished.

When I have a mind to do anything like this I tremble to do—and also not to do.

I am just home from a session of the Eastern union which was held with the Beulah church in Hyde county. I went in company with Brother J. D. Armstrong.

We took the steamer Hatteras here at 6 o'clock on Friday morning, and arrived at Makeleyville at three, the same afternoon, where we were met by Mr. Kit Cullifer, who conveyed us to his home, where we were kindly cared for. His wife, who is a member was absent, at the bedside of a sick daughter in Goldsboro; a daughter-in-law, who reminded me somewhat of Ruth the Moabitish maiden, soon took charge of us. Brother David Carowan, his daughter and her little girl also spent the night there, and all was pleasant.

Mr. Cullifer, who is night watchman at

the mill in Makeleyville, is not a member but after being up all night, said he would rather lose ten dollars than to miss the meeting. He sat up every night, and was there every day, said 'twas the greatest time of his life.

He conveyed me in company with Sister Lullock who lives in Makeleyville, to Beulah on Saturday, where we found brethren Messrs. Ambrose, Topping and a Brother Ho. day, a licentiate, who is very gifted in preaching. Brother Meads preached the introductory sermon, I was told, very much to the comfort of those present. Elders Topping and Armstrong both blew the gospel trumpet on Saturday, and there was no uncertain sound. The church convened on Saturday.

Sunday Elders Meads, Armstrong and Ambrose preached to a crowded house, acceptably, to those who knew the joyful sound.

We parted many in tears, with the words "pray for me."

On Saturday night a goodly number of us stayed at the hospitable home of our brother and sister John Right Lupton. Elders Armstrong, Ambrose, and Brother Holliday and several others, Brother Walters from White Plains and a Brother Lupton, who lives in Bell Haven. I mention this to let our brethren know, who may want to travel among this lovely set of people. It was a most delightful evening to all that I heard express themselves. Each one cast in his, or her mite.

After the meeting, Brother Armstrong came back to Washington, and I went on to the hospitable home of Mr. Ed Bridgeman, who met me at Beulah, and who is one of Hyde county's big hearted, trustworthy citizens. He always lays down his work when meeting time comes, and he, his wife (who is yet very feeble) and children all go; he delights in sound doctrine, loves the truth but claims no hope. This is a precious family to me—a united family, and there the Lord commands the blessings.

Elder Armstrong, at the request of the brethren, went again the 1st Saturday and

Sunday and preached at Tiny Oak to a large crowd of attentive listeners. That was as large a flock of sheep, as I ever saw, some of them, however, have not been put in the mark.

I spent a night and two days with dear Sister Mag Williams, who has so recently lost her husband, and whose son was drowned in that awful storm, last November. She and I have been brought into close fellowship with each other through suffering. May God bless the dear son and daughter-in-law who stay with the widowed mother.

I wish I could mention all the dear ones whom I met, but time and space forbid.

Brother Armstrong's preaching on Saturday and Sunday at Tiny Oak, had the good old time ring. Oh how I did rejoice.

The preaching is usually good among the Primitive Baptists, but the singing is poor. I hope our dear Brother Stanfield may be permitted by our kind Father to go around where improvements is so much needed.

"All his springs in Zion flow,
To make the young plantation grow."

and this to my mind is one of the springs

In company with Brother Armstrong we took a sailboat a 8 o'clock Tuesday; had fine sailing most of the time, and arrived here at nine that night, found all well and glad of my return, for which I thank the Lord.

Very affectionately,

BETTIE Z. WHITLEY.

Brother Gold:—I never do feel perfectly satisfied with what I do—take this do with it as you see fit. You have the mind of Christ, if you are his.

J. R. THOMPSON.

The subject of this sketch was born December 29, 1828, died January 29, 1905 making his stay on earth 77 years and one month. He married to Martha Peedin who bore to him thirteen children, ten of them survive him, three being dead.

He has eighty-four grand children, sixteen of whom preceded him to the spirit land, sixty-eight are yet living. Seventy-one great grand children, sixty-four of them

are yet living, seven being dead. His wife died and he was married to Pennie Brown who bore no children.

He was united with the church at Old Cotton, Johnston county March 13, 1869, where he lived a faithful life till death and I can't know a better reason or proof of faithfulness and the esteem in which his brethren held him than the following:

He attended his meetings regularly and not only at his church but every where in reach of him when messengers were to get up he was one of the first to volunteer and if they were appointed his name was generally first to be called. He met most of the traveling preachers took them home with him through the night and conveyed them to their appointment, in fact he was ever spontaneous to any call to church duty. He went to church the last day he spent on earth and died in the field not far from the house near sunset on the fifth Sunday in January. His wife was near him when he fell and ran to him and found he was dead and raised the alarm and very soon had plenty of company.

His funeral was preached by Elder J. T. Collier and Brother J. R. Jones to a large crowd of sorrowing relatives and friends. His health has been very good for a man of his age. He received a wound in the hip during the war between the states which gave him trouble.

Done by order of conference,

LEWIS BRASWELL,

J. H. BRADY,

MILLY F. GAY.

I am requested by two of her daughters to write an obituary of their mother, Sister Milly F. Gay. She was the daughter of Jenkins and Betsy Burgess, and was married to Burrell Gay the 24th of December 1854. There were born unto them six children, all survive their mother but one, two living in Virginia, two in North Carolina, and I think the other one in Georgia. I do not know the exact date Sister Gay was baptized, but it was some where near thirty years ago.

She first joined at Deep Creek, N. C., and was baptized by Elder Jordan Johnson. I don't know how long she remained a member there, but several years ago she asked for and was granted a letter of dismission to join the church at Upper Town Creek of which she lived a consistent member (as far as I know) until her death. She was faithful in filling her seat whenever she could get there; but owing to the long distance she was not blest with the sweet privilege of being with them often. She was acquainted with many of the troubles and trials of this life. As her husband died about twenty years ago and left her with six little children to battle along through all the best she could. But the Lord blest her and her children with food and raiment and she raised them to be grown men and women, and all married. Sister Gay was taken sick the 14th of May with bilious colic. The physician was called in, but all that he, her daughter and friends could do could not stay the icy hand of death. The Lord's appointed time had come to relieve her of all her sufferings here, and take her to a better world than this we hope. So on the 17th she passed away and we believe fell asleep in Jesus. I went to see her the day that she died at night. She was suffering very severe pain, but was very bright and knew us all. They also sent for me a short while after she died, about 10 o'clock in the night, when I went in and beheld her lying so still in death and looked as if she had just fallen asleep. I was made to hope and believe that she was resting sweetly in the arms of Jesus.

"A sleep in Jesus blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

Her daughter said it was her mother's request that I should write her obituary, but I don't feel worthy of the task, but when requested I feel it my duty to do the best I can.

Sister Gay leaves five children, nineteen grand children, seven great grand children,

four sisters and one brother. They are all living in different states. Some may not as yet have heard of her death, but I hope this may reach them all. There was not but one of her children present at her death or burial as they were so far, and did not receive the telegram time enough to get here, although some of them came, but too late to see their mother again. It must have been very very heart rending, but the Lord's will must be done, and may he comfort the bereaved is my desire.

Your little sister,
MATTIE LUPER.

Staatsburg, N. C., Sept. 22, 1905.

W. R. FOUNTAIN.

I am with a sad and sorrowful heart that I attempt to write of the death of my dear and loving father. He was born January 21, 1852, and died March 16th, 1905, making his stay on earth 53 years 1 month and 25 days. He never united with any church though a strong believer in the Primitive baptist doctrine and travelled many a mile to be with them. And I also heard Elder Gardner Bryan say that he went prepared to unite with the church, but when the door of the church was opened for the reception of members he resisted coming before the church and said he had never felt worthy of coming since. He was much devoted to his family, and a kind benevolent neighbor. He was twice married, the first time he married Munerva Scott; there were born unto them eight children, three boys and five girls, seven of them survive them in life. His first wife died March 20th, 1901. He was next married in September 1901. To Alafare Aman. Of this union there was no children. My father was taken sick with pneumonia about two weeks before he died. He seemed to be aware of his death and sent for one of his neighbors to come to take charge of his business. He suffered very much but at last seemed to pass away as though he was gone to sleep. His funeral was preached by Elder Isaac Jones and was attended by a large congregation.

We sorrow not as though we had no hope for him. I hope our loss is his eternal gain. We hope and believe that he is now enjoying that rest that remains to the people of God.

May the God of heaven be a father to his children is the desire of the writer.

Written by his son,

ALONZO L. FOUNTAIN.

Lanier, N. C.

MARTHA THOMPSON.

Dear Brother Gold:—Please insert in the Landmark the death and suffering of Sister Martha Thompson. She was the daughter of James W. and Nancy Peedin.

Sister Thompson was born April 3, 1831, and died November the 23, 1883 with typhoid fever aged 53 years 7 months and 23 days.

She joined the Primitive Baptist church by experience and was baptized at Johnston union on the 15th day of July 1878 and lived in view of the church faultless and we believe that God has presented her without fault unto himself and wiped all tears from her eyes where the weary are at rest.

I have been acquainted with the sister about thirty years and will boldly say to you her acquaintance has not been excelled in my knowledge; meek in her humble, walk careful and harmless of nature both before she joined the church and after.

She was a bright Christian, a good companion and a kind neighbor and a dear mother unto thirteen children—eleven living two having died before their mother. She was taken sick on the 15th day of July and suffered greatly until death relieved her sufferings on the 30th day of July it was thought by all who saw Sister Thompson that she was dying. The writer was sent for and saw many weeping children and her husband standing around her bedside and was greatly touched at the scene; and we believe that Jesus was touched for we have not a high priest over us that cannot be touched with the feelings of our infirmities. The sister roused up to a great extent, to the consolation of Broth-

er Thompson who desired so much to have another conversation with his companion before she went from where no traveler returns. She lived under the careful treatment of Dr. Vick, of Selma, until November 23rd, as day began to break we believe that the suffering sister began to behold eternal joys her own. She told her husband not to cry, saying it would do him no good and give him the headache. She then told him to move the curtains and open the windows as if she saw something very partially. Seeing as it were through a glass darkly, but none sees Jesus as he is like him or will be when the spirit and body re-unite. We believe that the sister could see where she was going as Watts, the poet says: "I am going, I am going but what do I see 'tis Jesus in glory, appears unto me I'm going I'm going I'm gone, O glory, O glory it is done.

To the regions of glory the spirit has fled

And left this vile body inactive and dead Thy angelic armor in glory to blaze

(Jesus beauty forever to gaze.

When the seals are all opened the trumpets shall sound,

To wake God's dear children that sleep under ground

Their souls and their bodies shall then join in one

And each from their Savior receive a bright crown."

So rest brethren and sisters, lay your loving heads upon Christ the corner-stone, he never gives way Pray for those in trouble.

Brother Gold, pray for us, tell Sister Gold to pray for the little motherless children. May God bless us all collectively with all spiritual and temporal blessings that he sees us in need of is the prayer of the humble writer.

Sister Thompson's funeral was preached after she was interred by Brother Brown 2nd Samuel 12th Chapter and 23rd verse "Wherefore Shall I Mourn." The writer then followed from 2nd Cor. 5th chapter and 1st verse.

S. H. BRADY.

JOHN F. GILBERT.

He was the son of Robert and Martha J. Gilbert. He died February 8, 1905. It is with a sad heart I write of his departure. His stay on earth was 57 years. He left a wife and two daughters.

He died of heart dropsy after lingering about one year and suffering much. His case was a very pitiable one of long suffering with inability to obtain any relief. Truly man is vanity at his best estate. He comes into the world in weakness. He knows but little while here. He walks in a vain show, and soon passes away under the power of wasting disease.

ANN MARTIN.

Flores Gold and Lester:

Enclosed find money order for \$1.50 to renew my subscription to the Landmark for another year.

It is a great pleasure to me to read the old refreshing editorials, also the pieces from dear brethren and sisters laden with food for the poor and hungry, such as I.

I am much of my time in the dark begging for mercy, strength and guidance that I might lead a more christian life in my declining years for I am stooping with age, and have no desire to be young again.

There is so much gossip, and new ways of religion, which seem like idle tales to me.

I hope I trust in a Lord who is able to kill and make alive, and I hope he has killed me to a love of sin, and may he lead me by his power and grace unto the end. May he teach and guide me in all truth, and comfort me on my lonely pilgrimage in this unfriendly world below.

May the love of God be with you and the dear saints, and bless you for many years to come; to stand firmly in his precious truth and to declare it boldly.

Your sister in hope,

CHLOE A. BURNETT.

Mountain, Friday, Saturday and 4th Sunday in October.

Trains due there at 12 o'clock noon. A general invitation is extended.

Write to Elder J. A. Ashburn, Pilot Mountain, N. C., Route No. 1, for conveyance.

The White Oak Association is appointed to be held with the church at Maple Hill Saturday, 3rd Sunday and Monday in Oct. Visitors coming by rail from north and south will come on early morning train on Friday and get off at Burgaw where they will be met.

Those coming on Newbern train will get off at Jacksonville Friday morning where they will be met.

Brother E. A. Stanfield is an excellent music teacher. He desires classes in vocal music. Address him at Robesonville, N. C., care of Brother J. C. Robertson.

The next Staunton River Union is to be held if the Lord will with the Mill church, Pitt County, Va., Friday, Saturday and 5th Sunday in October. Brethren are cordially invited to attend.

Those coming by rail will be met at Sutherlin about 11 o'clock Friday. Those coming by rail please notify Brother Jackson Wallers.

T. N. WALTON, Moderator.
JACKSON WALTERS, Clerk.

Sutherland, Va.

Elder L. H. Hardy expects to be at the Black Creek Association.

The next session of the Smithfield Union will meet with the church at Old Union, Johnston County, N. C., on Saturday and 5th Sunday in October.

Brethren are cordially invited.

J. A. BATTEN.
Union Clerk.

The next session of the Skewarkey Union is to be held with the church at Williams Friday, Saturday and 5th Sunday in October.

The Fisher River Association is appointed to be held with the church at Tom's Creek Surry county, eight miles north of Pilot

Those coming from the south should write to W. W. Vick, at Battleboro, N. C., and they will be met there on Thursday.

Those coming from the east should write to Brother C. H. Spivey at Leggetts, N. C. and they will be met on Thursday at Farboro, N. C.

Those coming from the north should write to Elder Lawrence Johnson at Whitakers, N. C., where they will be met on Thursday.

The Black Creek Association is to be held with the church at Lower Black Creek Friday, Saturday and 4th Sunday in October.

Visitors will be met at Black Creek, not.

Elder T. W. Walker expects to preach Saturday and 1st Sunday in November at Mt. Zion.

The next annual session of the Mt. Tabor branch Primitive Baptist Association will be held D. V. with the church at Piraway, Columbus County, N. C., first Sunday and Friday and Saturday before in November, 1905.

Those coming by rail will be met at Mt. Tabor, N. C., on Thursday and conveyed to and from the Association. They will please drop C. W. Brown a card two or three days before coming.

C. W. BROWN, Clerk.

APPOINTMENTS

G. W. STEWART AND J. E. ADAMS.
Goldsboro, Tuesday night after 3rd Sunday in October.

Nahunta, Wednesday.

Aycocks, Thursday.

Black Creek, Thursday.

Wilmington 4th Sunday night and Tuesday.

Mill Branch, Wednesday.

Black Creek, Thursday.

Simpson Creek, 5th Sunday.

W. C. JONES.

Wolf Island, Wednesday after 2nd Sunday in October.

Dan River, Thursday.

Spray, Friday.

N. T. OAKS AND R. L. SHREVE.

Herndon's 3 p. m., Thursday before 2nd Sunday in October.

Danville, Thursday night.

Lick Fork, Friday.

Wolf Island, Saturday and 2nd Sunday.

Reidsville at night.

J. A. BURCH AND J. S. WARD. ...

Conetoe, Tuesday.

Old Sparta, Wednesday.

Thence to Contentnea Association.

Moore's, Tuesday after.

White Oak, Wednesday.

Aycocks, Thursday.

Thence to the White Oak Association

Dudly, Tuesday after.

Goldsboro, Wednesday night.

Memorial, Thursday.

Thence to Black Creek Association.

W. T. BRADWAY.

Howard's Chapel, October 3.

Reuben Dean, near Mt. Gilead, 4.

White Oak Springs, 5.

Sugg's Creek, 6.

Mt. Tabor 7.

Brush Creek, 8.

Rd Cross, school house 9.

Big Meadow, 10.

White Cross school house, 11.

Whitley's school house, 12.

Durham, 13.

Mt. Lebanon, 14.

Wheeler's, 15.

Prospect Hill, 16.

Arbor, 17.

Country Line, 18.

Picaasant Grove, 19.

Toon's Creek, 20.

Danville at night.

He will need conveyance.

Camp Duke

(27)

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NO 23

Zion's Landmark

In the Wilson
1890s

PUBLISHED SEMI-MONTHLY

--AT--

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

D. GOLD, EDITOR, Wilson, N. C.

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

PRICE \$1.50 PER 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, 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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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 postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Reidsville,, N. C., Aug 23, 1905.

Dear Brother Gold:

This is a day of growing evil where-in our people and all lovers of the truth should be careful. Secret societies are rapidly increasing and as all false religion is dangerous a word of warning may be of use to many.

It has been in my mind for several months to give some reasons why our people and those who love our Lord Jesus Christ and his gospel should not be members of secret societies.

I find in Hassell's History that the church has from time to time passed resolutions declaring non-fellowship for those things and those who attend them. Refer to the index under the head, "Masonic Lodges" and go to the lead, and read for yourselves.

Now, if our fathers had just reasons for these declarations we should adhere to them but if not we should go to work to repeal them and go on record as contending for the right.

I, for one, believe their course to be right and that we should adhere strictly to them, considering the church of God to be above any individual on the earth.

Then, first, secret societies are wrong because they come in between husband and wife whom God has ordained to be joined together as one. When two are married together their interest becomes one and they should have no secret works from each other. The

husband's time belongs to his wife and she should be his constant companion and his most steadfast friend. In most cases she is his safest adviser in their interest is one. However this is only a little reason when compared with things I want to mention.

As the Masonic fraternity seems to be on the top and increasing very fast, and as I regard that society to be one of the most dangerous to our civil and religious liberties I shall confine my remarks to their works with some comments thereon.

Those who have interest enough to search for these things as I have done can find in "Webb's Monitor" page 13, "No lodge can be regularly opened or closed without religious services of some sort." This establishes the fact that it is a religious institution. This they fully claim as we shall see. See same book page 231 under the word "Chaplain," "The master of the lodge is its priest, and the director of its religious ceremonies. His duty is to select the scriptures, prayers, etc., and he should be at the burial of the dead. The meeting of a Masonic lodge is a religious ceremony. "Masonry in any features is a religious as well as moral institution." See again same book Page 284 under the word "Religion." "The meeting of a Masonic lodge is strictly a religious ceremony." In the "Manual of the Lodge" by A. G. Mackey, page 40 we read:

"As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of deity and this is because Masonry is a religious institution."

In Dr Mackey's "Text book of Masonic jurisprudence," page 95, he says: "The truth is, that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree." Thus the Jew, the Mohomedan the Budist etc., all come in as well as the christian and all have one fellowship."

To its laws strict obedience is required as will be seen.

"Webb's Monitor" page 196. "The first duty of the reader of this synopsis is to obey the edicts of his grand lodge. Right or Wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contending or disobedience."

Again in the "Traditions of Freemasonry," by Pierson, page 30, we read: "We do not call in question the propriety of this organization," i. e. the despotic character of Masonry, "if we would be Masons we must yield private judgment."

Or in other words, so far as his Masonic standing is concerned no member of the fraternity is allowed to exercise his own judgment, but must submit to the decree of the order, and believe whatever the Masonic ritual teaches.

Just as a Roman Catholic is bound to submit to the teachings of his priest as superior in the "church," so a Freemason is bound to submit to the will of the Worshipful Master or his superior in the lodge, and that even whether the Masonic decree, be "right or wrong."

This is Masonic law, inflexible and unchangeable, and beyond this no Ma-

son dare to go. He must obey implicitly, whether he likes it or not, and whether the command given, or the settlement made be "right or wrong," and like the Romanist, he has no redress. He "must yield his private judgment," and allow another man, less moral and less intelligent perhaps, to think and judge for him as regards Masonry. And if he refuses to do so, which doubtless is very seldom the case, he violates his obligations, and commits "the one unpardonable crime in a Mason."

All true Old School or Primitive Baptists fully believe in revelation but Free-Masonry denies it.

"Lexicon of Free Masonry, by Dr A. G. Mackey, page, 404. "The religion then of Masonry is pure theism on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry."

Now the christian, the Jew, the Turk, the Confucian and the Brahmin each in joining the Masonic fraternity binds himself to maintain and support this pure theism. Thus, while the Jew, the Mohamedan and the Unitarian sacrifice nothing in their faith, the christian must deny Jesus Christ and the revelation of the Holy Spirit of God. Their truth or falsehood he must be careful to not connect with the "truth of Masonry." Think of it.

Again the religion of Masonry is both unscriptural and anti-scriptural, and like Romanism, wholly-based on corrupt traditions.

In the "Digest of Masonic Law" by George Wingate Chase, page 207-208: "The Jews, the Chinese, the Turks, each reject, either the New Testament or the Old or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge

Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible, if it was it would not be Masonry, it would be something else."

This is the unchangeable law in the case, absolute and beyond controversy.

Christians, Turks or Jews may become Freemasons, although they reject either a part or the whole of God's written word, and the reason given for the existence of this universal principle is that "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else."

You will observe that here four things are explicitly affirmed. First, that a man who rejects the Bible altogether may become a Mason. Second, that Free Masonry is not founded on the Bible. Third, that if Masonry were founded on the Bible it would not be Masonry, and Fourth, that the religious system of Masonry is "something else" than what the Bible teaches.

Again, Masonry claims to be able to give the new birth which we are taught in the scriptures is from above.

In speaking of the candidate as he comes to the lodge for initiation Dr. A. C. Mackay says in his "Manual of the Lodge" page 20—"There he stands, without our portals, on the threshold of his new Masonic life, in darkness, helplessness, and ignorance. Having been wandering around the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." Again, on page 21.—

"Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however,

only when the new birth has been completely accomplished."

Here you will observe that, according to Masonic teaching the new birth is to be accomplished in every candidate without any exception whatever by the influence of the Masonic religion and through means of the initiatory ceremonies of the Masonic degrees. And it is also represented that every candidate—rum-seller or doctor of divinity up to that time, has been covered over with the pollutions of the outer and profane world," that he has been "in darkness, helplessness and ignorance," and that during all his life previous he had been "wandering in error," and that now at last, he comes to the only place where "divine truth can alone be found.

Brethren, think of this. Where is the work of the Holy Spirit in the heart revealing Jesus Christ as our true light and by whom we are born again and given the blessed atonement and the faith that our sins are forgiven? Oh these beastly words! surely the appearance of the lamb but the words of a dragon.

Again, they are building the spiritual temple of God in their hearts.

"Manual of the Lodge," page 35 we read: "The speculative Mason is engaged in the construction of the spiritual temple in his heart pure and spotless, fit for the dwelling place of God who is the author of purity, where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion is to be banished, as the sinner and the Gentile were excluded from the sanctuary of the Jewish temple." And again, in the "Symbolism of Free Masonry," by Mackey, page 162: "The speculative Mason, then, if he rightly comprehends the scope and design of his profession, is occupied from his very first admission into the order until the close of

his labors and his life in the construction of this spiritual temple of his body." Again, in "The General Manual Rezan, or Free Mason's Guide," by D. Sickles, 33 degree Mason, secretary general of the supreme council northern jurisdiction, page . . . "Masons are called moral builders. In their rituals they declare emphatically that more noble and glorious purpose than squaring stones and hewing timbers is their—fitting immortal structure for that spiritual building not made with hands eternal in heaven. The pyramids were mausoleums, in which the hand of the mighty dead might rest in imperial magnificence. Masons are erecting a structure in which the God of Israel shall dwell forever."

Can the Holy Spirit do more than is here claimed for this secret order? Brethren, can you see any reason why our forefathers should declare non-fellowship for this order? Can you not see why we today, have no fellowship for this unfruitful work of darkness? But let us go on: "Manual of the Lodge," by Dr. Mackay, page 39. "Applied to Masonic symbolism, it (the darkness) is intended to remind the candidate of his ignorance, which Masonry is to enlighten, of his evil nature, which Masonry is to purify of the world in whose obscurity he has been wandering, and from which Masonry is to rescue him." See? Jesus the Lord in his work for the salvation of his people is entirely set aside.

In the, "Book of the Ancient and Accepted Scottish Rite of Free Masonry," by Charles T. McClenahan, 33 degree, and Past Grand Master of Ceremony of the Supreme Council of the Northern Jurisdiction of United States," is contained a very extensive ritual or rubric for the administration of "Masonic Baptism." This is to be given in the eternal apprentice degree; the elements are water, oil and salt, lig

candles, and god-fathers and god-mothers precisely as is found in the baptismal service of the Romanish church. From this ritual we quote, on page 576, as follows: "Worshipful Master: In the name, and under the auspices of the supreme council of sovereign grand inspector General of the thirty-third and last degree, I proclaim these children to be purified by Masonic baptism, and anointed with the oil of consecration to Masonic duty. Proclaim it along your columns, brethren senior and junior wardens, and charge I, Free and Accepted Masons over the surface of the two hemispheres to know and acknowledge them as such."

In the Romish "Catechism of the Council of Trent," page 257.

"Baptism is a sacrament because it washes away all, particularly original sin; penance also washes away all sin of thought and deed committed after baptism, on the same principle, therefore, penance is a sacrament." Again in the Council of Trent," Sec. 7, Can. 8, we read: "Whoever shall affirm that grace is not conferred by these sacraments of the new law, by virtue of the act performed, but that faith in the divine promise is all that is necessary to obtain grace. Let him be accursed?"

From this testimony, then, we learn two things: First, that, according to Romish teaching, sin, both original and actual, is forgiven, the nature purified, the understanding illuminated, the man rescued from the captivity of the world, the flesh and the devil, by means of baptism and other sacramental ceremonies, and second, that this purification, enlightenment and liberty are secured simply by the mere performance of those ceremonies. According to the Romish system, a man is purified and made holy by the ceremonies of the chapel, according to the Masonic system he is made pure and holy and spiritually intelligent by the ceremoni-

als of the lodge and by the pagan jugglery of the Hiram Abiff tragedy. See how plain are the beast and the image of the beast set forth in these things?

I quote again to show that Free Masons claim, under certain conditions, to free men from sin. In the General Almanac Rezan, or Free Mason's Guide 1. Daniel Sickley, Masonic Publishing Company, New York, page 70. "The Common Gavel is an instrument made use of by Operative Masons to break off the rough corners of stones, the better to fit them for the builder's use, but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of diverting our hearts and consciences from all the vices and superfluities of life, thereby fitting us as living stones of that spiritual building, that house not made with hands eternal in the heavens."

Can there be any mistake that they make the claim? But listen again.

"Lexicon of Freemasonry" by A. C. Mackey, page 16, under the word, "Acacian."

"Acacian—a term signifying a Mason who by living in strict obedience to the obligations and precept of the fraternity is free from sin." It could not be possible to frame words so as to express a simple proposition in any clearer or plainer language than this.

From "Mackey's Manual of the Lodge" page 88: "The whole design of Free Masonry as a speculative science is the investigation of Divine Truth. To this great object everything else is subsidiary. The Mason is, from the moment of his initiation as an entered apprentice, to the time when he receives the full fruition of Masonic light and investigation—a laborer in the quarry and the temple whose reward is to be truth, and all the ceremonies and traditions of the order tend to this ultimate design. In speculative Free Masonry there is an

state—from darkness to light—from death to life—from error to truth. See? The only Divine Truth is Jesus Christ and He is rejected in the whole system from beginning to end.

"Book of the Ancient and Accepted Scottish Rite," by McClanahan, page 575, we read,

'Onward! and all the world shall aid us,

Ere our peaceful flag be furled,

Masonry at last shall conquer,
And its altar be the world.'

According to this the religion of Masonry cannot be excelled.

Now to show how they stand towards civil government I will give a quotation from the report of the grand lodge of Missouri, 1867:

"It" (Free Masonry) "proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed; not that the majority shall govern, not only do we know no north, no south, no east, no west, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world over, foreigners to all the world beside. For ourselves, we deny as Masons that any civil government on the earth has the right to divide or curtail Masonic jurisdiction when once established."

In the first beast or Roman Catholicism we have pope, cardinals, cardinal arch bishops, arch bishops, bishops, priests, congregations.

In this second beast or the image of the first beast or Free Masonry we have sovereign grand commander, grand inspector general, thrice illustrious grand master, grand master, district deputy grand masters, worshipful masters and mastermasters. Six of each.

If their claim that the new birth is

formed alone in the Masonic lodge is true then every old man in his dotage, young man under age and every woman is lost for they are sworn not to mate, pass nor raise any of these in Masonry. Then no one legged man, one armed man nor blind man can be saved for he must have two legs, two arms and his eyes to be admitted into servitude as a slave can under the 'o'ge.

No one who was ever in servitude as a slave can enter the lodge for he must be free born. No very poor man can get in for he must be able to pay his initiation fee and keep up his dues. This shows the amount of charity there is in the fraternity.

I have written lengthily and could bring up many more testimonials but it, after reading the above, one is yet in such love with their system of false religion, that he cannot lay it by for the peace of the church of God the church should do as our fathers did and withdraw fellowship from such a one.

I have quoted from their own works for evidence but in the remarks I am greatly indebted to E. Ronayne, 14 Milton Avenue, Chicago, Ill., from whose books I copied.

I now leave the result with the Lord, trusting He will guide both me and those who may read what I have written.

Yours in the fellowship of Jesus Christ who is denied in secret societies.

L. H. HARDY.

SCATTERED THOUGHTS.

Dear Brother Gold:—Some of my dear friends in North Carolina have requested me to write for the Landmark sometime.

Not having impressions on any special subject, I have thought to relate some things of a personal nature which might prove interesting and beneficial.

There are few Primitive Baptists in

South Carolina and I mingle much with people of other denominations in a social and business way and I sometimes hear their best, as well as their poorest, preachers. They seem to measure preaching by an educational rule; no man with limited education counts for much with them. The theological seminary and not the school of Christ is where they go for their qualification. They "heap to themselves teachers having itching ears" who turn away from the truth. A minister of this town who has had the care of churches for several years left his flock about two years ago and went to school again. I have wondered if God called him to quit preaching and go to school.

* * *

Some years ago I heard a minister preach his entire sermon without ever having the name much less the spirit of Jesus in it. I wondered at this but doubt if his parishers noticed that Jesus was not mentioned, if it is only to tell how he is trying to save men and making a failure.

* * *

I once heard a "great evangelist" preach on the text "Marvel not that I said, unto thee, ye must be born again." At the time, I was, I hope, like the eunuch, seeking light and wanting some man to teach me; so I was glad to hear him take such a text, for I thought I would learn how one is born again.

But I did not for he said all you had to do was to make up your mind to be a christian, and I knew that was not so. The christians made by making up their minds reminds me of a woman making up a bed—it has to be done about every day. But God does not work twice in the same place for he does a perfect work, and his children are not his today and the devil's tomorrow.

Once when I had preached on the subject of the Good Samaritan, and shown the helpless condition of the man who fell among thieves, a Missionary Baptist preacher said to me, he thought I made the man appear too helpless; that he did not think the sinner was in such a condition. Thus it is with all Arminians; they claim the sinner is able to take the first step to God, and must do so or go to hell. If this be true and the sinner takes the proper step and is saved who is glorified? Not Jesus for he has done all he can do; he wooes and beseeches," but is powerless to do more. Who is so blind as not to see that this is a God-dishonoring man-exalting doctrine, and would rob God of all glory in the salvation of sinners.

* * *

I sometimes attend revivals of other denominations, and one thing I have noticed, a great part of their preaching on such occasions is made up of graveyard tales and hobgoblin stories about how some sinner resisted the Holy Ghost, rejected salvation and was afterwards killed in a railroad wreck, or was drowned, or in some way lost his life and went to hell.

But did you ever hear them tell of how a great many of such proselytes after professing religion and joining the church, under such unbiblical persuasion, turn out, and by their lives of gambling, lying, cheating deception and hypocrisy make our worst type of citizenship? No, they do not like to own the work of their hands. They are not as honest as the great Methodist preacher, George Whitfield was who, when a drunken sot came staggering up to him and introduced himself as one of his converts, said, yes, you look very much like work I could turn out."

* * *

I have also noticed that on these revival occasions, Free Will is the holy

by Ministers who on ordinary occasions preach man down, now preach him up. They soon put man on the fence, with Christ on one side and the devil on the other, each wooing and beseeching him to go their way. Man though is more powerful than either and can do as he pleases; and so they worship at the shrine of their own sweet free will.

I heard one of these revivalist preachers say in a sermon a few nights ago that the will of man was something God had made that he could not change; that man must himself change his course and make up his mind to be saved, before God could help him; and the people swallowed it down (?). Why not? It puffs up a man's pride and makes them think that even God must wait until they are ready, that the Holy Ghost is at their beck and call and subject to their whims.

Oh what a blasphemous, God-dishonoring, Christ-debasing, man-exalting doctrine. May God deliver us from it, and enable us to remember that "It is not in man to direct his steps" that "It is not of him that willeth nor of him that runneth;" that "God's people shall be a willing people in the day of his power," and not before.

* * *

I have been amused often at the inconsistency of the songs used by our Arminian friends, with the rest of the service. It is not unusual for one to hear them sing "Lord, we care not for riches neither silver nor gold," and see them within a few minutes take up a collection.

Another popular hymn is the one with the chorus,

"This is my story, this is my song,
Praising my Savior, all the day long."

I think the word "story" is rather suggestive, for they don't praise him all day. Only measure their lives by

the Biblical rule, and one can readily see that they sing one thing and do another. Let us not sing false doctrine.

* * *

I am often reminded of the fact that a great many people believe, they know not what. The truth is, they contend that it makes no difference what one believes; yet these same people are greatly concerned about what the heathen believe. They want to believe anything convenient and compel the heathen to believe what they profess to believe. If it makes no difference what one believes in America, why will not the same rule work in China? A Missionary Baptist minister once said to me "what do you Primitive Baptists believe anyhow?" I told him we believed what his people professed to believe. He wanted to know how that was, and I told him both denominations held to the same article of faith, the Philadelphia confession, and that my people believed and preached them while his people professed to, yet denied them.

* * *

Some of our ministers do not like to go the churches of other denominations, nor preach, nor pray in such churches. I see no harm in mingling with others if we do not neglect our own service and God may bless us to do some good.

* * *

I have never felt like refusing to preach or pray in other churches when requested to do so. I remember once listening to a Methodist minister preach on the transfiguration, and when he closed, he called on me to pray. His discourse was Arminian—a plea for free will with an exhortation to the people to go upon the mount and be transfigured; my prayer was rather Calvinistic; a plea for election; and that as Jesus in this case selected certain apostles and carried them upon

the mount, so God from the beginning chose his people and predestinated them to be conformed to the image of Christ.

Elder Dalton was asked once if he thought it wrong to preach and pray in Arminian churches and his reply was that he was strongly of the opinion that they needed preaching and praying for, and he would not refuse when called upon. The Primitive Baptists have the best, the purest and soundest religion in the world and should not be ashamed of it any where, nor afraid to contend for it before any one.

* * *

Some years ago I had an appointment at a school house one evening, and when I arrived I was informed that a minister of the Holiness order was present; had been carrying on a meeting for several days and was getting some of the people tangled and stirred up on the sinless doctrine. I felt constrained to preach plain truth and could see the minister shake his head when I would quote some scripture proving that God's people never, while in the flesh, reached perfection. When I concluded my discourse and selected a closing hymn he jumped up and said, "Brother Pittman has been twisting some scriptures and I want to untwist them," and he proceeded at once with what he called his untwisting business. I reminded him that the appointment was mine, and I prepared to conduct the service; and as the people came out to hear me there would be no debate unless they wished it. But if they wanted a discussion, I would give him half the time to treat him fair.

It was agreed to allow the gentleman to proceed. "He "untwisted" a while, and I followed in a friendly but plain way and twisted his doctrine tighter. I was informed afterward, and have reason to believe, that good

was done by a bold stand for the truth. At any rate it broke up his meeting and he has been unable to get a congregation there since. We should always be ready to give a reason for the hope within us; and if God be for us who can be against us?"

Our God is an ever present help in time of need.

With love,

R. H. PITTMAN.

Bishopville, S. C.

June 12, 1905.

Elders Gold and Lester:

I will try in my weakness to write something that I hope have been the dealings of the Lord with me. I have had impressioss for a long time but felt too unworthy; by request I will make the attempt.

When I was sixteen years old I hope it pleased the Lord to show me that I was a condemned sinner before God. I was taken down sick and had never tried to pray. I was very sick and when I began to get better I was so glad I began to sing a love song. I had not sung but a verse or two, before I heard a voice say, "you had better be praying.

I stopped singing and looked all around the room to see if there was any one near, but could see no one, and I got in so much trouble, I did not know what to do. I did not know how to begin to pray, and I did not try then.

A few days passed and I was able to be out helping mama cook, but my troubles got worse and I thought I was going to die, and go to torment.

I would slip out of the house and hide my testament in my pocket, and when I would get out of sight of the house would read. The more I read the worse I felt; when I would go to bed, would lie and cry all night some nights afraid to close my eyes to sleep

I thought it would be an awful thing to die and go to torment, which I would, unless I was born again.

Mama sent me to the corn field in a hurry, one morning, to gather beans for dinner. I gathered the beans and started to the house, but it seemed I could not go back to the house a bit more than if I had no feet, and I heard that same voice say, you will die if you don't pray."

I walked round and round a pine stump and would look down at the ground. I thought the ground was too good for me to kneel on. I don't know how long I was there in that condition. I would look all around to see if any one saw me, but could see no one. I fell on my knees and said, "Lord have mercy on me a sinner," and I repeated over and over again and went to the house.

I felt some relief, but before the sun set my troubles were as bad as ever. I stood and watched the sun go down; I didn't think I could live to see it rise again. I spent that night begging the Lord for mercy. I thought there was no forgiveness for me, that I had committed the unpardonable sin. I went on in this way for some time—I don't know exactly how long.

One morning mama told my youngest sister to get dinner and she would help me wash. We began washing and mama had her back to me, she would talk to me—I would answer sometimes, and sometimes I didn't know whether I did or not. I was in so much trouble, I was begging the Lord for mercy. I thought the Lord was going to send me to torment and was just for doing so, but I would go begging for mercy. It was a clear day, but seemed dark and gloomy to me. It seemed to me I could see the smoke rising up all around me from torment, and I felt I was sinking down in that horrible pit.

But in a moment's time I was lifted to my feet, a new song was put in my mouth, even praises to God.

I thought then it was the prettiest day I ever saw; it looked like the trees, the weeds and the grass were all bowing in praise to God. I thought my troubles were over, and I would no sin again. I could lie down at night and say, "Bless the Lord, oh my soul; and all that is within me, bless his holy name."

Surely his goodness and mercy has followed me all the days of my life.

I went on in rest about two weeks, then I began to have doubts and fears; I would think I was deceived, I would get so low down in my feelings.

I had a desire at times to be baptized but didn't want any one to know it, for I felt so unworthy. I went on in this way three years; I thought when I married I would join the church and be baptized—I was married when seventeen years old but I was just as far from it as before. I went on in trouble for eighteen months after I was married, then I was taken sick and I suffered severely for eighteen months. I was unable much of that time to make up my bed, and I was so low down in the valley I was afraid I had not been changed.

The doctor was attending me off and on most of the time; he said there was not much the matter with me. My husband had another doctor to see me, told me I would have to go to the hospital and have an operation performed before I could be cured. I went as soon as I could get ready, and the operation was performed the day I was twenty-two years old. After this I lay there four weeks and could not raise my head off my pillow, only with the nurses' help.

I lay there one night thinking I would never live to get back home to see my little two-month's old baby, and

my husband, mother, brothers and sisters and friends. My hope sprang up before me as bright as the day I was first delivered of my heavy load, if I had ever been delivered.

That was at the hour of midnight; I rang the bell—my nurse came in and asked me what was wanted. I told her to sit down beside the bed I had something to say to her. She sat down and I asked her if I died there would she write to my people and tell them I had a hope of a better world. She said she would, and went out of the room. After she had gone I promised the Lord if he would spare me to get back home alive, and restore me to health again I would try to serve him better than I had done. One week after, I was able to come home, and kept improving.

After I got home I tried for twelve months to throw my promise by; it followed me day and night—"take up thy cross and follow me." I could go to preaching and thought the Primitive Baptists the prettiest people in the world. I asked the Lord if I was fit to be baptized to show me in some way.

I dreamed I was at Wheeler's church and thought that Elder David Moore led me down in the water and baptized me.

The next time there was preaching at Wheeler's I went and offered to the church, but could not talk much; to my surprise I was received. That was in the first Saturday in August 1899 if not mistaken. I was baptized the second Sunday by Elder David Moore, assisted by Brother Venable Moore.

Brother Gold, if you think this an experience of grace, you can publish it, if not, throw it aside and all will be well with me.

I will close, I am afraid I will worry you. CORA F. MURDOCK,
Bushy Fork, N. C.

Gauly Bridge, W. Va.

Elder P. D. Gold:

Dear Sir:—I am tempted to say, dear brother, but feel unworthy I may address you so in the future.

Your reply and copies of the Landmark were received today; I was so glad to get them. I was born and raised in Kanawha county, have lived in this place for about six years and am the only Old School Baptist in thirty miles of this place. I thought I would like to have the Landmark, knew it would be a great comfort to me. Have been a member of the Old School church since 1873, and I will tell you why I am a member of that church.

In 1865 my wife was taken sick with consumption, and only lived about six months. During her sickness she professed a hope, and often talked to me about meeting her in heaven, where we would part no more. I felt glad she had a hope, but did not know what to say, I was so sinful. When I went to my dinner one day, she called me to the bed, took me by the hand and said, "you never will talk to me about meeting me in a better world. I said, "By the grace of God, I will meet you there." She looked up in my face and smiled, and said "Well." I felt that I had offended God by speaking of his grace, so left the room and went to a woods near by and tried to pray. I felt I would be cut off soon and lost forever.

My wife died soon after, and I thought that trouble would soon pass off which it did, to some extent. A month after, I thought I was getting along right well, when one day while working in the field, something said to me, "By the grace of God, I will meet you there." It came with such force that I came near falling to the ground, and for nine long months I thought I could not stand it. I tried wild company, and every time something

turned up that made the trouble worse. I thought of getting whiskey and keeping drunk, and from some cause did not. At last one night I thought I would go and see a very wicked man, who was sociable and very talkative. So I went, but when I got there he had gone to bed and would not talk to me.

After sitting and talking with his wife a while he spoke and said, Elizabeth, give John the candle and let him go to bed. She gave me the light, I took it and went to the bedroom. I tried to pray, but felt worse and said to myself, "I will go to bed, there is nothing the matter with me, and I must overcome this feeling." I retired, and thought if I laid there one minute longer, I would sink into hell; so got up, dressed, raised the window, and slipped out. I cannot tell why I did not go out at the door. I went to the woods, just where I did not want to go, and rambled about till nearly day, when I went to my wife's sisters house, retired and slept till sun up. When I rose the sun was shining and everything looked lovely. I thought my trouble was gone, for I felt a great calm all day. While there, I went with my brother-in-law and his boys down the road to look at their tobacco. When we started back to the house it began to get dark, and there was a great bend in the road. I felt my trouble coming on worse than ever, so I fell behind, and when they turned the bend in the road, I took to the woods. I went as far I could, fell and said, "Lord, be merciful to me a sinner." I thought I was gone when I heard a voice say, "I will not leave you comfortless." It seemed a great dark cloud moved from over me, and I thought Jesus was standing right before me, and if I would stretch out my hands I could touch him.

Then I was called away to live with my father in another country. I heard of a meeting, went to it, and listened

to the preaching. I went to every meeting I could hear of, but did not feel good enough to join the church for I regarded all churches as being christians, I knew no difference. I went on in that way for fifteen months, when I came back to Kanawha County I heard of preaching at the Old School Baptist church and went; Elder Wm. Martin preached, and he took my track and preached to me from first to last. I said to myself; "They are the people I want to be with; they are my people, I have found them at last. Then I began to try to get good enough to join them; I tried for seven years but got no better. One Sunday I went to church and stopped with an old brother and sister for dinner. When I got ready to leave, the old sister came to the stable and said, "Joleeny, you come to our next church meeting." I told her I would and made up my mind I would go and tell them the way I had been led, thinking they would reject me, and I would be rid of that trouble.

I went according to promise, and when the door of the church was opened, went forward. Brother Martin met me and said, "I have long looked for you; so the church received me. While I was talking, I saw the members were all crying; after they received me, I told them I feared they had opened their doors too wide, for I did not feel worthy to be called one of them.

I can truly say with Ruth of old "thy people are my people," where the Old School Baptists are, I want to be, I love them as I love no other people. I expect I had better close, for fear you may tire of my long letter. I am not writing for publication, as it is too weak to offer the brethren to read.

May it please the God of Heaven to bless you and yours.

J. M. THOMAS.

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.

A friend requests my view of 1st John 2:2: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

The word "ours" here includes the people of God among the Jews. For all Jews or all of Israel were not Israelites. For all that are of Israel, or all the descendants of Abraham, were not children, but in Isaac shall thy seed be called. Ishmel was not a child of promise. It is of faith, that it might be of grace, that the promise might be sure to all the seed? But how about Esau: Was not he of the descendants of Sarah the free woman and mother of all the promised seed? But Esau was of the flesh and was not beloved: that the purpose according to election might stand.

Now John embraces all the elect body among the Jewish race in the expression "us." He is our propitiation.

The redemption extends only to ownership or interest beforehand. A man does not redeem that which did not belong to him previous to the redemption. The right of redemption must reside in the Redeemer. Thine they were and thou gavest them me, and all mine are

thine and thine are mine. Jesus is the good shepherd that lays down his life for the sheep.

A propitiation is the satisfaction given that meets every demand against those atoned for, so that God is well pleased with the price paid or service rendered that discharges all obligations, and makes full atonement for all guilt and secures complete salvation.

This provision is also made for Gentiles, or for the whole world, so that there is no difference between Jew and Gentile; but the same Lord is rich unto all that call on him. Jesus is salvation equally for all God's people whether Jews or Gentiles, and is hence the propitiation for the sins of the whole world. It is said that as many (among the Gentiles) as were ordained to eternal life believed. Acts 13:48. Then it is evident that there is an elect people among the Gentiles, and that they were ordained to eternal life before they believed, and hence that they shall believe.

This is also manifest by the scriptures generally. In the epistles this is proven.

To assume that Jesus died equally for all mankind insures the salvation of all mankind, unless you exclude from the nature of the death and resurrection of Jesus the redeeming and propitiatory nature of his death. If his death or offering up himself once perfects forever them that are sanctified by the one offering of Jesus once, then it follows necessarily that if Christ died for all then will all be saved. The all for whom he died are saved and shall be saved. If not then something is necessary besides the death of Christ to save sinners. Then if something else is necessary besides his death and resurrection to save what is it? Is it repentance? Jesus is exalted to give repentance unto Israel and the forgiveness of sins. Is faith necessary? Well Jesus is the author and finisher of our faith so that is among the blessings procured to us by the death of Jesus. If

when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we not much rather live by his life? He that spared not his own son, but freely delivered him up for us all, how shall he not with him freely give us all things?

If we exhort men to repent, or to believe, or to be careful to maintain good works, it is all based upon the blessed foundation that salvation is of God, and that there is none other name under heaven given among men whereby we must be saved. P. D. G.

GIBEONITES.

Republished:—After the Gibeonites had made a league with Israel, and thus had deserted the other Canaanites, and cast their lot forever with the Lord's people the other Canaanites formed a strong combination by uniting in the most formidable manner to destroy these Gibeonites. It is the nature of the enemies of truth, not only to hate Israel, but also to despise all that are friends of Israel. So that if one should become a menial servant, a hewer of wood and drawer of water in the temple of God, he will thereby incur the displeasure of the enemies of God, and they will seek to destroy him. But it is better to be the lowest servant in Israel, even to a door-keeper in the house of God, than to dwell in the tents of wickedness for a season, for the protection of the God of Israel extends to even the most menial servant of the temple. The Lord God will deliver the feeblest and poorest servant of the household, or serves any where in Israel, even if a hewer of wood. That is, all that are connected with Israel by league or treaty, all that are elect according to the foreknowledge of God, are in safe-guard, and should abide under the wing of the Almighty.

Now when the Gibeonites perceived

that they were greatly exposed to the malice of this powerful confederation of their enemies they at once sent messengers unto Joshua saying, "Slack not thy hand from thy servants, come up to us quickly and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hands; there shall not a man of them stand before thee." Joshua 10: 6-9.

They that would fight against the humblest dependent upon Israel, or the lowliest servant of that people, fight against God. This is a sufficient reason why one had better suffer with the people of God, and serve them in the humblest way, rather to be found fighting against God. For the Lord will avenge his own elect which cry day and night unto him.

One of the most wonderful discomfitures that ever befel the enemies of God overtook these armies of the Amorites. Never before nor since did God so harken unto man as he did to Joshua who commanded the sun and moon to stand still upon Gibeon for a whole day, until the people avenged themselves upon their enemies.

The most noble agencies of material creation, the king of day and the queen of night, obeyed the voice of Joshua and stood still while Israel smote her enemies. In the light of these monuments that poured their brightness upon the scene of death that day Israel prevailed over his enemies and destroyed them. Then sun and moon, representing the covenant of grace and the law or covenant of works, and representing the sun of righteousness and the church of the living God, pour their light upon Israel as they destroy their

enemies who can not stand against the truth, nor can any place be found for them. It is in God's Light, and in the light of his countenance all enemies flee apace and are destroyed. The darkness cannot stand before the light.

It has been objected, that Joshua did violence to the laws of nature or of the universe when he commanded the sun and moon to stand still, or Joshua was ignorant of the fact that the sun does not move at all. For the learned men of earth say the sun does not move and Joshua was ignorant of Astronomy and of science. It is strange that the sun and moon obeyed him if he was so ignorant. Have you ever heard that the sun and moon, or even a small star, obeyed any one of the professedly learned men of earth? If Joshua gave command in total ignorance of God's creation why did the fountains of light give heed to him? It ought forever to silence captious, ignorant man to see what obedience the sun and moon gave to Joshua. No commander of men ever gave an order better obeyed than was this command obeyed by the mighty forces of the universe. Is it not true that the sun and moon are the great driving wheels of the machinery of the universe, and that to stop them is to cause every nation of earth in all its parts to stand still?

What a scene when all nations stood still for one day as burning and consuming witnesses of the vengeance of God against his enemies.

The world represents that God has done all he can or will ever do to save sinners redeemed by the blood of Christ. But contrary to nature and against all man's theories, a miracle great as the standing still of the sun and moon until Israel avenged his enemies in favor of Gibeon, does the Lord fight for Israel and for Gibeon?

The Gibeonites represent the mar-
—the fallen Gentile sinner that is sav-

ed—that is in covenant by salt with the house of Israel, that is a sinner and therefore a servant in the humblest and weakest place against which Satan makes his most terrible attack. What a dreadful onslaught does sin make on the weak, vile and fallen sinner under conviction as he remembers with shame his sins that cannot be numbered, and has no help or strength in himself.

He can turn the battle to the gate only as he cries unto Jesus our spiritual Joshua. In proportion as one has sin among the pots and dwelt in Egypt or been defiled in his sins, does he feel the power and force of his sins as they all arise to slay him. What is there in him to resist them? Nothing. But he is in league with Israel. He hates his sin. He has turned his back on them. He has believed the report of the power of the God of Israel, and has come to make a treaty of peace and be a servant to Israel forever. He has forgotten his own people and his father's house. His only hope is in Joshua and the God of Israel.

The light of the truth shines to put a difference between Gibeon and the other Amorites. Their hearts are hardened to rush on Gibeon to slay him, and in doing so they fight against God.

What is the difference in nature between Gibeon and the other Canaanites? None. Why did they not come and make a league with Israel?

In manifestation we see adifference. Gibeon chose to be servant to Israel rather than die, for they believed in the power of God, and they forsook all their own people. But the other nations hated Israel and hated Gibeon for making a league with Israel, and sought to destroy them.

The Gibeonites were hewers of wood and drawers of water forever in the temple. This represents the sinner that is saved. He remains a sin-

ner, but he loves Israel. The lowest place is too good for him. He is never so safe as when serving in the temple.

He cannot fill his place unless he is in that service. There is no other place suits him. He must be protected in his place. The Lord defends him.

He always feels that his service is a low one, that is he feels that his service is very poor and not worthy to be named. He considers that others do better than he does, and dwell never in the Lord, and know more of his truth.

But the light shines on him. The sun stands still and no more withdraws his light. His day is spent under the light of that sun that smites and destroys his enemies. It is in that light he sees he is a sinner, yet lives by the light or power that shows him his helplessness. That same light too separates as far between him and his sins as the east is from the west and destroys his sins.

Does not the sun that rules him control all the universal world, and slay all enemies of the truth? God who commanded the light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

In death sin is destroyed, and the corrupt mortal body, answering to the Gibeonites is swallowed up in victory, and our vile body in the resurrection shall be changed and fashioned like unto the glorious body of our Lord.—Then the Canaanites shall no more be in the land. But not until the resurrection will this change come. Till then we must serve as bondsmen in our mortal flesh. Put our strength is to cleave unto Israel, and be drawers of water and hewers of wood, yet all the while be drawing water out of the wells of salvation; and

how squared by the Lord according to his word.

P. D. C.

WAR.

Republished.—The Canaanites were seized with terror because of the approach of Israel into that country. Trembling got hold of them, and great fear. For the great God who divided the Red Sea, who fed his people in the wilderness, who caused Sinai to tremble, who divides the flames of fire, who caused the rock to follow them and give them water to drink, and slew great kings, who drove Jordan back, had sent great dismay on these kings of the earth, and their hearts melted because of fear. They did what the enemies of God always attempted to do. They confederated together, and sought by arraying their combined strength to overcome the only one of Israel. Men's idea is to get all their strength together, to organize, combine, and then they can overcome. They said one to another, Go to let us make brick, etc. Let us work together. Let us be joined together. If we can all unite we can overcome the enemy.—The kings of the earth set themselves, and the rulers take counsel together against the Lord etc. Herod and Pilate made friends and acted together in the crucifixion of Jesus. Mankind form societies and organize, and act together, thinking such strength can prevail.—But what is that before the Lord? One can chase a thousand, and two put ten thousand to flight. The Lord can deliver whether with many or few. It only makes the victory more complete when all or so many are gathered against the Lord. As Samson slew so many more of the Philistines at his death by pulling down the house on himself and so many of his enemies, for there were so many more of them assembled within and on the temple at

the time. So when Jesus was delivered into the hands of sinful men to do what they pleased with him all the enemies of the church were gathered against him to do what God's hand had determined beforehand to be done.—This was their hour and the power of darkness. Satan enters into Judas, and all the enemies of Jesus are gathered together. Every enemy of the church is present making his accusation. All the sins of God's people are nailed to the cross, or he bore them in his own body on the tree, as he is made a curse for us. He treads the winepress of the wrath of God alone. But out of Jesus the true Judah came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. As every enemy of Jesus and the church was gathered against the Lord and against his anointed, so every enemy was there slain together and not one was left to tell the tale. Such another victory has never been achieved over sin, death and hell. We are more than conquerors through him that loved us. For there is an end made of sin, and everlasting righteousness is brought in and there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit.

When all the kings on the south side of Jordan, the kings of the hills and the valleys, and all the coasts of the great Sea, the Hittite, the Amorites, the Canaanite, the Perzzite, the Hivite, the Canaanite, the Perzzite, the Hivite, guests of Joshua, they gathered themselves together with one accord to fight against Joshua and Israel.

Was it not natural for these nations to fight for their own country as they supposed it was? Yet this land had been given to Israel long ago. For when God divided the nations of the earth the different portions of the

earth as it pleased him, he reserved this choice spot for Israel his portion. For the Lord's portion is his people, Jacob his the lot of his inheritance. He therefore gave him this goodly land as he had long before told Abraham, yet the people could not occupy this land until the iniquity of the Canaanite was fulfilled complete.

Do not our fleshy natures, our lusts, our sins combine against the Lord and fight against him? The flesh lusteth against the Spirit. The elder or first occupant of the land is Esau or earth, and he claims the land. When the Lord sends his law into us does not sin rise and revive and fight against the Lord and go forth in hateful dispositions of the flesh rise up against the Lord and go forth in battle array? There is not a motion in battle array? There is not a motion of sin that is by the law that does not muster its force against the Lord. There is a full enlistment and array of all our sinful lusts, the seven nations of the enemy, all the gathered against Jer. 2. Every devil and unclean spirit, every abomination and lust is gathered to fight against God. Then is it that there is such distress in the land sin becomes exceeding sinful and all its powers are arrayed against truth. 'That sin by the commandment might become exceeding sinful.'

The slaughter of the Canaanitish nations was indispensable to make room for Israel to occupy the land. For while Israel could not destroy all these enemies, yet the two nations as nations, could not dwell together in the land. You cannot put a new patch or piece of cloth on an old garment, or new wine into old bottles. Canaanites are turned into Israelites, nor can Israelites and Canaanites dwell together as equals in the same house.

You expect one professing to be a saint to be above a Canaanite, and consider that there is a new creature and a

new government, old things having passed away. One professing to be an Israelite must prove his faith by his works, and show that he is not the old original Canaanite with all his corruptions and love of idolatry. The power of Canaan is broken and cast down as Israel enters and occupies the land.

What a war this was. All the powers of the enemy unite and make a common cause against Israel. Kings and subjects, what we call great and little sins, are all opposed to the entrance of Israel. Every sin and lust of imagination, thought, word or deed unites in war against Israel, and when the great ones are weakened so are the small ones; and when the small ones are harbored or strengthened the great ones are too. That which smites great sins is against small ones too. (if there is that distinction and that which would invite and encourage little vexes or small sins is not so unfriendly to large ones. He that offends in one point is guilty of all.

The entire power of the Canaanites must be broken, and hence all these kings are confederate and as one man go out against Israel, and in dreadful combat they fight for existence; but they cannot stand before Joshua, and are discomfited and slain, some escape, but their power is broken so that as nations they do not again occupy the land; but all that escape are still Canaanites and still enemies of Israel, and watch their opportunities to afflict and entangle the people of God in their distress.

How these lusts appear in us at times enticing us by their artful and spacious flatteries and dissimulation into sin and distress. For if we sow to the flesh we shall of the flesh reap corruption.

While sin shall not have dominion over you, for ye are not under law but under grace, yet if you sin you are brought under its power and die to the

peace and rest of faith. For if ye walk after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live.

As long as Israel occupied the land of Canaan these old enemies sought to regain their old homes, and hence are ever watchful for an opportunity for such a recovery of their former abodes. So as long as we live in this mortal life we are subject to vanity, and the plague of leprosy is in the wall, and often we must resort to the priest with the old cry, "It seeleth to me there is, as it were, a plague in the house." The remnants of these ancient enemies and original inhabitants, sometimes alone, then in squads or troops, attempt to invade the land, and seem to put up a pretty strong claim to the premises. You are almost persuaded you are not an Israelite, and know nothing of the truth and are about ready to open your doors and be turned out of house and home, until your Captain lets you know that ye are not your own ye are bought with a price, and therefore you should glorify him in your bodies and spirits which are his, and the Canaanite flees. But when you sin by denying your rights, and transgressing, you let the Canaanite in the house, and he wastes your land, eats up your pleasant fruits, robs you of your joys, beats you, shows no pity, impoverishes your land, until you are cast down in the dust; then you cry unto God who hears you and delivers you out of all your distress. But when the Canaanites acquire the mastery they will flatter as a strange woman whose words are smother than butter, until you are beguiled, then alas how cruel the oppression, and how devoid of mercy or pity are these Canaanites?

But there is a use for them. All things work together for good to them that love God to them who are called according to his purpose.

It is no more I that sin. It is not the Israelite that sins, but sin that reveleth in them; for I know that there is that is in my flesh there dwelleth no good thing. This therefore forbids my having any confidence in the flesh, and serves to kill me all the day long to self, but it is in this dying that behold we live, so that we must die to live. God makes the wrath of man to praise him, and restrains the remainder of wrath. When I am weak then am I strong. God is the God of the hills and of the valleys, God of all deep places and all high places.

While we have no continuing city here and seek one to come yet every foot of land we take from the Canaanite is ours, and was ours before it was taken from the enemy. We only obtain a foretaste here of what is reserved for us. All we can take with weapons was ours before we took it. But all the Canaanites or all our sins are linked together and conspire together to resist the triumphs of Israel. The desperate fight made as truth enters the soul is typical in the combinations of these ancient Canaanites against Israel, and nothing but death swallows them up but as we die we live.

Paul says, I bring my body under and keep it in subjection, lest after having preached to others I myself should be a castaway. Any Israelite, even David or Solomon, brought under their power would no more be spared than the most obscure servant. Sin will slay any and all.

Mortify your members which are upon earth. Put off the old man with his deeds. The old man is fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. What a horrible monster is this old man. What are his deeds: anger, wrath, malice, blasphemy, filthy communication out of your mouth. The new man which we are to put on is the true Israelite in whom there is no guile.

whose members are bowels of mercies, kindness, humbleness of mind, meekness, long suffering. Col. 3: 1-15.

"We wrestle not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. Put on therefore the whole armor of God that ye may put to flight the armies of the aliens, and having done loins girt with the girdle of truth, your head covered with the helmet of salvation, your heart shielded with the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace."

The Canaanites serve under tribute in Israel, but they must be watched every moment. There is no discharge in this war.

Even in Jerusalem the Jebusites or Canaanites dwell to this day, even in the royal city of David, even among the best Israelites, even among the best church members the Canaanites dwell. As long as you live they are cleaving near you and it is not until the resurrection from the dead can you say the Canaanite is no more in the Land, but the inhabitant shall no more say I am a
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P. D. G.

ASSOCIATIONS.

I have visited several associations this year. They have been largely attended, and the preaching was of the old fashioned bible character, discriminating, setting forth salvation by grace. I am sure that all that receive and love that doctrine are saved. For it is the blessed doctrine that salvation is of the Lord that is preached.

I wish to make some comment specially concerning the Country Line Association. Its last session was held in Burlington, a considerable town. The arrangements were excellent seating thousands of people comfortably. The citizens of the town nobly entertained the visitors.

I asked a policeman who mingled

with among the vast assemblage how many visitors he supposed were there. He replied he thought not less than fifteen thousand. I asked him if any arrests were made. He said not one. At times he said when they were bunched in large groups they would get to talking and laughing louder than they thought without intending to disturb the meeting, and he or others would remind them of the disturbing noise and they would cease at once.

I was much pleased with the conduct of the people at Burlington, and with the character of the meeting.

P. D. G.

DO NOT TAKE SIDES.

Often there are some disorderly members or some confusion in some church or churches which should be noticed by the churches. An offender brings blame upon himself and trouble upon others. Instead of repenting and confessing his fault he will seek to justify himself and blame others, and often when the church withdraws from him he will travel around and seek to find help, or to gather up a party of followers to sustain himself, and throw censure upon the church. He will state his side of the case which of course appears all right in his own eyes, and will create the impression that he has been wronged.

Preachers and others of weight and influence he will seek to enlist on his side, and thus increase the trouble. If he can obtain an expression from them of approval of his course, and of censure upon the church, he has spread the contagion, and set the woods a fire by reading the trouble.

Is this wise? Is it good for the man himself who feels he is wronged? Would he strengthen his case or help the church thus? If I love my brethren, even if I feel they have done wrong, should I seek to inflame the trouble in that way? Would it not be better for

me to meekly bear my grief and pour out my soul in prayer to God, and refrain from speaking evil?

If when preachers and others are traveling they would refuse to hear such one sided complaints, and counsel complainants to forbear talking in that way would it not be safer? Even if you are a judge of what ought to be done in a case of variance, would it not be better to hear both sides of the matter before expressing an opinion?

The proper thing for the wrong doers to do is to go back to the party he has wronged, and seek to set things in order there. Go to the offended one and seek to set the matter right by hearing his complaint, and wherein you have wronged him give him satisfaction. Confess your faults one to another, and pray one for the other. We are always doing wrong, or failing to do what we should, and doing what we should not. It therefore will be for our good to confess our sin and wrongs. It will be telling the truth. But the devil, or a stubborn spirit which is about the same, gets hold of us and would in our pride we protest we are pure and have not sinned. When we are in our right mind we feel every day we have sinned, and then we confess it; but when accused of doing something wrong another spirit seizes us, and we protest we are not sinners.

Truly the heart of man is deceitful above all things and desperately wicked. This applies not only to the profane man out yonder, but it applies to us all, for the hearts of all men are fashioned alike.

To turn away from evil, repent of our wrongs, restore as much as possible what we have taken away, is the proper thing to do. When we are wrongly accused or persecuted we should not revile, or return evil for evil, nor railing for railing, but pray

for them that persecute us and revile us, and thus prove we are children of God.
P. D.G.

REMEMBERED.

The churches in my immediate section of country have been cold and apparently without life, and some have been passing through troubles deep and sore, but in the midst of the year the Lord still remembers us, and is reviving our hearts by sending some dear ones home to their friends telling what great things he has done for them; how that he has had mercy on them. I baptized three at my home church the third Sunday in September; and on the fourth Sunday I baptized one, a daughter of the late Elder John C. Hall, and on the first Sunday in October I baptized three at a former meeting Elder Amos Dickerson, our pastor baptized one at my home church, making five for that church and three for a sister church. Refreshing indeed are such seasons, making us feel that the Lord is working even when we are not aware of it, and that he does not depend upon us to do his work nor to reveal that which he has done.

There have been times with me when I felt specially impressed with certain things which led me to inquire of certain ones if the Lord had been in the way along which they had come, and as often I have been confirmed in the thought and made glad at the doings of our God. I have often found myself in a kind of state of unbelief, and felt that some thing must be done, but failed at first to see the while it was true that something must be done, it was also true that the Lord must do that which was necessary to be done. It is right I think that we should be anxious and desirous for the welfare of the church, but it is not well for us to forget that it is the Lord must up-

hold us by his free spirit, and show unto us his covenant and restore unto us the joys of his salvation. He has promised Jesus that he should see of the travail of his soul and should be satisfied, and I think that revelation is not withheld from the church, therefore when Zion travails she brings forth nor does she ever fail, for the Lord has said that he will not bring to the birth and not deliver. Sometimes when I am given to see and rest in the finished and perfect work of our God I am made to wonder why his people are so much of their time seemingly so far from him and so cold, helpless and unmindful of his mercies and his wonderful works.

It would seem that there could not be a doctrine devised in which their is greater reason for confidence in the author of it, and belief in its effects and rest and assurance in its promises and hope in its consummation and yet those held in such ties with respect to the doctrine of the God of Israel would seem to be the most fearful, anxious trembling creatures to be found in all the earth. But when we look again at this picture we see that it is truly salvation by grace. On the one hand it demonstrates the great need of such salvation and upon the other it reveals its blessed suffering. The Lord looks to such as these and commands upon them blessings even life forever more. These feel their need of grace and know whence it comes, and they dare not trust in themselves nor glorify but in the Lord. Unworthy as I am I love to baptize those who come to the church confessing their nothingness and consequent unworthiness but know the Lord and are trusting in him for strength and salvation. We hope there are others who may come and go with us, if so, we will do them good, for the Lord has spoken good concerning Israel.

I think it is according to the gos-

pel to encourage, confirm and establish those whom we believe to be taught of truth in the belief of the truth, but care should be taken to keep on the line of christian experience as a kind of review of what they have learned, thereby intensifying the desire and purpose of the heart and mind to do that which is in the mind and heart of every one taught of God to do and I know of no better way to do this than by preaching the gospel of the experience of all the children of God, which is the experience of the Son of God, which is the gospel of Christ. Those led by the spirit and thereby taught of God know of the doctrine, but they need to be confirmed in that which they have seen and heard that it is truly of the Lord, and that their fellowship might be with him who preaches the word, for indeed his fellowship is with Christ and with the Father. How wonderful the thought that the poor and needy have fellowship with divine intelligence and by it are enriched and supplied. In this again we have salvation graciously revealed and the sweet savor of grace savingly shed forth, and the sinner is saved and the Lord the saviour is praised.

P. G. L.

Do you enquire wisely? It is only to make objections and cry out against changes. The question really to be considered is whether a change proposed is wrong, or whether any principle is involved in it.

Not a hundred years ago a member was cut off from a church for wearing suspenders. It had been the custom to men to have their breaches fastened around their hips without gallowes, as they were first called. When gallowes were introduced it was a new thing. Some members opposed it as a departure from the faith—getting up a new thing. One member found it was better, more comfortable, to wear gallowes. The church turned him out

for it. It was not in any sense a matter of faith to wear or not to wear them. Let each one do as he prefers about that would be good common sense.

It was a wonderful blessing for Christ to heal on the Sabbath day, but some objected. In the matter of national affairs there are what we call improvements made. For instance in methods of travel by railroads, and in the use of tools there are beneficial changes, but there is no faith or religion in it. If a man wishes to walk to preaching let him do so. If he wishes to ride on a train and pay for his ticket whose business is it?

In the matter of faith or bible religion there can be no improvement. That is all new. Old things are passed away, and behold all things are become new. They sang a new song. Every time you sing the Song of Moses the servant of God and the Song of the Lamb it is new. Every time you are revived you are renewed in the Spirit of your mind. The gospel is older than the world yet always new.

But surely it is good and wise to have good judgment and good gospel ground for any position you take, and not make yourself a laughing stock, or give of offence to Jew or Gentile by your silly fault-finding. P. D. G.

OBITUARIES

DEBORAH C. HUNTER.

Dear Brother Gold:—I am requested by Mrs. Everett to write an obituary notice of our dear daughter, Mrs. Deborah C. Hunter and as I was present at her death, I feel to have a mind to do so.

Mrs. Hunter was the daughter of David and Matilda Everette, and was born June 11, 1869. She was married to Edward A. Hunter March 18th, 1891. Until then were 4 children born, 3 survive their mother. Our friend departed this life September 27th, 1905. She was a great suf-

ferer for 14 years with that most dreaded disease bowel consumption. She never affiliated with any church, but she was blessed with a sweet hope in Christ, and left great evidence behind that she is now free from all her suffering and resting sweetly in her Saviors loving arms. She was ready and willing to die, for she felt that it would be a happy exchange. Oh how much she suffered none but the good Lord knows. She said one day when she was in so much pain and trouble she did not know what to do. She looked up and saw a bright circle and the Lord's face appeared in it. He looked down at her and said, 'I am yours and you are mine, and all her pains and trouble left her and she felt perfectly happy, but did not remain so very long. She had a dream of seeing a large white house some distance from her, and an angel took her by the hand and led her up to this beautiful house. She had several good dreams that would revive her for a short while. Mrs. Hunter was called a very good woman, and will be greatly missed in our neighborhood; but not so much as by her loving father and mother and kind husband and little children, but I say thank the Lord she is out of her sufferings. I was by her bedside a good portion of the night, and the next day until she breathed her last, and I never saw a more patient sufferer, and a happier death. She never struggled at all, her breath became shorter and shorter, and just before she breathed the last breath she closed her eyes and smiled. Oh such a smile I never saw on a dying face before, I can't ever express just how I felt. Her mother was standing by and remarked to her that no doubt she had met the Lord face to face and was happy and to remain so forever and ever.

The question arose will it be so with this poor woman when I depart from this life. God grant that it may be so. Our dear friend was conscious nearly until the end. All that loving hands could do

our of restore her to health, nor stay the cold icy hand of death.

She heard that joyful news, child our dear calls, come home, and was it not enough to cause her to smile when she heard that welcome voice and saw her great Redeemer as he is and was like him. What a happy exchange it was for our dear suffering friend. The Lord loved her and pardoned her to dwell with him for ever and ever; and may we all be prepared to meet her in that bright beyond is my desire.

She was laid to rest at Mill Branch church the 28th and leaves behind to mourn their loss a father, mother, husband and three little children, four brothers, three sisters and many relatives and friends. But we do not mourn as those without hope. May the Lord comfort the bereaved in their distress, and may they be enabled to say, the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

From one that can sympathize with the bereaved. May God continue to bless us all.
MATTIE LUPE
Sharpsburg, N. C.

ELIZABETH A. LAWRENCE.

She was the wife of W. H. Lawrence. was born August 19, 1844, and departed this life September the 1, 1905, age 60 years and 12 days. She had been a faithful member of the Primitive Baptist for 15 years. In 1870 she was converted at home and wonderfully praised the Lord for his mercy to her. In 1873 she joined the Missionary Baptists and was baptized by moving the ice away with a pole. Afterwards she became dissatisfied and in 1896 she joined the Primitive church at Rock Hill, and remained a faithful member until death.

She suffered dreadfully for four weeks with a carbuncle on her back, but she praised the Lord about all the time in her affliction, and called to all her people to take heed to the truth.

She was unmovable and firm in the faith.

and kept her right mind till death. She raised her hand towards heaven a few minutes before the breath left her and said all is well with me now, and seemed to just go to sleep.

She was a saving industrious wife, a good mother and a special friend to the afflicted.

Written by her husband,
W. H. LAWRENCE.

Elder A. B. Morris' post office is Oxford, Miss.

The Contentnea Union is appointed to be held Saturday and 5th Sunday in October with the church at Nahunta, N. C.

MEETING AT HIGH POINT.

On Saturday and fifth Sunday in October, a meeting is called by brethren and friends to open a new house for the worship of God in High Point, N. C. A general invitation is extended.

ORDINATION.

On Saturday before the second Sunday 14 September, 1905, Elders F. L. Oakley, L. W. Williard and P. D. Gold, with the deacons of the church at Wolf Island, Rockingham county, N. C., at the request of said church, met and as a presbytery set apart Brother T. W. Walker to fill office and work of the gospel ministry.

APPOINTMENTS

D. SMITH WEBB & G. O. KEY.
Greensboro, Friday night and Saturday and fifth Sunday in October.

HENRY TAYLOR.

- Jones Hill, November 6.
- Howard's Chapel, 7.
- Freedom, 8.
- Albermarle at night 8.
- Mt. Creek, 9.
- Flat Creek, 10.
- Pine M. H., 11 and 12.
- No Creek, 13.

Salisbury, 14 and 15.
 Mooresville at night 16.
 Aaron Compton at night, 17.
 Pleasant Hill, 18 and 19.
 Monbo, Saturday night 18.
 Concord at night 21 and 22.
 Meadow Creek 23.
 Bear Creek, 24.
 Liberty Hill, 25 and 26.

J. F. MILLS.

Jones Hill, November 6.
 Liberty Hill, Tuesday, 7.
 Freedom, Wednesday, 8.
 Towards Chapel, Thursday 9.
 Prother Deaton, 9th at night.
 Mountain Creek, Saturday 10.
 Bear Creek, Sunday 12.
 Meadow Creek, Monday, 13.
 Clarks Grove, Tuesday, 14.
 Elder J. E. Williams expects to be with
 in part or all the time.

APPOINTMENTS FOR ELDER A. M.
 DENNY.

Tuesday and at night after the 1st Sun-
 day in November Morehead City.
 Wednesday and at night North River.
 Thursday, Straits.
 At night, Davis Shore.
 Friday 3 o'clock p. m., Nelson Bay.
 Saturday and second Sunday, Hunting
 Quarters.
 Tuesday night and Wednesday, La
 Grange.
 Thursday, Mewborns.
 Friday, Meadow.
 Saturday and third Sunday Nahunta.

I will be with brother Denny until we
 return from Hunting Quarters and from
 LaGrange. He will need conveyance.

L. H. HARDY.

H. M. WILLIAMS.

Meadow Creek, November 2.
 Concord, November 3.
 Salisbury 4 and 5.
 No Creek, 6.
 Pine, 7.

Lexington, 8.
 Workman's school house, 9.
 Toms Creek 10.
 New Shepherd 11.
 Rock Hill, 12.
 Sugg's Creek 13.
 White Oak Springs, 14.
 Brother Deatons, 15.
 Howard Chapel, 16.
 Freedom, 17.
 Albermarle at night.
 Clark's Grove, 18.
 Crooked Creek, 19.
 Conveyance needed.

W. T. BROADWAY.

Dan River, Oct. 21.
 Ridsville at night.
 Wolf Island, 22 at 3 o'clock.
 Spray, 23 at night.
 Matrimony, 24.
 Hogway, 25.
 Martinsville, 26.
 Reed Creek, 27.
 River View, 28.
 Town Creek, 29.
 Republican, 30.
 Pig River, 31.
 Black Rock, November 1.
 Little Creek, 2.
 Bellevue, 3.
 Roanoke, 4.
 Pilgrim's Rest 5.
 Lethel, 6.
 Reed Island, 7.
 Panther's Creek, 8.
 Little Flock, 9.
 Laurel Fork, 10.
 Maple Shade, 11.
 Fellowsip, 12.
 New Hope, 13.
 Bell Spur, 14.
 Concord, 15.
 Dan River, 16.
 He will need conveyance.

Brother George W. Johnson at Benson
 will receive names and receipt for Zion's
 Landmark. He has consented to do this
 for me.—Ed.

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NOV. 1, 1905

NO. 24

Zion's Landmark

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

D. GOLD, EDITOR, Wilson, N. C.

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

PRICE \$1.50 PER 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, 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.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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, and also state his postoffice.

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 the new names.

If money sent has not been receipted, please inform he 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 postoffices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WHEN STANFIELD SINGS.

O pleasant 'tis to hear him sing
Those sweet and pleasant songs,
I pause to catch the parting strain
With chorus loud and strong.

No more I think of sorrows past,
Nor troubling thoughts caress,
The sweetest always is the last,
And every one the best.

I think no more of daily care,
My mind's no more employed,
I grope no more in deep despair,
I feel no aching void.

Nothing then can trouble me—
All cares take to their wings—
And I ever feel to happy be,
Whenever Stanfield sings.

I cherish still his pleasant songs,
Whose melody ever fills
The heart of him who is athirst,
And their echo lingers still.

I fancy now I hear him sing
Those songs to me so dear,
Most pleasant thoughts to me they
bring
My drooping heart they cheer.

The greatest of joys on earth I find
Are in the midst of song;
Like golden chords they seem to bind,
Me to the joyful throng.

But none seem so sweet to me,
Nor does thier memory cling,
Nor do I feel so full and free,
As when our Stanfield sings.

And may he sing if God be pleased,
The drooping hearts to cheer,
And when his useful life is ceased
His memory will be here.

And when from us he takes his leave,
And by others is supplied,
We'll remefber still his favorite song,
'Cast down but not destroyed."
—B. W. Cowen.

March 12, 1905.

Dear Brother Gold:

If I may address you so, although I have never met you personally, I hope we have been born of the same spirit, and baptized with the Holy Ghost which is the power of God unto salvation through faith, ready to be revealed in the last day.

I was born June 30, 1874, in Washington County, N. C., son of N. C. and S. M. Presnell. When I was eight years old my father was taken away from us leaving my mother with 8 children of whom I was the oldest. My mother was a widow, and a faithful Christian. She raised her children growing for my father who stayed in the asylum in Morganton seven years. In April of the seventh year he was brought home; it gave me great

joy to see him. He lived till August; he fell asleep in Jesus. I was then about fifteen years old and my dear fatherly mother continued to try to raise her children. I was a very disobedient child and my mother who was a member of the Primitive Baptist church, would say to me, "My son, you must be a better boy," and I would say "It don't make any difference, for if I am to be saved I will be saved anyhow." Sometimes I would read the Bible and it was foolishness to me, for I looked at it naturally, so I went on growing more wicked and disobedient, and grieved the heart of my mother many a time. Still I believed in the Baptists and could not hear others speak against them without being vexed. I went on in this way until I was twenty years old, when I married a woman whom I dearly loved. Until 1896 my mind was on making gain in the world, and was a great swearer. I had been afflicted with heart trouble for some time and one day after driving cattle all day and swearing frequently I was struck down in the road, on my way home. The first thought was "Here I must die alone and go to everlasting torment." When I came to myself I was trying to beg the Lord to have mercy on me. After trying to pray for some time I seemed to get a little better, and commenced to sing a song, but it seemed my voice went in the ground. I again started for home, driving my cattle and reached there about midnight. My wife asked me what was the matter and I told her nothing more than common, and retired, but I groaned and tossed, knowing I was a lost and ruined sinner. The people thought it strange in the morning that I did not swear; if I used an oath it seemed to almost kill me. I would go to preaching and kept getting up a little nearer to the stand until at last I asked the church to pray for me and they did, but it gave me no

relief. I felt I would only live a few days. One Sunday in February, my wife and I went to see Brother Benjamin Hicks baptized. When I saw the brother go down into the water, I thought if it was only I who had a hope how willingly I would have been baptized. But I had no hope; my prayer was "God be merciful to me a sinner."

My wife was suffering so with her head we did not go to the meeting that day. She grew worse until the 5th of May when I called in a doctor, but it seemed she got no better. She had never professed a hope in Jesus. Until a few days after this she declared what the Lord had done for her, and said she loved everybody, and that Jesus had blessed her soul, and said to me "Oh Tolbert you have been so good to me."

This made my burden heavier; seeing my wife in affliction and I could neither pray for her nor for myself, and feeling she would never get well. One night after this I dreamed I saw two men coming around the house carrying something white. I thought this was a warning of her death, on the next night she died, and I have good hope she is at rest. When I saw her body lowering into the grave I cried to God with a loud voice "If it could only be thy will that I might have a good hope in Jesus I would willingly have been buried too." In a few days I returned home, my mother stayed with me caring for my little daughter.

I went to every Baptist meeting I could; one night I was at one held at my father-in-laws. It seemed I was sinking into hell; as they sung the closing hymn, I looked to heaven and said "Thy will be done. In that very moment I was made to shout praises to God. The next night a meeting was held at a school house, and when the doors of the church were opened I

went forward and told a part of what I've written; was received and baptized the next day.

Now I could enjoy the fellowship of the brethren and sisters.

Or June 12, 1897 I married the second time; my wife professed a hope, joined the same church and was baptized. She has been a faithful, christian wife, but I have been a backslider. For the last four years the church has been confused, differing in doctrine, and having no preaching. Three years ago I moved to Cook county, Tennessee, about 150 miles from my home church where there are no Baptists. The cares of the world and the love of money, have caused me to sin away the best part of my life, but for the past six or eight months I have had a strong desire to return to Jesus. Sometimes I try to sing a song of praise and to read and meditate on the word of God, and often fall on my knees in secret and beg the Lord to have mercy on me. But it seems I am like Paul, "when I would do good, evil is present with me." Sometimes I think I never had a hope then again that I believe that what is born of God is perfect. If I am saved it is by grace.

I want to ask the prayers of all who feel that God for Christ's sake has pardoned their sins.

Your Brother in hope,
N. T. PRESNELL.

Wasp, Tenn.

Dear Brother Gold,

I wrote this letter when I was a prodigal son getting into a famished land, but now I have been able by the help of God to return to my Father's house where there is bread and to spare.

I am so thankful, if not deceived, that I have been spared by the mercies of God to praise the holy name of Jesus for what he has done for me. He stood between God and me, and I have

not been rewarded according to my works. Thank God, if we sin we have an advocate Jesus Christ, the righteous. I want to be submissive to God's will, and to his service the rest of my day's.

I want God to take me and use for his will; and that all I do, or say may be to the honor and glory of his Son, who bought the church by his precious blood.

N. T. PRESWELL,

Wasp, Tenn., Aug 23, 1905.

March 12, 1905.

Dear Brother Gold,

I want you to write in the Landmark on the fall of man; why man is lost; why man is saved; why man believes, and why he does not believe.

Please write fully on this as the Landmark is all the preaching I have heard for four years.

It does me good to hear the experiences of christian people and the everlasting gospel preached through the Landmark.

Yours in hope,
N. T. PRESNELL.

Elder P. D. Gold,

Dear Brother in the Lord, I hope, though unworthy to claim such relationship with a man of God so highly esteemed as you are.

Having been requested to write the dealing of the Lord with me, I will try to comply, if he will lead and direct my pen.

When I was a small boy I had some thought about what would become with me when I died. Some said that Jesus came down from heaven, lived and died upon the cross for everybody; that he had done all he was going to do, and if one was lost, it was his own fault; that if one would quit his meanness and pray to the Lord he would be saved. I thought I wanted to be saved so I memorized a child's prayer from the Methodist prayer

book, and would reepat it when I retired.

I soon decided if I was one of God's chosen ones, he would do the saving, and not I, and if I was one of his, I would not enjoy the things I did. Thinking it foolishness I laid it all aside and went on enjoying the pleasures of the world until the fall of 1903.

I did not enjoy going to parties and dancing as I once did, and told Papa so. I resolved that I was done with them; but next spring I went to a work-spell one evening and after supper they had dancing, asking me to take part. I did so, but felt it was against my will. Next day while telling of the party papa asked me if I danced, and I told him I did. I then felt condemned, for I knew I had gone back on my word. This troubled me, and in looking back over my past life I saw what a great sinner I was. My trouble would at times wear off, and then return.

One day while curing tobacco I was reading a Landmark, how the Lord had delivered his people out of their troubles, and they were made to rejoice in the forgiveness of sin. This troubled me for I knew the Lord had not so dealt with me and I read and cried unto the Lord for mercy. These words then came into my mind, "Blessed are they that mourn for they shall be comforted." I felt encouraged, for I thought it was a promise to me, although I was still in trouble. I went on in this way begging the Lord to have mercy on me, and if it was his will to show me in some way if this was his dealing with me.

One night in January 1905, if not mistaken, I dreamed that I got up one morning, went to the door, opened it and saw the sun was in the north. It began to move towards the west, and then south. I turned and closed the door greatly astonished for I thought the end of time was at hand, and that

I must die and be forever lost. I cried out "Lord have mercy on me," and asked my father what I should do. I went to the door again, and looked out; the sun was in the east, and everything was alright. When I woke, all my troubles were gone, and I was glad, for I felt like the Lord had heard my cries; and if the Lord has ever forgiven my sins, I believe it was then.

After awhile the thought came that a dream is nothing, and I was troubled over it, but I soon felt satisfied it was of the Lord, for I have never been oppressed and dreamed as I did then.

I don't know that I ever disliked the Primitive Baptists, but ever since I saw myself a sinner, I have received a love for them.

On July 8, 1905, I went before the church at Mewborn's told a part of what I have written, was received and baptized the following day, with two others, by our beloved pastor, Elder T. B. Lancaster. I was relieved of my burden, and for two or three days felt like rejoicing and singing praises to him. I have had many doubts and fears since then. I fear at last that I shall fall, for if a saint, I feel to the least, yet I am far better satisfied than I was before I joined the church.

If there should be any comfort in this for any of God's little ones you may publish it, if not cast it aside, and all will be well.

Remember me when it goes well with you.

Your brother in hope,
W. B. KEARNEY.

Dear Mr. Gold:—I want you to send me the Landmark, if you will, I have not the money now to send you but will pay you as soon as I can.

I am feeble in body, but my faith in the Lord is strong; I believe I have been born of the spirit of God. I love my blessed Saviour with all my heart, and love the Old Baptists far and near.

I was made to get in lonely places and beg the Lord for mercy. It seemed to do me no good, but I could not help begging for mercy. I was in that trouble for about fifteen months. At night I could not sleep; would sometimes rise up at midnight, get down on my knees and beg for mercy. I lay down very early one night, and it seemed something struck me at my heart; I could not move hand nor foot nor speak. I looked up and whispered to myself and said "Lord save me." My heart was quivering; in a minute it seemed to be gone. Then I arose from my bed praising the Lord for what he had done for me; not what he had done, but what he had done for me. Everything, the leaves and trees looked new and bright. I believe and hope I am born again of the spirit of my blessed Savior. Excuse errors; I did not think of writing anything but about the death of my father. I wanted you to publish that in your paper; you can throw this aside if you wish; it seemed my mind led me to try to write.

MRS. LINDA SMITH.

M. M. Hinson, Stanly Co.

Dear Mr. Gold:

I have a mind to write you the death of my father, M. M. Hinson. He was born August 6th, 1833 and died July 27, 1905. He had been a member of the Primitive Baptist church for forty two years. For twenty-six years he had been paralyzed but could get about. On the last day he lived, he went to the old home church, came back and ate a hearty dinner; after eating he walked out a short distance from the house, and when they went to look for him about fifteen minutes later, they found him dead. I never saw him worried or fretted over his afflictions; he would pat his breast and motion upward, that he trusted in the good Lord. He could not talk plain af-

ter he was paralyzed, but his mind was clear. I believe the gospel fed his soul. He was buried at the old home graveyard in Stanly county where he had lived since he was two years old. He leaves a widow and nine children, three of them living at home. He was a good husband, and a good father. The Landmark was much comfort to him. I have sat by his side and read them to him, but I have no father now. I feel like he has been taken from earth to heaven by the good Lord and that he is now at rest with our blessed Saviour.

The home is so lonely and the hours are so long with poor sorrowing mother and children.

He has fought the fight the victory won and is entered into rest.

Pray for us that we may meet around that great white throne where parting is no more.

Written by his daughter,
LINDA SMITH.

Wilson, N. C., July 20, 1905.

Dear Brother:—It having been on my mind for some time to write just a little of my past experience, I will now try the good Lord being my helper. I will only go back two or three months ago. I wish to tell a dream I had on Friday night before the 31st Sunday in March. For a month or more before I was in much darkness. It seemed I could not enjoy the things that pertained to Christ, and his kingdom. There had not come any scripture to me, I could not read with one bit of understanding, would go to church and hear the dear servants proclaim the word of God, but it was gone and there was no spiritual comfort for me; and the night mentioned above, I dreamed that I looked towards the north and I saw a very dark spot, not far from the sun, and I could see the sun moving towards that dark place very fast,

and it soon went behind that dark spot, and it was dark on all the earth around me. It stayed that way for about three minutes and then it began to get lighter and lighter until I saw a beautiful babe. It looked large enough for a man but it had the appearance of a child. It came from the opposite side of that dark place, and was going in the same direction that the sun was going when it went behind the darkness, and as I said a beautiful child made its appearance from the other side, and the farther it went the brighter it was until the form vanished into light, and the whole heavens were illuminated with pure light above the brightness of the sun, and I awoke. I have had some comfort from the dream; but I can not fully understand it. I hope some brother or sister will write me a few lines giving me their explanation. I gave another dream which has borne on my mind a lot. It has been four or five years since I had the dream. The word love has been on my mind a lot, and these are the first words of scripture that ever came to me with much force and that was awhile before I was baptized. You may know you have passed from death unto life because you love the brethren.

The dream is this: I thought Brother Stephen Boykin, a precious brother and a good deacon, was dead. I did not know when he died, or when he was buried; but I thought he was dead and buried, and I went to the grave yard. It was a beautiful place with many large green trees and all kinds of flowers and I was looking around there for his grave and a very beautiful little man came from behind the trees, and asked me what I was looking. The grave of Brother Boykin was my reply; and he took me on a little further and showed me a new grave and said, this is the one; and I began to cry, and he said he is gone

to rest. I said I know that, but he is dead, and I have never told him how much I loved him, and then I awoke, and dear brethren I have always felt short of doing what I felt to be my duty in several respects. Brother Gold, I send you these dreams. You can publish them if you think they are worthy of a place in your valuable paper; if not lay it aside. Pray for me. I am
 e. is the desire of a poor sinner, saved by the grace of God, if saved a tall.

ROBERT E. LAMM.

Elders Gold and Lester and the Readers of Your Paper:

I desire to give some adfosition to the household of faith and receive the same to myself.

It is commanded if we sin "rebuke before all that others may fear."

Some of us have got it in our minds that when we do wrong we can't help it. If that were so the Apostles would not have said "rebuke before all."

There is a large portion of scripture that comes under this head, reprove, rebuke and exhort, with all long suffering and doctrine.

This is addressed to the church.

We preachers should be very careful how we handle the scriptures so that it would not give encouragement to any one to sin, especially the members of the church. And not only that but we should lay a pattern for the church by our daily conversation, so that it might provoke God's children to love and good works.

When this is the case, how pleasant it is to meet together, and then we can dwell together in unity.

Then might it be said, "like the oil on the head that ran down upon the head, even Aaron's beard and even down to the skirts of his garments, showing that the love of God flows to the very smallest member of

his mystical body. If there is any difference, it is in the gift only, for Paul said he was not a whit behind the chiefest of the Apostles, and he also said he was less than the least of all saints, and he was not worthy to be called Apostle because he persecuted the saints.

Every child of God feels unworthy of this great salvation that the Lord has bestowed upon them. And because the Lord has bestowed his salvation we can say thou art worthy who has redeemed us. We can only sing this song in part now, but when this mortal puts on immortality then this song will be complete.

Though we have to fill up the measure of our days here in this life, for the redeemed are soldiers of Jesus, the great captain who has a use for all of this great army, and all the power of the enemy will never be able to separate them from the love of God which is in Christ Jesus. And every one will remain upon the stage of action as long as the Lord has any use for them here. For it is said, I have formed Israel for myself and they shall show forth my praise.

If the Lord has anything greater for us to manifest, I do not know what it is.

How do we manifest his praise by an orderly walk and Godly conversation?

I claim that we inherit this from the Lord and it is the fruit of the Spirit, and it is a testimony of our acceptance with the Lord, and without this fruit we are not entitled to the fellowship of the church, for the Saviour said, "make the tree good and the fruit will be good also."

Paul said, "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the spirit."

When the tree is made good they are manifestly brought into the knowl-

edge of the pardon of sin and then they are manifestly in Christ Jesus and feel freely justified from all their sins, and they never do realize that same condemnation any more.

But we are often chastised for our disobedience.

Elder Leland said we were sometimes chastised to prevent us from going into sin. Sometimes we are in trouble and realize it is for our conduct. At other times we are brought low and cannot tell why the hand of the Lord is pressing us down, but he knows best, for his promises have to be fulfilled. For it is said, "Through much tribulation we enter the kingdom of heaven. When John was in the Isle of Patmos, he saw the complete bride of Christ with long white robes down to their feet and palms in their hands.

These white robes representing the spotless purity of Jesus and the palms the victory and it was said to John "these are they that came out of great tribulation and washed their robes and made them white in the blood of the Lamb. The Lord made known to John these things, not only for his comfort, but for the benefit of the children of God through all time.

John was banished from his people for the word of God and the testimony which he bore. Yet God turned their wickedness into a blessing, and these enemies of John's were without excuses before God for their wicked acts. The people even to the present day are without excuse. Not only the ungenerated, but the children of God as well, for we know when we do wrong. God will bring every secret thing into judgment, whether it be good or bad.

God's children are judges here in this life, for it is said if judgment begins at the house of God, where shall the ungodly and sinner appear?" It is said that some men's sins are open be-

fore hand going before to judgement, for the good works of some are manifested before hand, and that some men's sins follow after. So otherwise cannot be hid. At that great day there will be no hiding, but everything will be revealed.

Paul desired at that day not to be clothed with his own righteousness which was of the law, but be clothed with the righteousness of the Lord Jesus Christ. If thus clothed, he would not be found naked.

Brother Gold, I have not written for publication for quite a while, my mind not being impressed.

I did not refer to the scripture to see if I quoted them correctly.

I remain your unworthy brother in Christ I hope.

ASA D. SHORTT,

Floyd, Va. R. F. D. No. 1.

August 31, 1905.

Elder P. D. Gold:

Very Dear Brother:—I feel somewhat impressed to write on these words, "All things work together for good to them that love God, who are called according to his purpose" Romans 8:28. This was written by Paul one of the Lord's favored servants. He must have realized in his own experience the meaning of these words. How truly David said "It was good to be afflicted." Our blessed Jesus, "though he were a son yet learned he obedience by the things which he suffered."

We need not expect any thing else, since we are predestinated to be conformed to his image.

I have often thought my case was worse than any one else, and am sometimes led to say, "All these things are against me."

Dear brethren, sisters and friends, you who have passed through the same great tribulation, know something of these sad despondent feel-

ings. But in what way do these things work for our good? I have thought it was good for me to be a sinner, and still better to know it; to have felt the exceeding sinfulness of my own heart.

This causes me to cry unto the Lord to "Create within me a clean heart." Sometimes the feeling within is continually "Behold I am vile." Yet all this works for my good, if so be I am one of the called according to his purpose.

The saints have ever been tried as by fire and brought fourth out of the furnace of affliction as pure gold. In the case of Jacob and Joseph, his brethren sold him to the Midianites who carried him into Egypt, telling their father that some beast had slain him. They meant it for evil, but God meant it for good, to save much people alive. This was the Lord's way.

I have often wondered how Jacob felt when he said, "All these things are against me." We know he says, "Joseph is not and Simeon is not and ye will take Benjamin away." Oh! what sorrow he felt. But listen again, Jacob's words are so sweet when he hears that Joseph is living in Egypt. "It is enough; Joseph my son is yet alive; I will go and see him before I die." Such a glorious manifestation of the grace of God was felt in Jacob's brethren who are saved from famine, and we see the wrath of men praises God.

When Jacob had to flee from his brother Esau and journeyed to Bethel, his covern was the canopy of heaven. Lonely, disconsolate and forlorn he lay on his bed of stones, watching the starry sky. An angel comes to him and asks his name, ministering to him. "My name is Jacob." (Supplanter, sinner, and he is none other than the gate of heaven.) "surely the Lord is in this place and I know it not."

What a blessed thing it is to be delivered from the bondage of corruption into the glorious liberty of the Son of God.

Daniel, the three Hebrew children—Jonah, and the Apostle Paul, while he and Silas were in person, their feet fastened in stocks were all instances of the things which work together for good.

So dear fellow christian be of good cheer; its ours to feel sad its ours to mourn. Jesus "was a man of sorrows and acquainted with grief." He humbled himself to the shameful death of the cross; for the transgression of his people was he stricken; he carried all our sorrows all the days of old.

John was cast on the Isle of Patmos for the word of God. While an exile there he had communication with heaven, which comforted him. How easy it is for the Lord to make "the lame man leap as an hart."

Dear kindred if you have troubles there is comfort "come, rest with us." Your troubles are ours, your joys are ours also.

Brother Gold do with this as you think best.

I sincerely ask an interest in your prayers.

May God comfort Zion.

Your brother,

T. W. WALKER.

High Point N. C.

Polkton, N. C., Jan. 10.

Very Dear Brother Gold:

I first received your comforting; child-like, I mean the spirit of it—letter and will you pardon me if I write a few lines in return? I can't propose to try to answer it I can't do that.

But I just want to tell you that for some time I have felt to be in a friendless, forsaken condition, spiritually—forgotten by almost every one, not

worthy to be remembered by any one—sometimes fearing I have never known the Lord and that he has never known me in that special true and saving sense; and you can hardly imagine my feelings this morning when I received your letter together with one from dear sister Hattie Hines. It was such a manifestation of God's love to me, a poor undeserving sinner, that I burst into a flood of tears of joy. I don't know what any one would have thought had they come in the store at that time—thought I was crying though I guess. I do not get many letters of late but then I don't write many is perhaps the reason—have not felt like writing much—can't express my feelings when I do write, and then, too, I fear some times that the dear children of God are tired of hearing from me. I am a mystery to myself, yet I would humbly beg of them that they "entreat me not to leave them, or to cease from following after them," for where else could I go.

There is no where else that suits sinners like home—nowhere else I can go to find food for a hungry soul.

Brother Gold, I number your letter this morning with the many rich blessings God has in mercy bestowed

me, a vile sinner. Truly it did contain good news to one that was hungry, and was as "a drink of cool water to one that is thirsty." Now perhaps you can gather some idea how much I feel refreshed. When I read what you said about the "Child" born—the "son" given—his name as "wonderful, counselor—the mighty God, etc., it brought to my mind the sermon I heard you preach at the Governor's mansion while I was in Raleigh, Though it was Joseph you spoke of mostly that night, as a beautiful figure and type of Christ. Have you forgotten it?

Yes Brother Gold, I hope I do, in

deed and in truth, love to how in humble sweet submission to that glorious name of which you speak. But what first brought me to this, and what brings me there now? Does it not take suffering to bring us there?

Am always glad to hear from you. Pray for me. As ever in love and affliction I remain yours in hope.

LOUISA A. EDWARDS.

Stinson, Va., Oct. 1, 1905.

Elder P. D. Gold:

Dear Father in the Lord:—I see in the Landmark for September 1, published a Missionary circular, with remarks by Elder L. H. Hardy. Elder Hardy's remarks are timely and notwithstanding the fact that he is unacquainted with those of our brethren here referred to as anti-Missionaries and charged with extreme fatalism, he judged the situation well. The time has been, and not long past, when those back counties, Buchanan, Wise and Dickenson were poor and mountainous, in an undeveloped state, and missionaries then said these people were too poor to maintain a preacher, and so they looked upon those counties as uninviting fields. But oh, after those forty years delay, what has awakened such a missionary zeal, to go to those once uninviting fields? Oh why such an awakening?

These counties once thought to be so poor, are rich in mineral and timber, and the steam whistle is now heard reverberating from hill to hill top. Railroads have been built, others are being built, and still others are being surveyed. So it is only a matter of time and development when South West Virginia will be the wealthiest part of our state by far. Wise has already mounted to the top. Now surely the honest enquirer can see at a glance why these zealous Missionaries are now so eager for these poor

Buchananites who have to hear anti-missionaries, (as they are pleased to call us,) or no preaching at all.

Head of fat valleys, like Isaiah's greedy fat dogs, here they can lie down in loving slumber, yea soon get too fat to bark. I will here relate an incident that occurred in Buchanan county, perhaps two years ago. One of these Missionaries sent an appointment where he hoped to get a hearing, and after his preaching was over he proposed to the congregation that he would preach for them that night if they desired him, and he asked all to stand up who desired him to preach again that night.

No one stood up. He then excused the matter by saying that he reckoned they were right that it was not a suitable place to hold a night meeting, as the devil was located just up there on the mountain. (He had reference to a still.) One of his audience told him that he was mistaken for he had seen them hauling him away that morning." So he had grounds to be fully satisfied that that congregation had heard all they wanted to hear from him. Now as to the charge that our ministers there are fatalists. I have this to say, I have heard every one of them, and am acquainted with them, and I do not know a fatalist among them. They all believe in an election of grace, and not like our Missionary friends, in an election of works. Elder T. Grimley, of Buchanan County, is a quiet unassuming brother, with but little education and is considered as hard a preacher as we have in that county, and not one of them will dare challenge the doctrine he preaches, but they will run away off somewhere, to a convention in Richmond or some other place and shoot back at the track. The old time preachers of Buchanan are gone no where, they are tending their churches regularly, preaching

the doctrine of grace of God's purpose and choice before the world was a doctrine so comforting to poor sinners whose hope is in the Lord, but indeed very fatal, to those who are out like Mr. Garland, in the business of soul saving; and Mr. Garland if this is what you meant by fatalists, that their doctrine is fatal to the advancement of modern Missionary doctrine, I shall say amen. It is even so. But you say that "They teach that God created a certain number to be saved, and all the othes to be lost." Sir, this is a slander and a charge you cannot maintain. I have heard the Primitive Baptists all my life more or less, and have never yet heard one preach what you charge them with.

But sir, they do believe in the predestination of God. This is not a work of chance, and further that God chose this people to salvation, or elected them, before the world was; yes sir. The Primitive Baptists are a unit on these points, and if you are at all like most of your Missionary preachers that I know, these are the very truths so hateful to you that you would charge us with fatalism.

It is Bibleism that hurts you and your cause in this country. But you say, "you are gradually getting them." Well yes, I was over there two weeks ago and was told that your preacher had persuaded a sister who lived several miles from her church to join you, and they say she is in great trouble and wants to come back home among the old folks, and you have already had a Missionary there for two years at \$600 per year besides the occasional services of others. "At least room to hope." Fine success!

A history of but a five years ago, would be interesting reading—no doubt, to many of your readers. When these plain people for the most part wore home made clothes, moccasins and turned hand-mills in the dry sea-

son to get meal for their bread. I have helped turn these mills with my own hands when among them. They have been served with ministers who labored with their own hands to make a living. I heard one of their ministers tell of an experience that was very interesting to me. He was so busy in his fodder that he could not get away till Saturday morning to attend his church and to reach his appointment he had to start before daylight and travel through a wilderness over mountains, where for miles there were no houses or clearings, no voice to be heard, unless it was that of a big owl, the bark of a fox or the lonsome howl of the wolf. But his master had said "go," and in response to this call he went, and his experience on this lonely trip was one of the richest of his life. for he found truly that the wilderness and solitary place shall be glad. I must close this article for fear it weary your eyes. 'Tis such men as this that are now persecuted by these fast, high tide so called Baptists.

Will these Missionaries, who are now so much interested in saving souls go into the real field of labor and endure real hardships, such as the ministers have done, some of whom are gone? May the Lord bless the saints everywhere.

Your loving brother,
J. T. STINSON.

Charlotte, N. C.

Elders Gold and Lester:

Dear Brethren:—The subject of preaching, which is an important one, has been on my mind for some time. Can such a one as I be called of the Lord to preach? I fear not then again my feelings revive and I hope I am. I know there are diversities of gifts in preaching but all of the same spirit, and they are to the edifying of the church in love.

If I have any I feel it is a little one,

but if it is of the Lord, it is a good gift. Probably I would better say something about my call to preach if I have a call.

I hope and believe I was delivered from a load of sin and condemnation, it seemed there was a desire or leading out of mind, to go and tell what great things the Lord had done for me. I saw such a glorious beauty in the power of the Lord in delivering my soul from death, I wanted others to know what I had seen and felt. There were times when it did not trouble me much, then again it would be on my mind; I was so poor and ignorant I did not see how I could stand in the presence of the people, and I made all the excuses I could think of, time after time.

My burden grew heavier until my home was not much comfort to me. I would go to the field to my work, and sometimes go to the woods to try to pray for relief, but it seemed my prayers did no good. I would often dream of preaching in the presence of the people, and when about my daily employment in mind I would be preaching, and I enjoyed it.

During this time I had a view of the blessed Savior and he was in a pathway that was not traveled much and I was following him in this pathway. He said nothing to me until he went into a little field where there was a small tree standing. He turned to me and said "Climb up in that tree and preach." I told him I could not preach; he told me the second and third time, and I told him I could not. While standing there the most severe pain came in my breast, near my heart; I told him of it, and he said "there is no remedy for that pain but to preach" and he disappeared.

When I woke and was meditating on the dream, it seemed sweet to me yet the words, "How can I preach," still sounded in my ears. I was poor and my wife and children needed my

daily labor for their support, so it seemed I could not go; but the burden grew heavier and heavier until there was no rest for me.

One evening after supper I felt I was bound to pray. I told my wife and she said "pray for me;" so I knelt for the first time in the presence of my wife and children and tried to pray. When I rose from prayer I felt clear and easy in mind, and thought that was all that was required of me.

But it was not long until I was back in the same channel; my mind burdened, and these words sounding in my ears, "This gospel of the kingdom shall be preached in all the world for a witness, unto all nations, and then shall the end come." It was not long until our meeting time at High Hill where my membership was. I went to meeting and after preaching a sister came forward and told her experience; while the members were giving her the right hand of fellowship, I extended my hand and there was a strong feeling came over me and these words came to my mind, "Glory to God in the highest, on earth peace and good will to men." I talked for a short while not knowing what I said; when I came to myself, and sat down, I felt easy in my mind. To my surprise the brethren liberated me to talk at my church, and I went on doing the best I could. Sometimes I was blessed to speak in the name of the Lord, then again I seemed to be in the dark and could not enjoy speaking. At times I would think I would never try again but probably next time I would be blessed and then all was well. I am still trying to speak in the name of that God who delivered my soul from death. If I have ever been called of the Lord, this is a part of the way I have been brought along.

Whether it is of the Lord or not I do not know but only hope it is.

I feel like I can say from the depths of my heart that the faith and doc-

trine of the Primitive Baptists is the doctrine of Jesus Christ, who died "the just for the unjust;" who delivered his church, a glorious church with out spot, or wrinkle, or any such thing." I feel safe in saying that every true believer in Christ is a Primitive Baptist at heart, for "there is but one Lord, one faith and one baptism;" and they preach that faith and doctrine; that salvation is by grace, and grace alone. The scriptures teach this, and it is in accord with our experience. We believe that we are they who "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Where is another people who have this faith and belief? Others believe in a system of works, which is not free; for if we labor for a penny is that penny free?

They that claim that they must do a part to complete their salvation, are as far from free salvation as they who labor for a penny. Salvation is free without a merit on our part. Jesus declares he is "the way, the Truth and the Life, and no man can come to the Father, but by me." I feel to be a poor sinner and if not saved in, through, and by this way, I am forever lost.

Brother Gold, I hope you will cast the mantle of charity over this imperfect scribble, and if you think it worthy of space in your valuable paper, publish it; if not cast it aside, and all will be right.

Your brother in hope of eternal life.

Dear Brother Temple, Brethren and Sisters, one and all:—

It is through the goodness and mercy of an alwise Creator who worketh all things after the counsel of his own will, and of whose blessings and mercies I have long been an unworthy recipient—that I am permitted to experience the beginning of another year, and speak to the brethren and sisters.

Dear brethren it is the first time I have ever written anything for the little "Messenger," and therefore am a stranger to many. I have been made acquainted with some of my brethren and sisters, whom I have never seen, by reading their communications. My soul has often feasted on the precious food which some of their letters contain; believing as I do that God's people are all taught by the same spirit and are made to feast upon the doctrine of the gospel, whether from pulpit or press.

On the 24th of August 1845, if I am not deceived, the eyes of my understanding were opened to a view of the covenant arrangement between the Father and the Son, in the redemption of souls. I saw Jesus as a lamb slain before the foundation of the world, and that for the sins of his people. Oh, brethren and sisters, what a glorious plan! It is as a feast of fat things to me. I often fear that I am deceived and am not one of God's people, but it seems to me that I am not deceived in the plan of salvation; for salvation is of the Lord Jesus Christ, and there is no other name given under heaven whereby we must be saved but by the name of Jesus.

When I trace my footsteps back to the time of my deliverance, I am often made to cry out in language like this, "Bless the Lord, O! my soul! and all that is within me, bless his holy name. "For he hath delivered my soul from death, mine eyes from tears and my feet from falling." When I was in deep distress and thought there was no mercy or help for me, and when it seemed my head and heart would burst, if I closed my eyes, then when I least expected it I saw Jesus upon the tree of the cross. Do not understand me to say that I saw this with my natural eyes, for they were closed so that I did not see anything; but by an eye of faith I saw the Lord

of glory upon the tree, and viewed myself as lying at his feet. It seemed my view extended upward to where I saw the Father come down through the Son upon the tree, and lighted upon me. It seemed there was a voice with this gleam of light, which spoke in accents like this "Have faith in Christ, and love the brethren." I did not actually hear a voice, but it was as near as I can describe it a sweet sound from above, which my heart spoke to my understanding. Yea, brethren, believe in God as being the only true God, believe in him as being all wise; one who foreknew all things from before the foundation of the world. "One day is with him as a thousand years and a thousand years as one day." Believe in Jesus Christ as the son of God; believe in him as the mediator between God and men for the sins of his people.

I then viewed the plan of salvation as being complete in eternity; "the counsel of peace was between them both." The love, joy and comfort of my soul at that time is inexpressible. When I opened my eyes everything seemed to be clothed with beauty; my load of guilt was gone, my wounds were all healed. I thought as soon as I could have opportunity I would tell my mother of my feelings, but before an opportunity was afforded I began to fear that I was deceived, and felt I had better keep all to myself for a while at least. This I did for nearly three years, during which time few things gave me more pleasure than to be among the old Apostolic or Primitive Baptists, and hear them talk of their trials, and travels, telling their experience and talking of heavenly things. I did not want to say anything myself, nor did I want them to notice me—I desired to be a listener only.

On the second Sunday in November 1849. I told my experience to the

brethren at Mt. Tabor and was received into that church, and baptized by Elder Philip Snider. I now feel like I had complied with the duty required of me and when our conference meeting day came and I would start to go I felt much like a child going to meet the father's family around his fireside where they could talk over their welfare and best interest. It seemed to me that peace, love and joy, and union abounded among the people of God. It is by grace of God, I am what I am," and if I am what I profess to be I am an old Apostolic or Primitive Baptist. They are the people I love, the ones among whom I desire to dwell; they are, I believe, the people that are founded upon gospel principles, and the only people to whom the name Baptist belongs.

It seems my way has been strown with disappointments. It is too often the case now in many places that when we meet at the house of God we make it manifest by our conversation that worldly objects are uppermost in our minds, and the one thing needful is seldom mentioned. If there comes to you a poor brother in distress do not send him away saying, "Go and be ye clothed and filled;" corn is only fifty cents a bushel, and we must wait until it is a dollar before we sell; or that bacon is but twelve and a half cents and we must wait until it is twenty before we can sell." Oh my brethren, I have thought if we could live at the feet of Jesus, in humble resignation to his will, and with that love abounding, that should abound among the people of God, what happy seasons we should see.

Sister Reece, Sister Fruitt and Brother and Sister Bauris, where are you all? Passing your days in pleasantness or hobbling along as I am. Let me hear from you, for to read a communication from you would be al-

most like conversing with you which
would be a pleasure to me

And now, dear brethren and sisters,
I'll tell you what is true,
And will you please inform me,
If it is so with you.

For when I am in trouble,
And feel like one alone,
And hear the same from brethren,
It seems to help me some.

'Tis sweet to me, conversing,
With brethren in the Lord,
And 'tis delightful, reading
His blessed, holy word.

Sometimes when I am reading
I'm so shut up in mind
I have no understanding
And can only trace the line.

Sometimes when I am talking
I almost fear to speak,
'Tis then that faith is lacking,
And I feel very weak.

But hope which is an anchor,
That doth reach within the veil,
Supports my little vessel,
When all beside does fail.

Sometimes this hope's so little,
'Tis almost out of sight,
And yet it is more precious,
Than everything beside.

Sometimes when I am praying,
It seems almost a task;
That I am all in darkness
And know not how to ask.

But when the Lord is present,
And shines upon my path,
'Tis then I find a blessing,
The greatest I can ask.

Sometimes I go to preaching,
And hear the gospel sound,

By faith my soul is lifted,
And I am made to exclaim.

The Lord is my great Shepherd,
And I shall never want,
His watch care is always o'er me,
He knows what's for my good.

Although I may not utter,
A word that can be heard,
My soul is full of praising,
And blessing, to the Lord.

When first mine eyes were opened
To view the Lord by faith,
In covenant arrangement
To save us by his death.

I thought my troubles ended,
And all my troubles o'er
But alas! I've been mistaken
For they oppress me sure.

I often think in trouble,
I shall surely end my days
But hope to meet the Savior,
And give him all the praise.

I remain your sister in the bonds of
christian love.

MASSAH TROGDEN.

Surry Co., N. C., Jan. 28, 1858.

MEETING AT HIGH POINT.

On Saturday and fifth Sunday in October, a meeting is called by brethren and friends to open a new house for the worship of God in High Point, N. C. A general invitation is extended.

ORDINATION.

On Saturday before the second Sunday in September, 1905, Elders F. L. Oakley, I. W. Williard and P. D. Gold, with the deacons of the church at Wolf Island, Rockingham county, N. C., at the request of said church, met and as a presbytery set apart Brother T. W. Walker to fill office and work of the gospel ministry.

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 XXXVIII No. 24

WILSON, N. C., NOV. 1, 1905

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EDITORIAL.

REDEMPTION.

The right of redemption or purchasing back that which belongs to the redeemer, and is not therefore wholly taken away from him, is a legal right arising out of relationship.

For instance in Israel the land all belonged to the Lord who gave it to Israel for a possession, and it could not be finally sold by an Israelite, but the right of redemption was a vested right that would not be forfeited, Lev. 25:23.

A near kinsman therefore of one who had fallen into decay had the right of redeeming the estate. The year of Jubilee itself redeemed the land or person of one oppressed with debt. Now applying these laws, types and figures of the Mosaic dispensation, which was a shadow of good things to come, to the subjects of redemption what shall we conclude? We conclude the Lord Jesus, the brother born for this adversity, has the right of redeeming his people from all iniquity. Thy Redeemer is the Holy One of Israel. The Lord's people is his portion. Jacob is the lot of his inheritance. The Lord found him in a desert land, etc. In his love and pity he

redeemed him. His name shall be called Jesus for he shall save his people from their sins.

Then for as much 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, and deliver them who through fear of death were all their lifetime subject to bondage.

Adam, who was made in the image of God, transgressed the law of his maker and passed into a state of death with no power to redeem or deliver himself. But the right of redemption rests in Jesus the true kinsman who is made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons.

If one is under the law he is under its curse, for cursed is every one that continueth not in all things written in the book of the law to do them. The strength of sin is the law. Where there is no law there is no sin, for I had not known sin but by the law. But the law must perform its work. Sin slew me by the law which is good. Therefore Jesus who knew no sin, but being related to his people who were chosen in him, and grace given them in him before the world began, comes in the flesh to fulfill the law and die the just one for the unjust that we might receive the adoption of sons. Then he redeems his people from the curse of the law, for he was made a curse for us. Hence he redeems them from all iniquity. Who then shall condemn them? It is Christ that died for them. It is God that justifies them.

Some suppose that one may be lost after Christ redeemed him. Suppose say they that the man will not accept this redemption, will not believe it. If such a thing could be who would have a right to condemn. The law could not for they are redeemed from under the law.

Justice has been satisfied. Will Christ who loved them and gave his life for them, after he has thus loved them then turn a deaf ear to all their cries, and not own them? If when we were enemies to God, Christ reconciled us to God by his death, shall we not rather be saved by his life?

These people do not belong to the devil, then what right has he over them? Ye are not your own, ye are bought with a price, Therefore glorify God in your body and spirit which are his.

Is there any doubt about the final and complete salvation of all for whom Christ died? All the Father giveth to Jesus shall come to him. He has power over all flesh to give eternal life to as many as the Father gave unto him, and this is life eternal to know thee the only true God and Jesus Christ whom he has sent. For the Lord sent redemption to Israel. Holy and reverend is his name. And he shall bless every one of you in turning you away from your iniquities.

P. D. G.

Brother N. I. Presnell, of Tenn., requests me to write upon the following subjects, Why man is lost.

Why man is saved.

Why man believes and why he does not believe.

Briefly it may be said, man is lost in consequence of his transgression of his Maker's law.

This no man believes truly while he is dead in sin. He has some excuse, or charges some one beside himself for it, puts the blame or fault if he is lost on some one else, will not admit if he is lost it is the fault and consequence of his own sinful conduct until he is convinced of his guilty, sinful nature and character. But then he feels and owns that it is just in God to damn him according to every principle

of God's holy nature and of his own vileness.

Why is man saved? Because God has willed it. How he is saved is by grace. 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; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

If by a man's own works he is righteously damned it could not be that by his own works he can be saved. This statement needs no arguing to one who believes the scriptures, and knows his own vileness. Salvation is of the Lord is the glorious song of redemption to be sung by every vessel of mercy.

Why the Lord saves man is because God is good and gracious. His people are to show forth the riches of his grace. He will have mercy on whom he will have mercy.

Jesus Christ is the appointed heir of all things. Because he humbled himself to the death of the cross, therefore God hath highly exalted him and given him a name that is above every name. Blessed therefore are all that know him and bow the knee in worship to him. For since by the first man Adam came death, even so by the second Adam the Lord Jesus came the resurrection. Jesus came to seek and to save that which was lost. The glory of this salvation is all of the Lord God and shall be to him.

The man who is saved knows what man is in his polluted state, knows what sin is, what death is, what hell is, what grace is, what mercy is, what life is, what heaven is, for he has the knowledge of the Lord.

Why does man believe in the Lord? It is the gift of God enabling him to believe. It is not the work of the natural, unbelieving heart of man, to

believe in the Lord. This is the work of God that ye believe on him whom he hath sent. It is the gift of God, and is undoubted proof and evidence of salvation. By faith the glorious power and merit of a crucified and glorified Redeemer is received. Therefore it is impossible for these that believe in Jesus to be lost. The righteousness of God is revealed from faith to faith. The just shall live by faith.

Then those that believe not are blinded by the god of this world. If our gospel be hid it is hid in them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine in them.

P. D. G.

PRAYER.

Should those that profess to follow Christ pray?

Jesus said men ought always to pray and not to faint. To faint would be to cease praying, to say there is no need of it, all things are fixed, and, as prayer does not change the purpose or will of God, therefore there is no need of it, nor any use for it.

Some preachers do not pray in their families alleging they do not feel like it, and that if one does not feel like praying, or does not feel the need of it, there is no use of praying. Well suppose one does not feel the need of prayer, or does not feel to be in the spirit of prayer, is he right? If he is not right is there not greater need of prayer? If he is full of love, joy and praise let him give thanks to God. If he is afflicted let him pray. Pray without ceasing. In every thing give thanks.

Suppose the preacher should exhort one to obey the Lord, to observe what the Lord has commanded and he should reply that he does not feel like it, and plead that as an excuse for not

obeying the Lord, would that excuse this member? Suppose a preacher has an appointment to preach, but when the time arrives he says to his people gathered to hear him, I do not feel like preaching, therefore I will not try to do so: what would the people say?

Do you find such cases in scripture? Not among the humble faithful followers of Jesus, or true servants of God.

Such men as Abraham, Isaac and Jacob, Moses, David, Daniel, the apostles were men that prayed and worshipped God publicly and in their closets. They are known as men of prayer. The apostles said we will give ourselves continually to prayer and the ministry of the world, Acts 6:14.

Surely if we feel our weakness and ignorance, our nothingness and dependence on God, we will pray to God for help, guidance, light and every thing needful.

I have noticed the most spiritual minded men, and the men that live nearest the Lord are those that call on the name of the Lord and pray to him. While those that rest their profession in a mere form, and consider not the bringing their bodies into subjection but are depending on the soundness of their claims, and do not present their bodies a living sacrifice, have but little of the meekness of Jesus, nor power of his spirit, nor fervency or zeal. Jesus said ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth. Shall the true followers of Jesus not be men of prayer, and of faith, godly men who endure hardness as good soldiers, and seek first the kingdom of God and his righteousness? Jesus spent whole nights in prayer. In the days when the church of God has power and prevails is the time when they pray to God.

If we are right before God we have

the desire to pray to him, and to come even to his mercy seat.

All christians pray to God. Whether they have a gift of utterance in prayer before the people of God or not, all christians do pray to God. The Lord has taught them to pray to him and acknowledge him.

P. D. G.

Brother W. H. Shields requests my view of Matt. 24:15-17.

"When ye therefore shall see the abomination of the desolation, spoken of by Daniel the prophet, stand in the holy place," etc.

The subject matter of this chapter is the answer to the question put forth by the disciples to Christ concerning the end of the Jewish dispensation including the destruction of Jerusalem and the temple. They had called his attention to the building of the temple. It was a most wonderful structure for beauty, size, solidity, etc. The answer of Jesus, "There shall not be left here one stone upon another that shall not be thrown down" astonished them very much. Hence they say to him, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world." His language is an answer to these questions.

1st. He tells them when and how they may know that the destruction of Jerusalem and of the temple is nigh. When you shall see the abomination of desolation, spoken of by Daniel the prophet standing in the holy place, then let them which be in Judea flee into the mountains, etc. The holy place is Jerusalem. The abomination of desolation, spoken of by the prophet Daniel, is the Roman army. The Roman government was then the most powerful nation on earth and it was the enemy of the Jewish people, and had overpowered them. It was an idolatrous nation disregarding the worship of God. It was so destructive of peace

and what was good, such a conqueror bringing the nations of the earth under its iron heel of power so that if wasted and made desolate. Hence it was called the abomination of desolation. When it should invade Judea and enter Jerusalem it should be left desolate. Jerusalem had killed the prophets, and stoned those sent unto them, and killed the Prince of life. Now the time of her judgment had come.

He gives his disciples the sign whereby they should know that they should flee out of that city to the mountains in order to escape this awful desolation.

Now this is a literal matter. Some may say the Lord does not condescend to provide for the literal safety of his people. If not what would become of us? Is it not important that we have a present time salvation? Should we despise any of the warnings of the Lord. The fact that they are taught to pray that their flight should not be in winter, or on the Sabbath day, shows that it related to a literal escape and flight. It would be very severe in cold weather to flee into the mountains. They could not flee but a short distance on the Sabbath day. It would be severe on women with infants at the breast to flee then.

This should all be fulfilled during the life of the generation of men then living. The gospel should be preached in all the world first.

2nd. The powers of the legal heavens should be shaken. The legal dispensation should pass away. The gospel heaven should come in its glorious power, and the kingdom of heaven should be in you. The righteous principles of that kingdom should be in the subject of grace. The law of the Lord which is perfect should be in each one guiding him so that each should be a law unto himself. They should not teach every man his neighbor or brother saying know the Lord, for all should

know him from the least to the greatest. For the Lord is our lawgiver, our judge, our king who will save us. This is in Mount Zion the city of the living God, the heavenly Jerusalem.

But there shall be an opposition set up, Jerusalem, that now is and that is in bondage with her children. Every foul and unclean thing shall dwell there, the enemy of God and his church, persecutor of the saints of the Most High.

When this mystery of iniquity shall be fulfilled then the end shall come. When this man of sin exalting himself above all that is called God, and sitting in the seat of God is revealed then know that the end is come, the time of redemption. For before the end of the world is come iniquity must run its course. But all Israel shall be saved in the Lord Jesus.

3rd. In the literal fleeing from doomed Jerusalem the disciples were not to cripple or entangle themselves in their flight by attempting to carry any worldly goods with them. Neither should the child of God in fleeing look to see what is behind, nor attempt to carry any thing of this world with him. He should forsake all for Jesus sake.

P. D. G.

END OF YEAR.

This issue closes another volume of Zion's Landmark. Still it contends for the ancient Landmark and would commend its readers to the delightful exercise of walking about Zion, considering her palaces, and marking well her towers as a most healthy, innocent and profitable occupation. In doing so you will not see the mingled races of earth engaged in the mad race after filthy lucre, nor such as are defiling themselves with the lewdness of earth. But the people of this blest abode are occupied in praising God, enjoying the society of the redeemed, and seeking

those things which are above this world.

The Lord has blest us another year in the bestowment of innumerable benefit on us, nor are worthy of the least of God's mercies: but they come through the merits of a crucified and risen Redeemer whose praise we wish to herald, and tell of his wonderful doings.

P. D. G.

Dear Brother Stultz:

I will attempt to write you a short sketch of my trouble before I received a hope, that is if I am not deceived in the whole matter.

I was married in 1882 when I was quite young and my trouble begun before that. The year following my marriage a little babe was born to us, which only lived a few hours; I loved it and hated to give it up; but the Lord took it home to rest with him. Until then I had enjoyed all kinds of play and sport with young people, but after this there was no pleasure in anything of the kind to me. I felt so mean, and would think of our baby in heaven, I could not enjoy the things I once had, and tried to pray to the Lord to help me. I began reading the Bible, something I had never cared to do before; would read almost every day, but did not want any one to see me, or know I was in trouble.

In 1884 the Lord gave us another little babe which he allowed us to keep until 1887 when he took it home to rest with the one before, and left me to mourn worse than ever. It seemed my trouble was greater than I could bear and I had no one to go to for help, but the Lord.

I knew he could heal if it was his will. For a long while I tried to pray every day, begging for mercy, but it seemed I got worse, until I thought I was sure to be lost.

Our little boy died in July and from that time until October my burden was

heavy, but I kept it all to myself; the Lord only knew it; and it is just so today, I have never been able to tell it to any one. I know it, but lack language to express it. I will tell you a part of a dream I had about this time. I thought my little babe threw something out of heaven to me; I saw it as it came down and it was shining bright like gold; when it fell on the ground I found milk in it. This dream was so strange to me; that such a sinner as I could view such a bright thing from heaven.

During my trouble there was a Methodist meeting near our home, and if I would go probably it would help me. When they called for mourners to be prayed for I would go up, but their prayers did me no good. I would come home with the same heavy burden, still trying to pray for myself. But I kept going to the meeting; one night my husband asked me "if they would get me" and I told him "I hoped so," but did not tell him anything of my trouble.

One day before the meeting closed, I felt that the Lord spoke peace to my soul. I do not think the meeting helped me any, but it was the Lord's time to show mercy to me and pardon my sins, as I believe.

I had been trying to pray that day, and begging for mercy, until late in the evening, I was out of doors alone, and it seemed a voice said: "Thou shalt believe." Oh! it was so plain to me, and I felt such a change I could hardly keep from praising the Lord aloud. I told no one of it, and that night went back to meeting, feeling so good: When they called for those who wished to join, I went up, not knowing there was so much difference in churches as there is. I was not baptized for several months and I began to be in trouble again. I wanted to be baptized thinking then I would feel all right, but I did not. I went in the water with

a burden and came out the same way. I was among their faith and order yet it was not my faith but I did not know where to go.

I was down in a dark valley, felt I had no home, and no friends, so stayed with that people until I believe the Lord showed me where to go to live with the children of God.

Dear brother, I felt the Lord sent you to preach his power and truth to me; to show me the true church, and teach me to go home to the people I loved. For you preached to me just what I believed, and it had never been shown to me so plainly before.

I became more dissatisfied than ever, to stay where I was, believing I was in the wrong place. I wanted to be with the Baptists but was afraid to offer myself to them, fearing they would turn me away. But dear brother, it does seem to me that the Lord sent you all the way through with me. You received me into the church and baptized me, and I have great love for you.

When I think of how far I had wandered from home. I don't feel worthy of being with such good people, but hope the Lord will guide me and make me humble, and hold me up in the faith.

If you do not see any truth in what I have written nor feel that it agrees with your experience but that I have deceived you and the church, please pardon my weakness and pray for me if I am blind, that I might see.

Your unworthy sister,
LUCIE PERDUE.

OBITUARIES

J. THOMAS WHITLEY.

In loving remembrance of my dear brother in Christ I desire to write a few lines concerning his life here in this world. This good man, J. Thomas Whitley was born September 30, 1853, and departed this sinful

world on Friday July 29, 1905, making his stay on earth fifty one years, ten months lacking one day. From his earliest childhood up to his death I have never heard a word of discredit spoken of him, he having lived a pious and upright life during all of his stay here on earth. From all accounts, he was a faithful and tender husband to the dear wife who remains to mourn the loss of her dearest friend she had on earth. At the same time he was a patient and loving father to his children who loved him so dearly. While they have now no earthly father, we know that there is one who will be a father to them, and we hope they may be enabled by God's rich grace to put their trust in him, our Redeemer and our King. May they not be lead away by the vain things of this world, but trust only in his almighty power. This is the power that will stand forever, and it is this God of the universe that will mellow their great sorrow in the heart of his loving wife and his four dear children.

Brother Whitley united with the Primitive Baptist at Sardis church Walton County, on Saturday before the second Sunday in September 1886. Always a very devout christian and a faithful member of his church, he was made a deacon in June 1837, and held his position there so long as he lived ever proving his love for the dear saints stronger and stronger and was always attentive to his duties—willing to do anything that was to be done for his church. His face was ever beaming with a sunny smile—the smile that brightens the face of God's dear children. He was always ready to talk of the wonderful riches of grace, and was truly grateful to God for his goodness to him; not only was he ready to speak of the word of God, but also he was able to speak beautifully and freely concerning the rich promises of the blessed Savior.

Our dear brother was confined to his room for several weeks before he died. Heart dropsy was the trouble. He had not been in good health, however, for a year before his death. I was at his bedside as much or more than half the days of his last

illness, and most of the time he was talking of the goodness of God; that seemed to be on his mind all the time during his many and long sufferings. I remember one afternoon when I was sitting in his room, he had his two little grand children brought to him, he kissed them good bye and called all of his people to him. He then beautifully spoke these words, "the sun is setting behind the western hills," in a tone of voice inferring that he should never see it set again. We did not think he would live till morning, but he lingered on ten days more. That same afternoon, he spoke to me saying, "Brother Berrien, I am just waiting for the joyful news to come," and then sang two verses of "Child Your Father Calls, Come Home." Sometimes I would want to stay away from some of my meetings to be with him, but he would say no, go on to meeting, for every day you lose can never be enjoyed again. He said he would never get to go again. I went off to a meeting about 18 miles from home just about two weeks before he died, and staid off both Saturday and Sunday, and enjoyed the meeting very much, but when I came back to him he was quoting scripture, singing, praying and talking—praising God all the time. I then felt that I saw the manifestation of the Spirit of God even higher and higher. Every breath the suffering man drew was praise worthy to the Savior.

I could write on and on and then would not have told half of the beautiful words and kind things which he spoke during his sickness. Too many good things can not be said of him, he was such a good man; his christian life was certainly an exemplary one. All of his neighbors and friends knew this too, for they were ever kind and watchful to him all during his sickness.

All that tender and loving hands could do and the advice of good physicians could not retain that precious life. It was for Jesus who sent the monster death to come and bear away that angelic soul to his snow white throne there to be gathered with hosts of angels in that eternity of bliss.

Just a few days before his death he

told his wife how to carry on his business and how and where he wanted to be buried, wanted us to see that every debt was paid. He also said (I was present too) that he wanted first of all to pay his subscription to the Landmark which he owed for this past year. Bro. Whitley's request concerning his burial was carried out. He was carried to Sardis church, and after preaching by Elder D. S. Gower, and few remarks by Brother J. J. Garrett his body was laid to rest in the church graveyard, there to await the resurrection morn. His funeral was attended by a large crowd of friends and relatives who were sorely grieved to know and to see one of the best men the world ever had in it laid away from them never to see him again in this world.

But while we miss him so much we know that our loss is his eternal gain. We realize that there was nothing good in man and said that if ever he was saved it would only be by the goodness and mercy of God, and that if he were banished from the sight of God forever God would still be just. He believed that the commandments of our Lord and Savior stood fast, and that all things worked together according to his purpose also that God was glorified in all things, the fulfillment of his will.

A star in God's kingdom

Our dear brother is at rest,
There to dwell with angels
So happy and eternal blest.

To the happy golden shores,
He has from us gone,
There with God to be forever more,
In his bright home.

Written by one of his brothers in Christ
I hope

I. B. UPSHAW.

A. J. TAYLOR.

A. J. Taylor and Sallie Taylor, in loving memory and by request of the church at White Oak, and their dear children, I attempt to chronicle the deaths of their

departed parents. Brother Taylor was born December 11, 1826, died July 20, 1904, making his stay on earth 77 years, 7 months 9 days. He was sick only a few days; seemed to be much better the day preceding his departure. He aroused his wife that morning; said he wanted a drink of water. She told him she would call one of the children to get it for him, but he said he would get it. He went, came back and lay down, and spoke something to her, made a slight struggle, and death relieved him of all pain here in this life. He was twice married; by his first wife there were not any children born unto them, but by his second wife were born unto them four children, one daughter and three sons. All survive him. He joined the the Primitive Baptist church at White Oak, Jones County N. C., in July 1891, and was baptized the following Sunday. He was an exemplary member and always filled his seat unless providentially prevented.

He had no fellowship for wrong doing, but was a lover of good men, a lover of the Lord Jesus and his doctrine. He was a kind and loving companion; a devoted father, and a good and useful neighbor, ever ready to help the poor and distressed. His arm chair is vacant, his gentle voice is hushed. No more can admonish his dear children, but they should ever remember his good advice. His presence is missed so much in his church; but we feel that he has gone to his eternal home where congregations never break up and Sabbaths never end. While we miss him so much, it is far better for him to be with Jesus.

Brother Job Smith and Brother B. F. Eubank spoke words of consolation to the bereaved family and a large crowd of sorrowing relatives and friends, after which his remains were interred in the burial ground which he had selected near his home.

SALLIE TAYLOR.

Elder W. T. Broadway requests me to call in his last list of appointments as he has a severe attack of hoarsness.

P. D. G.

Brother W. H. Shields, of Virginia requests those who subscribed through him for the Landmark to send their renewals directly to me at Wilson, and not wait to see him.

P. D. G.

Some of the subscribers to the Landmark are behind with their subscriptions. Is not this a good time to pay up and renew? Our expenses are heavy, and we request you to do this and help us.

We expect to put in another outfit and do better work. We are almost forced to do this, which will very much increase our expenses.

P. D. G.

APPOINTMENTS

G. W. BOSWELL.

Upper Town Creek Tuesday before the 1st Sunday in December.

Autry's Creek Wednesday.

Lower Town Creek, Thursday.

Pleasant Hill, Friday.

Mill Branch, Saturday and 1st Sunday.

Nashville Monday.

Sappony, Tuesday.

Sandy Grove, Wednesday.

J. F. MILLS.

Jones Hill, November 6.

Liberty Hill, Tuesday, 11.

Freedom, Wednesday, 8.

Howards Chapel, Thursday 9.

Prother Deaton, 9th at night.

Mountain Creek, Saturday 10.

Bear Creek, Sunday 12.

Mcadow Creek, Monday, 13.

Clarks Grove, Tuesday, 14.

Elder J. E. Williams expects to be with them part or all the time.

APPOINTMENTS FOR ELDER A. M. DENNY.

Tuesday and at night after the 1st Sunday in November Morehead City.

Wednesday and at night North River

Thursday, Straits.

At night, Davis Shore

Friday 3 o'clock p. m. Nelson Bay.

Saturday and second Sunday, Hunting

Quarters.

Tuesday night and Wednesday, La Grange.

Thursday, Mewborns.

Friday, Meadow.

Saturday and third Sunday Nahunta.

I will be with brother Denny until we return from Hunting Quarters and from La Grange. He will need conveyance.

L. H. HARDY.

H. M. WILLIAMS.

Meadow Creek, November 2.

Concord, November 3.

Salisbury 4 and 5.

No Creek, 6.

Pine, 7.

Lexington, 8.

Vorkman's school house, 9.

Toms Creek 10.

New Shepherd 11.

Rock Hill, 12.

Sugg's Creek 13.

White Oak Springs, 14.

Brother Deatons, 15.

Howard Chapel, 16.

Freedom, 17.

Albermarle at night.

Clark's Grove, 18.

Brooked Creek, 19.

Conveyance needed.

HENRY TAYLOR.

Jones Hill, November 6.

Howard's Chapel, 7.

Freedom, 8.

Albermarle at night 8.

Mt. Creek, 9.

Fiat Creek, 10.

Pine M. H., 11 and 12.

No Creek, 13.

Salisbury, 14 and 15.

Mooresville at night 16.

Aaron Compton at night, 17.

Pleasant Hill, 18 and 19.

Monbo, Saturday night 18.

Concord at night 21 and 22.

Meadow Creek 23.

Rear Creek, 24.

Liberty Hill, 25 and 26.

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